THE CATECHISM FOR THE CURATS,

Compos'd by the

DECREE OF THE Council of Trent.

And Publish'd by Command of

Pope PIUS the Fifth.

Faithfully Translated into *English*.

PERMISSU SUPERIORUM.

LONDON,
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AN INTRODUCTION TO THE CATECHISM.

ARTICLE I.

Why and When the Synod of Trent *decreed that this Catechism should be Publish'd.*

WHen all things were full of Hatred and Dissention (especially those Princes to whom was committed of God almost the whole Government of things, differing among themselves) when the Unity of the Name of Christ was now almost pull'd and torn to pieces with Schisms and Heresies, *Paul* III. of Sacred Memory, willing to put a stop to those so great Evils, in the Year of the Incarnation of our Lord 1537. appointed a General Council at *Mantua*; but beyond expectation, and by the suggestion of the Prince of Darkness, the City *Mantua* could not be granted the Church for this purpose, unless upon certain Conditions very far from the Reasons of Ecclesiastical Dignity and Liberty, which for just Reasons being not yielded to, 'twas necessary to make choice of

Vide Diplo-ma in Bulario, p. 667.

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another Place. Nor did any seem more fit and convenient than *Vincentia*, a City large enough indeed, and under the Authority and Power of the *Venetians*, who granted it, being both Safe and convenient to all: Wherefore thither a General Council is call'd, to begin on the Kalends of *May*, 1538. in the mean while the Pope endeavor'd to reconcile *Charles* the Emperor and *Francis* King of *France*; and therefore He and both those Princes came to *Nice*, their Ambassadors being sent before to *Vincentia* to prepare for the Council. There could be no Peace concluded betwixt the Emperor and the King, but only a Truce was agreed upon for ten years. Now hitherto the Council was once and again appointed, and put off almost Three whole Years; which time being spent, the Holy Pope, impatient at the loss of so many Souls, altering the Place, and having chosen the City of *Trent*, at the Request of the *Germans* especially, there he anew denounces a Council to be held on the Kalends of *November*, in the Year of the Incarnation of our Lord 1542.

A Bull was no sooner sent to the Princes, but unhappily fresh War is vigorously pursu'd between the Emperor and the French King, whence a thousand Disturbances arising on every side, the Council could not be begun before the Thirteenth day of *December*, *Anno Dom.* 1645. In the mean time it was wonderful to behold how greatly *Luther*'s Heresie crept abroad; and Impiety, the Child of War, had overspread almost all *Europe*, and there scarcely remain'd so much as the bare Shadow of Religion. Now to take away and reform these Evils, the Fathers from all Parts hasten together to *Trent*; but, Good God! the Work appears Infinit, and in the Lake *Lerna*, there is not only one *Hydra* to be cut off,

off, but the Work requires many Hands; which that the Fathers might furnish with Arms, they undertake to inform the Curats, who at that time were almost all void of both Learning and Religion; that thereupon the ignorant Vulgar might the more easily be taught. Now concerning the Way and Manner of holding this Divine Council, it was afterwards long and diligently debated: The Fathers met: There were made by the Heretics not only vast Volumes, whereby they endeavor'd to overthrow the Catholic Faith; but also there were written almost infinit Books by them, which carrying in them the Titles and Shews of Piety and Religion, it is incredible how hard it was to discern the good Seed of Christ from the Tares of the Enemy; and there were as many Catechisms carried about, as there are Provinces in *Europe*, yea, and almost as many as there are Cities; all which abounded with Heresies, and wherewith the Minds of the Simple every where were deceiv'd; and scarcely was there any one well grounded in the Faith. *Wherefore the Fathers of the General Council of* Trent, *being earnestly desirous to apply some wholesom Remedy to this so great and dangerous Evil, thought it not enough to determin some of the Points of Catholic Doctrin against the Heresies of our Times; but held it further necessary, to appoint some certain Way and Rule of Instructing Christian People in the Rudiments of Faith; which in all Churches they are to observe, to whom is lawfully committed the Charge of Pastor and Teacher.* Observe, O ye Pastors, and own this your Book, forasmuch as it was not only undertaken and publish'd for your sakes; but also the Use of it, by the very Council,

Vid. Ind. Librorum prohibit.

The Preface of the Catechism p. 4.

is thus appointed you. *That the Faithful may come with the greater Reverence and Devotion of Mind to the Receiving the Sacraments, this Holy Synod commands all Bishops, That not only when the Sacraments are to be ministred to the People by themselves, they first explain the Use and Vertue of them, according to the Capacity of the Receivers; but also, if there be need, and if it can conveniently be done, that they endeavor the same may be piously and prudently observ'd by all Curats, even in the Vulgar Tongue,* **According to a Form to be appointed by Holy Synod, in a Catechism concerning all the Sacraments,** *which the Bishops shall take care to have faithfully translated into the Vulgar Tongue, and by all Curats to be explain'd to the People, &c.* From whence it appears, for what Reason, and for whose sake, the Holy Synod of *Trent* Decreed this Holy Work to be publish'd: And from what was before cited, it is not darkly hinted, that even from the very beginning of the Council, the Fathers foresaw it to be very necessary, and decreed, or at least, which is very certain, they appointed in the Eighteenth Session, which was the second under Pope *Pius* IV. That this Sacred Work should be compos'd, S. *Charles Borromaus* then procuring, and with incredible diligence promoting whatsoever was profitable for Reformation of Manners: For when it was there decreed concerning the Choice of Books, and certain Fathers were chosen for that purpose, That all pernicious and suspected Books should be set aside and prohibited by the Council, it is not to be doubted, that it was at the same time decreed concerning the Remedy to be apply'd to that pestiferous Doctrin, *i. e.* concerning the publishing our Catechism

Sess. 24. de Reform. c. 7.

chism; and that there were some Fathers chosen, which we shall name by and by, to labor in so great a Work. This plainly appears from the Constitution of the Twenty fifth Session, where it is decreed concerning the Index of Books, and making our Catechism: For thus it says;

The Holy Synod celebrated in the Second Session under our most Holy Lord Pope Pius IV. *has committed to certain Fathers chosen for that end, the Consideration of what is fit to be done concerning divers Censures and Books, either suspected or pernicious, and to make Relation thereof to the Holy Synod. Now understanding that the whole Work is finished, and yet that by reason of the variety and multitude of Books, the Holy Synod cannot distinctly and conveniently judge of them, She commands that whatsoever has been done by them, be exhibited to his Holiness the Pope, that it may be determin'd and publish'd by his Judgment and Authority; and commands the same to be done about the Catechism, by the Fathers to whom it was committed, and about the Missal and Breviary.* From these things it manifestly appears, first, Why the Synod of *Trent* commanded this Form of Catechism to be publish'd: Secondly, When it Decreed it: Thirdly, That this Catechism is of so great Authority, that it ought to be preferr'd before all others: Fourthly, That it ought never to be out of the Hands of the Pastors; for to them it is a Storehouse of true Divinity, and a Treasure full of all Ecclesiastical Discipline.

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ARTICLE. II.

To what Fathers the Care of the Catechism was committed, and how long they labor'd about it.

IT may be said, that the Fathers labor'd in this Catechism two several times: First, While they were at *Trent*, in Council, *i. e.* for almost Two whole Years, to wit, from the Eighteenth Session celebrated the Twenty sixth day of *February*, 1562. till the end of the Synod, which was finish'd in the Month of *December*, 1563. The last, *i. e.* when the Sacred Assembly was dismiss'd, at *Rome*, whither certain Fathers chosen for this end, were conven'd together, and continu'd in this Work above Three Years, to wit, from the Departure of the Council, to the Year 1556. wherein the Work being finish'd, was offer'd to Pope *Pius* V. of Sacred Memory, to be approv'd: Whence it was, that for Five full Years the Fathers who among the rest were most Devout and Learn'd, and therefore chosen by the Council, labor'd together both in Composing and Perfecting this Catechism; which considering well of, verily we cannot judge him by any means to be of a sound Mind, that thinks not such a Book as this worthy of all esteem, and to be had in reverence in all Ages; and they that in disputing of Matters of Divinity, if this Catechism be cited, reject it in scorn, as fit for Children, we should think to be very unsound and in the dark. But to come to the Fathers:—It is certain from the Last Session, that for the Two last Years of the Council, there were very many excellent Divines chosen out of

of the whole Assembly of Fathers, that bestow'd much Pains and great Labor on this Catechism: For the Matter of it is divided into certain Articles, which being then distributed amongst them, every one took care and labor'd in his own, according to the Intent of the Council, and the Sense of the Church, *as the Spirit gave them utterance*. That this was thus done, *Christopher Sanctorius*, of the Order of Hermits of S. *Austin*, testifies, who says, That this Particle of the Creed, [*And in One Holy Catholic Church*,] was committed to Cardinal *Seripandus*, of the same Order, to be explain'd. But that the Fourth Article of the Creed was assign'd to *Michael Medina*, of the Order of *Friers Minors*, appears from himself, who attributed it to himself, in the Preface to his *Opusculum* concerning the same Fourth Article of the Creed: From *Possevinus*, *in Apparatu*, *Lit. P.* we learn, that *Peter Galesinus* expounded in Latin that part of this Catechism wherein are explain'd God's Commandments; and *ibid. Lit. I.* he asserts, That *Julius Spogianus* expounded the last Head of this Catechism; the same thing *Castalio* distinctly confirms in these Words: *In Writing of the Catechism which was made by the Decree of the Council of* Trent, *& publish'd by Command of Pope* Pius V. *there were many Divines and Learn'd Men that labor'd.* Delius Pasqualinus, *a very grave Man, assur'd me, that the Creed, or at least a part of the Creed, was given to* Antonianus *to be explain'd; which I also found in his Adversaries.*

Therefore, O ye Pastors, mark, I beseech you! Not only the *Thomists* took Pains in this Work, as some have dream'd, that they might lessen the Authority of it, as tho it were not the Work of the Universal Church, but of

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ſome peculiar Theological Sect, wherein they caſt no ſmall Note of Infamy upon the Council and Pope.

But paſſing by the Holy Council, which was over the whole Work, we deny not that it was committed to ſome Fathers of the Order of Friers Preachers: But from this very thing, that they undertook the doing of this Office by the Churches Appointment, it is manifeſt, that they freely laid aſide their own proper and peculiar Senſe and Opinion, if ſuch they had; or that it was enjoyn'd them either by the Decree of the Council, or by the Command of the Pope, by word of Mouth, to handle all things, not according to their own, but according to the Churches Senſe; otherwiſe it had been imprudently done; which to aſſert, how wicked would it be? Now the ſaid Fathers were theſe: I. *Leonardus Martinus* of *Genua*, Archbiſhop of *Lancia*. II. *Giles Fuſcararius* of *Bullen*, Biſhop of *Mutinum*. III. *Francis Foretius* of *Liſbon*, a Divine of the King of *Portugal*'s in the Council of *Trent*. All which, of how great Piety, of how great Learning, and of how great Renown they were, for their very many Eccleſiaſtical Gifts and Functions, both in the very Synod and out of it, S. *Charles Borromeus*, in his Epiſtle to *Staniſlaus Hoſius* Cardinal *Vivarm*. ſays enough alone to ſatiſfie me, that they were the moſt Learn'd among the Fathers of the Council: And *Joſeph Ripalmontius* confirms my Belief of the ſame thing, when he ſays thus: *He* (he means S. *Charles*) *conceiv'd in his Mind that great Work of the* Roman *Catechiſm, concerning the Performance of which Work, the Fathers* (*at* Trent) *made a Decree, and that*

Decree

Decree was extant among the rest; and even the greatest Divines labor'd together in composing it, and disposing the Heads of it. But this was S. Charles's *Design too, that the Divinity and Heigth of the Matters and Sentences therein might be explain'd by like proper Words; for that purpose making use of such Men as were most Excellent for the Latin Tongue, by them to finish a Work which might seem to be made for some better Age of* Romans *than the present Storm-bound, ed.* From which it is manifest, that the Praise of this Work is in no small measure due to S. *Charles* himself: Which is also plain from the Epistle of the same Saint to the King of *Portugal*, of whom he begs leave, after the Dismission of the Council, to retain *Francis Foretius*, because he would be very necessary to the Church, for the compleating of this Catechism. But tho the Glory of this whole Sacred Work seems to be due to these Fathers, yet nevertheless we must truly and deservedly acknowledge, that we have receiv'd it from Pope *Pius* V. of Sacred Memory, as from the First Mover; and if there be need of Witness in this Case, we have *Gabutin*, who in the Life of that Pope says thus: *He took care that the Sacred Catechism for the Curats, wherein are contain'd the Chief Heads of Catholic Doctrin, clearly explain'd by Men famous for Christian Eloquence and Learning, should be made Latin, and be publish'd every where, first in Latin, and then render'd into the Italian, French, German, and Polonian Language.* Now since things, as to the *Roman* Catechism, are so, what, I pray, are we to think? Of what worth is it? Of what Authority is it? The General Council decreed it to be publish'd, and distributed to certain chosen Fathers, every

Gabut. in vit. Pii V. lib. 1. c. 2.

every part of the Matter of it to be treated upon; and of all those Tracts by them made, by the Pope's Command and S. *Charles*'s Direction, the Work and Business is finish'd and perfected, by Men best skill'd in all kind of Learning, whose Vertue, Learning, and Piety was well known to the Universal Church. Can we therefore find any other Book, next to the Canonical Scripture, that we can hold more dear to us, and which deserves to be more look'd into?

ARTICLE. III.

By whom this Catechism was approv'd.

BEfore this Catechism came forth into Light, tho there had labor'd in it so Many and so Great Men, tho it had been read again and again, and compleated by the Care and Industry of S. *Charles*; yet being offer'd to *Pius* V. of Holy Memory, that at last he should establish it by his Supreme Authority, that Supreme Bishop would not have it go forth from him, before it should again be review'd by other Doctors, that this Universal Book being publish'd with that Maturity and Prudence which was fit, it might be universally receiv'd. The Matter was committed to *William Sirlet* Cardinal, as one whose Learning and Piety he very well knew; and which the Pope could not but be acquainted with, by those other Cardinals, not a few, that were lately Assistants with S. *Charles*. That so Great Man, by Command of Pope *Pius* V. took to him certain Divines chosen out of the rest, who

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might sift and search narrowly into, not only the Dogms or Doctrins of this Book, but also the very Words; which being finish'd with singular Industry and Sollicitude of that truly Admirable and Faithful Pastor, the Pope approv'd it, and coming forth at *Rome* intire, that it might pass every where else pure and uncorrupt, he commanded it to be printed by *Manutius*, to be perfectly purg'd from all Mistakes, and so to be publish'd. It is worth the while to consider the Popes own Words, and they are these, *Of our own Motion and Pastoral Duty desiring, as earnestly as we can, by the Assistance of Gods Grace to perform and injoyn those things which were decreed and provided by the Sacred Council of* Trent, *we have appointed that a Catechism might be compos'd by chosen Divines in this fair City, whereby the Faithful People of Christ, may by the diligence of their Curates, be taught concerning those things which they must know, profess and observe: which Book, when by Gods Assistance it was perfected, and to be brought forth into Light, we took care to provide that it might be printed, with all the Diligence and Faithfulness that could be. In this fair City therefore we would first of all have it printed, by the Diligence of our beloved Son* Paul Manutius, *who is us'd here to print other Ecclesiastical Books. Now because if it should be printed elswhere, it might happen that a Book of such an Argument might be printed with less care and fidelity than is fit; for this Reason,* &c. *Dated at* Rome *at S.* Mark 7 *of the Kalends of October, in the first Year,* &c. From hence it is plain how much the Pope made of this Book, and with how great Care it was to be Printed; and indeed as often as hereafter it is to be Printed, the Bishops ought

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to take Care from the Example of so great a Pope, that it be not fill'd with as many Faults as there are Lines in it.

First therefore Pope *Pius* V. not only by his own proper Motion approv'd this Catechism, but moreover he commended it, and commanded it to be us'd as often as any thing was to be done about Amendment of Manners or Reformation of Orders. See his 102 Bull publish'd *Anno* 1580. for Reformation of the *Cistercian* Order; as also his 105 Bull publish'd the same Year, about reducing the Congregation of the Servants of the Blessed *Mary* to a better State; as also his 106 publish'd the same Year also about the Amendment of the *Missal*.

In Bull. pia p. 305.

Ibid. p. 307.

The Second by whom this Sacred Work was approv'd, was *Gregory* XIII. Successor to *Pius* V. who in a certain Breve of the Year 1583 declares, That by his Command and Approbation, the Catechism was lately publish'd; and this Pope accounted this Book so truly profitable, that by his peculiar Mandate he commanded it to be translated into the *Sclavonian* Language, as appears by the Council of *Algar*, by and by to be cited, and moreover, as *Possevine* testifies, this Catechism was to him as a certain Rule, whereby he thought, that the Canon Law it self may be reformed: For which cause he perswaded *Francis Gracian*, one of the Treasurers and Canon of S. *Vincent*, to publish an Epitome of the Canon Law; wherein he should pare away whatsoever had been abrogated either by the Popes, or by the Council of *Trent*, or by the Roman Catechism.

The Third that approv'd this our Catechism was

was St. *Charles Borromeus*, who not only in his before cited Epistles; but also especially in this First Synod which he had at *Millan Anno* 1565. where he commanded all Clerks, after that they should attain to their Tenth Year, diligently to read this Catechism.

Fourthly, the same Catechism was approv'd in the Synod of *Beneventum*, *Anno* 1567. where it is injoyn'd to all, both Curats and Preachers of Gods Word, that for the Discharge of their Office, they frequently have in their Hands that Catechism, which was publish'd by the Pope's Command, that they may be able to teach all things according to sound Doctrin, and which the Church approves.

Fifthly, it was approved in the Synod of *Ravenna* 1568. and there under the Title *de Seminario. c.* 4. it wonderfully commends this Book, which it calls the Catechism of the Council of *Trent*, and commands those that are in Seminaries to have it always before them.

Sixthly, it was again approv'd by St. *Charles* in the Synod of *Millan Anno* 1569. and there it is commanded the Curats, that they frequently handle among themselves some Reading of the Roman Catechism.

Seventhly, it was approv'd in the Synod of *Meaux* in *Germany*, which was held *Anno* 1569. and thus decreed *Constit.* 26. *The Curats in those things which belong to their Ministry, even as the Bishops when they are to administer the Sacraments to the People, ought to explain the Vertue and Use of them in our vulgar German Tongue according to the Capacity of the Receivers, according to what is contain'd in the Roman Catechism, a Book truly very*

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profitable, and very necessary for these Times.

Eighthly, it was approv'd again a Third Time by St. *Charles* in a Synod of *Millan Anno* 1571. wherein it is commanded, that the Curats in the Administration of the Sacraments make use of the Doctrin of the Roman Catechism.

Ninthly, it was approv'd in the Synod at *Genua, Anno* 1574. *Tit. de Fidei elementis à Parocho tradendis.*

Tenthly, it was approv'd a Fourth Time by St. *Charles* in a Synod at *Millan Anno* 1576. where among those Books which the Curat ought to exhibit to the Bishop at Visitation, the Roman Catechism is appointed to be one.

Eleventhly, it was approv'd also a Fifth Time by the same St. *Charles* in a Synod at *Millan Anno* 1579. where concerning the way of Examining, it is commanded that enquiry be made concerning those that are to be Ordain'd, *Whether they have the Roman Catechism, and hold the Doctrin thereof.*

Twelfthly, it was approv'd the same Year by the Clergy of all *France*, in a Synod at *Melun*, wherein many places, but especially under those Four Titles, of Baptism, Eucharist, Penance and Order, this Catechism, which there is acknowledged to be of the Council of *Trent*, it is so commended to the Curats, that by that Catholic Assembly of all the Clergy, it is judged altogether necessary for them, and to be preferr'd before all others; for thus it is said there, *The Curats are bound to teach their Flocks according to the Prescription of the Catechism of the Council of* Trent, *as purely and simply as may be.* And elsewhere, *For the due Performance of which matter* (to wit

wit, in exhorting the People, *using the common Places of the Roman Catechism, and the Doctrin of the Council of* Trent, *concerning all the Sacraments, which for that end is studiously and accurately to be read by all Curats.* Moreover, *Let the Confessors as exactly as may be, follow the Rules and Precepts of the Catechism of* Trent *in things of this sort, and in exercising Works of Piety.*

Thirteenthly, it was approv'd in the Synod of *Roan* in *Normandy Anno* 1581. Where it was thus ordered. *Now that every Curat may discharge his Office, let him have the Roman Catechism in Latin and French, c.* 10.

Fourteenthly, in the Synod of *Bourdeaux Anno.* 1583. where it is thus, *Let the Curats upon all Holy-days, teach the People somewhat out of the Catechism of* Trent, *which by our Authority we enjoyn them to have by them, both in Latin and French, &c.*

Fifteenthly, in the Synod of *Tours Anno* 1583. *Tit. de professione & Fidei tuenda cura.*

Sixteenthly, in the Synod of *Rhemes.* 1583. *Tit. de Curatis.*

Seventeenthly, in the Provincial Synod of *Aquetia* in *France Anno* 1585. *Tit. de Parochis.* Where it is thus, *Now that every Curat may discharge his Office, let him have the Roman Catechism, both in Latin and French, &c.*

Eighteenthly, in the Provincial Synod of *Tholoug, Anno* 1590. where it is thus, *We enjoyn the Curats, that they have continually in their Hands the Catechism of the Council of* Trent. *Tit. de Sacramentis.*

Nineteenthly, in the Synod of *Avignion Anno* 1594. *Tit. de Officio Parochi, Let them diligently use the Roman Catechism.*

Twentiethly, in the Synod of *Aquileia Anno* 1586. whereof before.

I omit very many Diocesan Synods, in which this our Catechism was approved.

I omit also those Doctors of very great Note, who assert, That next to the Canonical Books, there is nothing can be read with more Safety and Advantage, than this Catechism. Now these things, Friendly Reader, being premis'd, who can endure the Boldness of them, that despising this sacred Work as a childish Toy, scorn to meddle with it, and that for this only Reason; because it is call'd a Catechism? O miserably blind Souls!

But to make those Men blush all over for Shame, I intreat them to hear *Augustine Valerius* Cardinal and Bishop of *Verona*, a very dear Friend to St. *Charles Borromeus*, and the Glory of the Sacred Colledge, in his First Book, *Ad Acolythos Veronenses*.

This Catechism was publish'd Three Year ago, by Command of Pope Pius *V. which we see to have been given of God, for the Benefit of the Christian Common-wealth, and for the restoring to us the ancient Discipline of the Church. A Work so excellent, if we regard the Gravity or Weight of the Sentences, and the clearness of the Words or Expressions, that Learned Men judg that there has nothing more excellent been publish'd for these many Ages past. For all things are explain'd, which belong to the Instructing of Souls, and that in so good an Order, and with so great Clearness and Majesty, that our Holy Mother the Church, taught by the Holy Ghost, seems to teach all, and Men to hold their Peace. You that are somewhat aged, read this Catechism Seven times over and more than seven times; for thereby you will*

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great Advantage; for if in History it be deliver'd, that Demosthenes *shut only to commend Eloquence, describ'd* Thucidides *Eight times, and for that end, committed to Memory all his Orations so full of Arguments: how much fitter is it, that you, who are imploy'd in the Discipline of the Church, and ought to refer all your Studies to Gods Glory, and your own and others Salvation, should diligently read, yea, and even to copy out Eight times over this most excellent Book, dictated by the Holy Ghost, written by the Decree of the Fathers that were present in the Council of* Trent, *and publish'd by the Authority of Christ's Vicar?*

ARTICLE IV.

The Advantages and Use of this Catechism.

THE Advantages of this Catechism of the Council of *Trent* are so many, as the Necessities of the Church are; if Heresie is to be prevented, that the Devil sow it not, and that it disturb not Catholics: Let the Curats often explain this Catechism. If Heresie by an unlucky and ominous Birth, be already sprung up and is to be stifled; let the Curats often explain this Catechism: If Religion is to be preserv'd uncorrupt and sincere; let the Curats often explain this Catechism: If young Clerks, either in Seminaries, or privately, are to be prepared for the undertaking of any Ecclesiastical Function; let this Catechism be often read to them: If any one be minded to administer the Sacraments devoutly, as is fitting, and to the Edification of his Neighbors;

bors; let him have in his Hand this only Catechism: Lastly, if any Priest be minded to prepare himself to hear Confessions, to make Sermons, to direct Souls; let them use this only Catechism.

For it is useful not in one respect only, as may easily be observed from what was before noted. I will here shew some of the more profitable.

The First way of using this Catechism is injoyn'd in almost all Synods, both Provincial and Diocesan, which were had after the Council of *Trent*, to wit, the daily reading thereof, or at least so frequently, that whatsoever this Book contains may be kept in Memory.

A Second way of using this sacred Work, is commanded by St. *Charles* in his Second Synod at *Millan* before cited, to wit, that when the Curats of any Neighborhood come to meet each other, they should frequently commune about some part of this Catechism; which is now become a commendable Custom and Usage every Week in the Famous Presbytery of S. *Nicholas de Cardineto* in *Paris*.

The Third way of using this Catechism is prescribed by the same St. *Charles* in his Third Synod at *Millan*, where it is commanded, that as often as the Curats are to administer any Sacrament, they teach and expound to the People the Points and Doctrin of this Book, the same is appointed in the Synod of *Roan* in *Normandy*.

The Fourth way of using this Book is propos'd in the Synod of *Bourdeaux* before cited, where it is appointed that on all Holy-days the Curats teach the People out of this Catechism, some of those things which it concerns all Christians to know.

The Fifth way is prescrib'd in the Synod of *Cremona*

Ticinona Anno 1603. *Pag.* 9. in these words, *By the Divine Inspiration of the Holy Ghost, those Fathers that were in the Council of* Trent *commanded, that as soon as may be the Roman Catechism might be written, out of which, as out of the most fruitful Breasts of our Holy Mother, all the Clergy may suck the most sweet Milk of the Church's Doctrin. That Custom therefore, which was holily introduced into our Seminaries, for all the Clergy to explain the Roman Catechism, shall by all means be henceforth observ'd daily, or at least thrice every Week by all Clerks that teach School.*

The Sixth way is prescrib'd by the Fathers themselves, in the very Preface of the Catechism.

THE PREFACE OF THE CATECHISM FOR THE CURATES, By the Decree of the Council of *TRENT*.

Wherein the intent of the Council, the necessity and use of the whole work are laid open.

SUch is the condition of the mind, and understanding of man, as that, when of it self with great labour and diligence it has discover'd and learn'd many of those things, which belong to the knowledge of divine matters: Yet the greatest part of those things whereby eternal salvation is to be attain'd, and for which cause chiefly man was at first created, and made after the image and likeness of God; it could never have discover'd by the mere light of nature.

I. The weakness of the light of nature.

II. The necessity of supernatural revelation. Rom. 1. 20. Colos. 1. 26, 27.

The invisible things of God (as the Apostle teaches) *from the Creature of the world, are indeed clearly seen, being understood by the things that are made, even his eternal power and Godhead.* But that mystery which was hid from all ages and generations, does so far surpass all humane understanding; that if it had not bin manifested to the Saints, to whom it pleas'd God by the gift of faith to make known the riches of the glory of this mystery, which is Christ, among the Gentiles; it had bin impossible by any study or labor of man to aspire to that wisdom.

III. The necessity of Teachers. Rom. 10. 14, 15, 16.

But whereas *faith is conceiv'd by hearing*; it is manifest how necessary the labor and ministery of a legitimate and faithful teacher has always bin, to the attaining eternal salvation: For it is written, *How can they hear without a preacher, and how can they preach exceept they be sent?*

IV. God has never bin wanting to those that are his. Heb. 1. 1, 2. Isa. 49. 6. Heb. 12. 25. 2 Pet. 1. 17.

And indeed, from the very beginning of the World, the most merciful and gracious God has never bin wanting to those that are his: But by many and manifold ways, *has spoken to the fathers by the Prophets*; and according to the condition of times, has chalk'd them out a certain and direct way to celestial happiness. But because he foretold, he wou'd give *a teacher of righteousness, for a light of the Gentiles, and for salvation to the ends of the earth. He has last of all spoken to us by his Son*, whom also by a voice sent down from the most excellent glory, he has commanded all to hear and obey his commands. And then the Son *gave some Apostles, some Prophets, some Pastors and Teachers, to preach the word of life; that we may not be carry'd about as children, tossed to and fro with every wind of Doctrine*; but, sticking close to the firm foundation of faith, *may be built together in the house of God, in the Holy Ghost.*

Ephes. 4. 21.

V. How the pastors of the Church ought to be heard.

And lest any one shou'd receiv the word of God from the ministers of the Church, as the word of men, and not as it is indeed, the word of Christ; our very Savior himself has appointed so great an authority to be given to their direction, that he

thus, He that hears you, hears me; and he that despises you, despises me. Which yet he would not have to be understood of those only, to whom he then spake; but also of all those, who by a lawful succession, shou'd afterwards be receiv'd to the office of Teaching, with whom he promis'd to *be always present, even to the end of the world.* Luc. 10. 15. Matt. 28. 20.

VI. The necessity of preaching Gods word.

But whereas the preaching of the divine word ought never to be intermitted in the Church, so at this time with much greater piety and industry ought it to be endeavour'd, that with sound and uncorrupt doctrine, as with the food of life, the Faithful shou'd be nourish'd and confirm'd. For there are false Prophets gone out into the world, of whom the Lord said, *I sent not the Prophets, and yet they ran; I spake not to them, and yet they prophesi'd* to corrupt the minds of Christians by divers and strange doctrines, wherein their wickedness, furnish'd with all the arts of Satan, has proceeded so far, that it seems scarcely possible to be kept in any bounds. And, were we not confirm'd by that excellent and clear promise of our Savior, who affirms that he had laid the foundation of his Church so sure, *that the gates of Hell shou'd never be able to prevail against her*: It might at this time be very much fear'd, that being on every side beset by her enemies, oppos'd and try'd by so many engines and devices, she shou'd utterly perish. 1 John 4. 1. Jer. 23. 11. Mat. 16. 18.

VII. Heresie breaking forth.

For, to omit those most noble provinces and countries which heretofore have piously and holily embrac'd and retain'd that true catholic religion, which they received from their ancestors or forefathers, but now leaving the right way, have gone astray, and do openly profess their greatest piety and religion to consist in this, That they are departed, and gone far away from the doctrine of their forefathers: There is no country, how remote soever, no place so well fortifi'd, there can no corner of Christ'ndom be found, whereinto this plague has not endeavour'd secretly to creep.

For those who intended with themselves to cor-

VIII. By what arts she scattered her errors.

rupt the minds of the faithful, knowing well, that they cou'd not have particular conference with all, to whisper their venome into their ears; have gone another way to work, whereby they have much more easily and diffusedly scatter'd the seeds of their impious errors. For besides those vast volumes wherewith they have endeavoured to overthrow the Catholic religion; whereof to beware, there was no great need perhaps of any great pains or circumspection, since they contain'd so manifest heresie: they have also writt'n infinite books, which carrying in them a pretence of godliness; it is incredible how easily they have deceiv'd the unwary minds of the simple.

IX. Why the Council of *Trent* commanded, Sess. 14. cap. 7. and sess. 25. in the end, that this Catechism shou'd be publish'd.

Wherefore the fathers of the general Council of *Trent*, being earnestly desirous to apply some wholesome remedy to this so great and dangerous evil, thought it not enough to determine the more weighty points of Catholic doctrine, against the heresies of our times; but held it further necessary to appoint some certain way and rule of instructing Christian people in the rudiments of faith: Which in all Churches they are to observe, to whom is lawfully committed the charge of pastor and teacher.

X. The authority and scope of this Catechism.

There have been many heretofore imploy'd in this kind of writing, very commendable both for piety and learning. But yet the Fathers thought it wou'd be very useful, That a book shou'd be publish'd by authority of the holy Synod, whence the Curates, and all others to whom the office of teaching is committed, may find and fetch certain precepts and rules for the edification of the faithful; that as there is one God, and one faith; so also there may be one common rule and prescript form of teaching Christian people, all offices and duties of piety.

XI. What it is this Catechism treats of.

Now there being so very many things which seem to belong to this matter; it is not to be suppos'd therefore, that it was the design of the holy Synod to comprehend, and exactly explain all the dogms or opinions of Christian faith in one book; which they are use to do, who profess to handle

all

all the whole doctrine and institution of religion: For that wou'd be a labor almost endless, and indeed not so very suitable to the purpose: But because the holy Synod intended to instruct only the Curats, and those who have cure of Souls in the knowledg of those things which most properly belong to the Pastoral office, and accommodated to the capacity of the Faithful, she undertook to handle those things only, which might assist the pious endeavour of the Pastors in this matter, if they have not bin so conversant and well skill'd in the more difficult disputes of divine matters.

XII. What things are to be observed in teaching.

Which things seeing they are so; before we come to handle those things severally, in which the sum of this doctrin is contain'd; the order of our design requires, That some few things which Pastors ought to consider and lay before their eyes, shou'd be explain'd: That they may know whither as to the end, all their aim, labors and studies are to be directed: And by what means they may the more easily compass and effect the thing they desire.

XIII. The first.

This therefore seems to be the chief, to remember, That all Christian knowledg or learning is contain'd in this point; or rather, as our Savior says, *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent* Wherefore the labor of a Preacher in the church, ought especially to be imployed in this, That the faithful may earnestly, and from the very bottom of their souls desire *to know Jesus Christ, and him crucifi'd*, and most assuredly persuade themselves, and with the deepest affection and devotion of heart believe, *That there is no other name under Heav'n given to men whereby they must be sav'd; For he is the propitiation for our sins.*

Joh. 17. 3.

1 Cor. 2. 2.

Acts 4. 12.

XIV. The second.

But because *hereby we know that we know him, if we keep his commandments*; the next thing, and, as we have already said, very closely join'd with it, is, That he also evidence, that the faithful ought not to lead their life in sloth and idleness; but that *we ought so to walk, even as Christ walked*; and that with our utmost endeavors we shou'd

1 Joh. 2. 3.

1 Joh. 2. 6.

follow after justice, godliness, faith, charity, meekness: For, *he gave himself for us, that he might redeem us from all iniquity, and purifie to himself an acceptable people, zealous of good works:* Which the Apostle commands the Pastors to teach and exhort.

Tit. 2. 14.

XV. The third.

But whereas our Lord and Savior has not only said, but by his own example has also evidenc'd, That *all the whole Law and Prophets do depend on Love* or Charity; and the Apostle afterwards confirm'd, *That Charity is the end of the commandment, and the fulfilling of the law*; none can doubt, but that this, as a principal duty, ought with all diligence to be taken care of, That the faithful be excited to the sincere love of the immense goodness of God towards us, and being inflam'd with a kind of divine ardor, be wrapp'd up to the supream and most perfect good. To adhere to which, he sufficiently feels it to be the most true and solid happiness, who can say with the Prophet, *What have I in Heav'n but thee, and what on earth do I desire besides thee.* This indeed is that *more excellent way*, which the Apostle has shewn, when he directs all the course of his doctrine and teaching to *charity, which never fails.* For whether any thing be propos'd to be believ'd, to be hoped, to be done; the love of our Lord ought always so to be recommended therein; that any one might perceiv all the works of perfect christian vertue, to have their birth or original from love only; nor are they to be referr'd to any other end than to love only.

Matt. 22. 40. 1 Tim. 1. 5. Rom. 13. 18. Psal. 72. 25. 1 Cor. 12. 31. 1 Cor. 13. 8.

XVI. The fourth.

But whereas in teaching any thing, it is of very great importance, whether you teach it in this or that way or method; so especially is this to be reputed very useful in teaching Christian people. For, the age, understanding, manners and condition of the hearers is to be observed: *That he who teaches may become all things to all men: and that he may gain all to Christ, and be able to approve himself a faithful minister and steward; and like a good and faithful servant, may be found worthy to be preferr'd by his Lord over many things.*

1 Cor. 9. 19. 1 Cor. 4. 12. Matt. 25. 23.

Nor

Nor ought he to think, that men of one temper only, are committed to his charge: Or that one certain Rule or prescrib'd Form is suitable and sufficient to teach and instruct all the faithful in Christian piety: But whereas *some are*, as it were, *infants new born; others begin to grow to manhood in Christ, and some do grow in a manner to full age*: It is necessary to consider, who they are *that have need of milk*; who, *of more solid meat*; and so to provide for all, such food of doctrin, as may give *spiritual increase, till we all come into the unity of the faith, into the perfect man-hood of the knowledge of the Son of God, into the measure of the stature of the fulness or age of Christ.* The Apostle yielded himself an example to be observ'd by all herein, when he said, *That he was debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise*; to wit, That those that are call'd to the ministery might know, that they ought so to accommodate their doctrin to the capacity and reach of their hearers, in delivering the mysteries of faith and rules of life, that when they have fill'd the souls of them, *who have their senses exercis'd with spiritual meat; they suffer not, in the mean time, the little ones to perish with hunger, who ask for bread, and there is none to distribute it to them.*

XVII. The fifth.

1 Pet. 2. 2.

1 Cor. 3. 2.

Heb. 5. 12, 13.

Rom. 1. 14.

Heb. 5. 14.

Nor ought it at all to discourage any ones endeavors in teaching, because it is sometimes necessary for the hearers to be taught the rules of those things which are common and despicable; altho frequently it is not without some difficulty that they are handl'd by those, whose minds are taken up with, and take a kind of pleasure in the contemplation of the more sublime and lofty matters. For, if the wisdom of the eternal Father came down to the earth in the meanness of our flesh, to teach us the rules of the heav'nly life; who is there whom the love of Christ cannot constrain to become little among his brethren, and as a nurse fostering her little infants; so earnestly to desire and endeavour the salvation of his neighbour, *That*, as the Apostle testifies of himself, *be won'd*

XVIII. The sixth.

1 Thess. 2. 8.

1 Thess. 2. 8.

wou'd not only deliver the Gospel to them, but even his own life for them.

XIX. Whence the Christian doctrin is to be fetched.

Now the Rule of all that doctrin which the faithful are to be taught, is contain'd in the word of God, and is divided into Scripture and Tradition. The Pastors therefore shou'd night and day be meditating on these things. Always remembering S. *Pauls* admonition, which he wrote to *Timothy*, which also, all that have cure of souls shou'd reckon as belonging to themselves, and this is the admonition, *Attend to reading, exhortation, and doctrin; For all Scripture written by divine inspiration is profitable for doctrin, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, and ready to every good work.*

1 Tim 4.13.
2 Tim.3.16, 17.

XX. Whence is had the division of this Catechism.

But because the things deliver'd of God are many and divers, that they cannot easily be comprehended in the mind; and being comprehended, cannot be kept in memory: Therefore when there is offer'd an opportunity of teaching; that the explaining of those things may be fit and easie; our Ancestors have very wisely reduced the whole power and substance of the doctrin of salvation into these four heads, *viz. The Apostles Creed, The Sacraments, The Decalogue* or ten Commandments, *And The Lords Prayer.*

XXI. The First part.

For all those things which are to be held by the discipline of Christian faith, or which belong to the knowledge of God, or to the Creation and Government of the world, or to the Redemption of mankind, or to the Rewards of the good, or Punishment of the wicked, are contain'd in the doctrin of the *Creed.*

XXII. The Second part.

But those things which are Signs and instruments, as it were, for the obtaining of divine grace; these the doctrin of the *Seven Sacraments* contains.

XXIII. The Third part.

But those things which have reference to the Law, *the end whereof is Charity,* are set down in the *Decalogue.*

1 Tim. 1. 5.

Lastly,

Lastly, Whatsoever may be savingly wish'd, hop'd or pray'd for by any man, is comprehended in the *Lord's Prayer*. Whence it follows, that these four, which are, as it were, the common places of the holy Scriptures, being explain'd; there can be nothing wanting in a manner for the understanding of those things which are to be learn'd of a Christian. XXIV. The Fourth.

It seem'd good therefore to admonish the parish Curates, that as often as it came in their way to interpret any place of the Gospel, or any other place of holy Scripture, they may know the meaning of that place, whatsoever it be, falls under one of these heads we have even now mention'd; whither they may have recourse, as to the fountain of all doctrin, for explanation of it. For example, If the Gospel of the first *Sunday* in *Advent* be to be explain'd: *There shall be signs in the sun and in the moon*, &c. What is pertinent to the explanation thereof, is handl'd under the article of the Creed [*He shall come to judge the quick and the dead*] which being thence taken, the Pastor may with the same pains instruct the faithful people, both in the Creed and in the Gospel. Wherefore in all the parts of teaching and interpreting, he will do well to hold to this practice of directing all things to those four chief points, to which we thought fit to refer the whole power and doctrin of holy Scripture; but yet to take that order in teaching, as will be most proper both to the persons to be taught, and to the season. XXV. The manner of dividing the Catechism into several Sundays. Luc. 21. 25.

We following the authority of the Fathers, who in bringing men to Christ our Lord, and in instructing them in his discipline, began at the doctrin of *Faith*; have thought fit first to handle those things which belong to *Faith*. XXVI. Why it begins with the explication of the Creed.

But because in the word of God, the signification of *Faith* is manifold; we here speak of that, by vertue whereof we wholly assent to those things which are deliver'd by God. Now that this *Faith* is necessary to the attaining everlasting salvation, no one can justly doubt; especially seeing it is written, XXVII. What Faith is.

Heb. 11. 6. written, *Without Faith it is impossible to please God.* For, whereas the end proposed to man for his happiness, is far higher than for him to attain to by any human understanding, it was necessary, that he receive the knowledg thereof from God. Now this knowledg is nothing else but *Faith*, by vertue whereof it comes to pass, that we assuredly hold that for truth, which the authority of our most holy mother the Church approves as deliver'd by God For the faithful can by no means doubt of those things, whereof God, who is the very truth it self, is the author. Whence we perceive how great a difference there is betwixt this *Faith*, which we have towards God, and that which we bear towards the writers of human stories. Now tho *Faith* extends very far, and differs both in greatness and dignity (for thus we read in holy Scripture, *Wherefore didst thou doubt, O thou of little Faith*? and, *Great is thy Faith*: And, *Increase our Faith*: So, *Faith without works is dead*: And, *Faith which works by charity*;) Yet in kind it is the same thing: And the same definition or description and reason does agree to the different Degrees of *Faith*. But how fruitful and advantagious it is to us, will be said in the explication of the Articles of *Faith*. Those things therefore which Christians ought chiefly to hold, are the same which the Captains and Doctors of *Faith*, the holy Apostles who were inspir'd by the holy Ghost, have distinguish'd in the twelve articles of the Creed.

Matt. 14. 31. Luc. 17. 5. Gal. 5. 6. Jam. 2. 14.

XXVIII. Why the creed was composed.

For when they receiv'd commandment from the Lord to go his Ambassadors *into all the World, and to preach the Gospel to every creature*, they thought fit to compose a form of Christian Faith; to the end that all might think and speak the same thing, and *that there might be no schism or division amongst them*, whom they call'd to the *unity of the Faith*: *But that they might be made perfect in the same mind and in the same judgment.* This profession of Christian Faith and hope, compos'd by themselves,

Mar. 16. 15.

1 Cor. 1. 10.

themſelves, the Apoſtles call'd a Symbol; either becauſe it was made up of the various ſentences which they ſeverally caſt into the common ſtock; or becauſe they wou'd uſe it as a certain kind of note or character, whereby they might eaſily diſcover thoſe falſe brethren, who having deſerted and withdrawn themſelves, corrupted the Goſpel, from thoſe who had bound themſelves by oath to fight under Chriſts Banner.

THE

THE CATECHISM FOR THE CURATES, BY THE DECREE OF THE Council of *TRENT*.

PART I.

Of the twelve Articles of the Creed.

I **Believe in God**] There are in Christian Religion many things propos'd to the faithful, whereof there must be had, either severally or universally, an assur'd and firm Faith. But then This first of all and necessarily all are bound to believe, which, as the very foundation of truth, God himself has taught us, to wit, concerning the Unity of the divine Essence and Distinction of the three Persons, and their actions, and for what special reason they are attributed to them. The Curate is to teach that the doctrin of

I. What the Creed contains.

of this mystery is briefly comprehended in the Apostles Creed.

II. The division of the Creed.

For as our fore-fathers, who were both piously and learnedly skill'd in this point, have observ'd; it seems to be divided into Three principal parts; so as in one, The First person of the divine nature, and wonderful work of the creation is describ'd: In the other, the Second person, and the mystery of man's redemption. In the third part is concluded the doctrin of the Third person, the head and fountain of our holiness, all in various and fit sentences. Now, those sentences by a kind of similitudo often us'd by our fore-fathers, we call Articles. For as the members of our body are distinguisht by joynts: So also in this confession of Faith, whatsoever is to be believ'd by us separately and distinctly from another thing, we rightly and fitly call an Article.

ARTICLE. I.

I. What this article contains.

I Believe in God the Father Almighty, maker of Heav'n and Earth.] The meaning of these words is this, I certainly *believe*, and without any doubting, do profess *God* the *Father*, to wit, the first person in the Trinity; who, by his *Almighty* power, created out of nothing, the very *Heav'ns* and the *Earth* and all things contain'd in them; and having created them, he defends and governs them all: Nor do I only in heart *believe*, or by my mouth profess, but with my utmost endeavour, and strongest affection I reach towards him as my supreme and most compleat good. This then is a short account of the first Article. But because in almost every one of these words, there lies hid mighty mysteries; the Curate ought to weigh them more diligently, that as far as God shall permit, the faithful may be brought with fear and trembling to the contemplation of the glory of his Majesty.

II. What it is to believe.

The word [**Believe**] does not therefore in this place signifie, to think, to suppose, to be of opinion; but, as the holy Scriptures teach, it signifies a most firm and sure assent, whereby the mind does

does firmly and constantly adhere to God in the revelation of his mysteries. Wherefore he does rightly believ (in the sense here meant) who is fully and certainly perswaded of a thing without any doubt or wavering.

III. The assurance of faith.

Nor ought any one to think that the knowledg of Faith is less certain, because those things which Faith offers to us to be believ'd, are not presently beheld. For, the divine light, by which only we perceiv those things, although it makes them not so very clear; yet it suffers us not to doubt of them. *For God who commanded the light to shine out of darkness, he has shin'd in our hearts, that the Gospel might not be hid to us, as it is to them that perish.*

2 Cor. 4. 6. Ibid. 3.

IV. Faith excludes curiosity.

And now from what has bin already said, it follows, That he that has this heav'nly knowledg of Faith, is freed from all curious enquiry. For when God commanded us to *Believ*, he did not require of us to search narrowly into his divine judgments, or to pry into the reason or cause of them, but commands us firmly and immutably to *Believ*. And this *Belief* makes the mind contented in the knowledg of his eternal truth. And indeed, since the Apostle witnesses, *That God is true, but every man a lyar*; and since none but an arrogant or impudent fellow will refuse to give credit to a grave and wise person, when he affirms any thing for truth; but presses him further to prove what he said by reason and witnesses: What rashness and folly must it needs be for one that hears the very word of God himself, to demand reasons for the heav'nly doctrin of salvation? Faith therefore must be held free, not only from all doubtfulness, but even from the very desire of more certain evidence or demonstration.

V. The outward profession of faith necessary.

The Curate is further to teach, That he who says [I Believ;] besides that he declares the inward assent of his mind, which is an interior act of Faith, ought also openly to confess and declare that which he imbraces and holds inwardly in his heart, by a free and open profession of his Faith; and this with the greatest cheerfulness and

and alacrity. For the faithful ought to have the same Spirit which the Prophet had, when he said,
Psal 115. 1. *I believ'd, and therefore did I speak:* And to imitate the Apostles, who answer'd boldly, even before the princes of the people, *We cannot but*
Act 4. 20. *speak those things which we have seen and heard:* and be mov'd with the excellent saying of S. *Paul,*
Rom. 1. 11. *I am not asham'd of the Gospel, for it is the power of God to salvation to every one that believes.* And again, (that the truth of this sentence might suf-
Rom. 10. 11. ficiently be confirm'd) *With the heart man believes to righteousness, but with the mouth confession is made to salvation.*

VI. How far faith excels the wisdom of the world.

[In God] Hence they, to whom it is given, may learn what the worth and excellency of Christian wisdom is, and thereby how much we are beholden to the goodness of God, and may climb up, as by the steps or degrees of Faith, to the knowledg of the most excellent and most desirable thing in the world. For, herein does the Christian philosophy manifestly differ from the wisdom of the world; That the wisdom of the world guided by the light of nature only, from the effects of these things which are perceiv'd by the senses, making very slow progress, and that not without mighty toyl and difficulty, at length hardly reaches to the contemplation of the invisible things of God, and to acknowledg and perceiv the first cause and author of all things: But on the contrary, the Christian philosophy does so sharp'n the edge, and illuminate the understanding of the mind of man, that without difficulty it can mount up to Heav'n; and being illustrated with the divine brightness, can truly behold first of all, the very eternal fountain of light, and then those things which are below him: So that with the greatest sweetness of mind, we can experimentally feel,
1 Pet. 2. 9. and with unutterable joy we can exult that we *are called out of darkness into unspeakable light,* as the prince of the Apostles hasit. Rightly therefore, in the first place do the faithful profess to
Ibid. 18. *believ in God,* whose Majesty we with the Prophet
Jer. 32. 19. *Jeremy*, declare to be *incomprehensible*: For, as the

the Apostle says, *He dwells in light inaccessible, whom no man ever saw, and which no man is able to behold.* For so he said to *Moses*, *No man can see my face and live.* For there is need for that mind that will soar up to God, than whom nothing is higher, to be altogether abstracted and withdrawn from sense: And this by nature, in this life, we cannot attain to.

VII. How God manifests himself Act. 14. 16.

Now tho the case be really thus; yet as the Apostle says, *God has not left himself without a testimony of his goodness, giving rain from Heav'n, and fruitful seasons, filling mens hearts with food and gladness*; which was the reason why the Philosophers did not think meanly of God, not attributing by any means any thing corporeal, any thing gross, or mingl'd to him; to whom also they ascrib'd the perfect strength and fulness of all good; so that from him, as from an eternal never-failing fountain of goodness and bounty, does flow all that good, that all created beings, and perfect natures do enjoy: Whom they call'd *wise author of truth, loving, just, bountiful*, and by other names, signifying the supream and most absolute perfection: Whose infinite power and immense influence, they confess'd, fills every place, and extends it self to all things. But this is far better and more clearly understood from the holy Scriptures; as in that place, where it is said, *God is a spirit*; and, *Be ye perfect, even as your heavenly Father is perfect*: And, *All things are naked and open before his eyes*; and that, *O the depth of the riches of the wisdom and knowledge of God!* And, *God is true*: And, *I am the way, the truth and the life*: And again, *Thy right hand is full of righteousness*: And, *Thou openest thy hand and fillest with thy blessing every living creature*: Lastly, *Whither shall I go from thy presence?* And, *If I ascend up into Heaven, thou art there; if I go down into Hell, thou art there also; if I take wings in the morning and dwell in the utmost parts of the sea*, &c. And, *Do not I fill Heaven and Earth*, says the Lord? These are great and excellent things, which even

Joh. 4. 24. Matt. 5. 48. Heb. 4. 13. Rom. 11. 33. Rom. 3. 4. Joh. 14. 6. Ps. 47. 11. Ps. 149. 16.

the Philosophers by searching into nature and the effects of things, have consequently discover'd concerning the nature of God, and agreeable to the authority of holy Scripture.

VIII. Faith is more easie and yet more excellent than knowledge.

And tho even hence we may learn how necessary this doctrine which came down from Heav'n, is, if we observ, that Faith is very excellent, not only in this, That those things which only wise men, and that by long study and much labor can attain to, do lye open and plain and become easie and familiar even to the unlearned, as was said before; but that that knowledge of things, which is got by Faith is much more certain, and much more frees the mind from error than any humane knowledge can possibly do. But how much more excellent then is the knowledge of God himself to be thought, to the attaining whereof, not the contemplation of nature, but the light of Faith opens the way properly to believers. But this is contein'd in the articles of Faith, which teach us the unity of the divine essence, and the distinction of the three persons; as also that God is man's ultimate end, from whom we are to expect the possession of heav'nly and everlasting happiness. For so S. *Paul* teaches us, *That God is a rewarder of them that diligently seek him.* How great these things are, and whether they are goods of this kind, to which mere humane wisdom can reach, the Prophet *Isaiah* before the Apostle, shews in these words. *From the very beginning they have never heard, nor has any one told them; neither without thee, ô God, has any eye seen, what things thou hast prepar'd for them that wait for thee.*

Isa. 6. 4.

IX. There is only one God.

From what has bin already said, we must confess. That there is but one God, not more Gods. For seeing we ascribe the supreme good and perfection to God, it is not possible that what is most absolute and supreme, can be in more than one. But if any thing be wanting to make a supremacy to any one, he is thereby plainly confess'd to be imperfect: Wherefore such want is inconsistent with the nature of God. This is prov'd by many places of holy Scripture; for it is written,

vation: *Hear ô Israel: The Lord our God is one God:* Besides God's commandment is, *Thou shalt have none other gods before me*, or, *in my sight.* And by the Prophet he often admonishes; *I am the first and the last, and besides me there is no God.* The Apostle also plainly witnesses: *There is one Lord, one Faith, and one Baptism.* Nor need we therefore wonder, because sometimes even the holy Scripture it self seems to ascribe the name of *God* to Creatures. For, that it so calls Prophets and Judges *Gods*, this is not done after the same manner which the Gentiles us'd, which foolishly and wickedly phanci'd that there were more Gods than one: But by a certain custom or form of speaking, it wou'd signifie some excellent vertue or office which by the Grace of God was bestow'd upon them. Christian Faith therefore believs and confesses, That God in his nature, substance and essence is but one: As, for the confirmation of the truth it is declar'd in the Creed of the Council of *Nice*: But rising yet higher, it so understands *One*, as it worships Unity in Trinity, and Trinity in Unity: Of which mystery we are now to begin to speak; for it follows in the Creed.

Deut. 6. 4. Exod. 20. 3. Isa. 41. 9. 44. 6 Eph. 4. 5.

X. How the name Father is proper to God.

[*Father*] But because the word *Father* is attributed to God, not for one reason only, it must therefore first be declar'd what is the most proper signification of this place. Some even of those whose blindness Faith never illuminated, did yet think God to be an eternal substance from which all things had their beginning, and by whose providence they are govern'd, and kept in their proper state and order. By a similitude therefore taken from humane affairs, they call'd him *Father*, as they do him, from whom is sprung a Family, and by whose counsel and command it is rul'd: So for this it was, that they call'd God a *Father*, whom they acknowledg'd the Maker and Governour of all things. The same name also have the holy Scriptures used, when speaking of God, they wou'd shew that the creation, power, and admirable providence over all is to be ascrib'd to him.

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XI. God the Father of Christ in a special manner. Rom. 8. 15. 1 Joh. 3. 1. Rom. 8. 17. Heb. 1. 21.

But much more commonly, and by a kind of peculiar name, especially in the books of the new Testament, God is called the Father *of Christians, who have not receiv'd the spirit of bondage to fear, but the spirit of adoption, to be the sons of God, by whom they cry Abba, Father. For such love has the* Father *bestow'd upon us, that we shou'd be call'd the sons of God,* and be so. *But if we be sons, then heirs, heirs indeed of God, and joynt-heirs with Christ, who is the first begotten among many brethren, and is not asham'd to call us brethren.* Whether therefore you regard the common reason of creation and providence, or that special one of adoption, rightly do the faithful profess that they believ God to be a *Father.* But besides those notions we have already explain'd, the Curates shou'd teach, that at the hearing the name *Father*, the mind is to mount up to higher mysteries. For that which is hid and shut up in that inaccessible light, where God dwells, and which humane reason and understanding cou'd never attain to, nor so much as suspect, That the divine oracles under this name *Father* begin to unfold to us.

XII. The name Father shews a plurality of persons.

For this name shews us, That in the being of God, not one Person only, but a distinction of Persons is to be believ'd. For there are three Persons in one God-head. The Person of the *Father* who is begotten of none. Of the Son, who was begotten of the *Father* before all worlds. Of the Holy Ghost, who from all eternity also proceeds from the Father and the Son. But the *Father* in this substance of the Godhead is the first Person, who together with his only begotten Son, and holy Spirit, is one God, and one Lord, not in the singularity of one person, but in the Trinity of one substance. But now these three Persons are to be understood as distinct only in their proprieties; for it would be a great wickedness but to imagine that there is any thing unlike or unequal in them.

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For the *Father* is not begotten: The Son is begotten of the *Father*: The holy Ghost proceeds from them both. And thus we confess that the three Persons have the same being, and the same substance. So that in the confession of the true and eternal Godhead, we do holily and religiously worship both a propriety in the Persons, an unity in the essence, and equality in the Trinity.

XIII. How the First person is a *Father*.

For when we say that the Person of the *Father* is First, it it not so to be understood as if we thought any thing to be first or last, greater or less in the Trinity. Far be it from all the faithful to think so impiously, since Christian Religion teaches, that the same Eternity, the same Majesty and Glory is alike in all the three Persons. But we truly and confidently affirm, That the Father, forasmuch as he is the beginning without beginning, is the first Person, which as it is very distinct by the propriety of *Father*, so is it suitable to this one Person chiefly for this reason, Because he begat the Son from all eternity: For it is plainly signifi'd to us, That he always was both God and *Father* together, whensoever in this Confession we pronounce these names together of God and *Father*.

XIV. That we should not too nicely search into the Trinity.

But because we cannot be either more dangerously busi'd, or more miserably wander in the search or notion of any thing, than of this point, which is of all others the most profound and difficult, the Curats ought to teach, That the terms by which this mystery is signifi'd, and which are proper both to the Essence and Persons, are religiously to be retain'd, and let the Faithful understand that there is both Unity in the Essence and distinction in the Persons. But that they ought not more narrowly to pry into these things; always bearing in mind that saying, *He that is a searcher of Majesty shall be oppress'd with the glory of it.* For this which our Faith assures us of, ought to satisfie us, that thus we are taught of God, (whose Oracles not to give credit to, wou'd be the highest folly and misery in the world.) *Go*, says he, *and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:* Again,

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XV. Why glorious Epithets are given God.

[**Almighty.**] The Holy Scripture is us'd to express that supream Power and infinite Majesty of God by many names, to shew with how great religion and devotion his most holy name is to be worshipp'd; but chiefly let the Curat teach that An *Almighty* Power is most commonly attributed to him. For so he says of himself. *I am the Lord Almighty.* Again, when *Jacob* sent his sons to *Joseph*, he thus prays for them, *Now God Almighty give you favour before the man.* It is also written in the *Revelations*; *The Lord God Almighty, who was, and is, and is to come*; and elsewhere, The great day is call'd *the day of the Almighty God.* Sometimes also it is us'd to signifie the same thing in many words. Pertinent to this place is that which is written, *There is no word impossible with God. Is the hand of the Lord weaken'd? Thou canst do whatsoever thou wilt.* There are many other expressions of the like kind. In all which various forms of speech any one may easily perceiv the same to be understood, which is comprehended in this single word, [*Almighty.*]

Gen. 17. 1.
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Now

Now by this Name of God we plainly perceiv, that there is nothing, nay that we cannot so much as conceiv any thing in our mind or thought which God cannot bring to pass. For he has *power* to do, not those things only which fall under our apprehension, tho they indeed are very great, to wit, to reduce all things into nothing; and presently out of nothing again to make many worlds: But he has *power* to do many mightier things than these, and which our weak minds and understandings cannot conceive. And yet, tho God *can* do all things, yet he cannot lye, deceiv, be deceiv'd, or sin, or be ignorant at all, or perish; for such things belong only to a Nature or Being, whose actions are imperfect; but we say God cannot do these things, because his actions are always most perfect; because to be able to do these things, is a sign of weakness, and not of that supreme and unlimited Power which God has. We therefore so believ God to be *Almighty*, that we abhor to think or imagine any thing of him which is not most agreeable to the most perfect Being.

XVI. What the Word *Almighty* signifies.

The Curate may shew it was well and wisely done to omit other names of God in the Creed, and only to offer *this one* to us to believ. For when we acknowledg God to be *Almighty*, we must needs confess that he knows all things, and that all things are subject to his Rule and Government. And when we doubt not in the least of his *Ability* to do all things, it must needs follow that we must allow all those other things, which if he shou'd not have, we cannot understand how he is *Almighty*. Besides there is nothing so powerful to strengthen our Faith and Hope, as to have this always settl'd in our mind, that there is nothing which God *cannot* do: For whatsoever we ought to believ, tho it be great, tho it be wonderful, tho it exceeds the Order and Measure of things; yet humane Reason easily and without any doubting, yields and assents to it, when once it owns that God is *Almighty*. Yea rather by how much the greater those things are which the Oracles of God teach, by so much the more readily does it account

XVII. Why in the Creed God is offered to be believed *Almighty*.

them to be believ'd. And if any great good thing be promis'd and expected, the mind is not discourag'd altho the thing it desires were too great. But it chears and comforts it self, often calling to remembrance that there is nothing which *Almighty God* cannot do.

XVIII. The profitableness of Faith in God *Almighty*.

With this Faith therefore we shou'd especially fortifie our selves, either when we are requir'd to do some wonderful works for the use and profit of our Neighbours, or when we would beg any thing of God. The one, our Lord himself has taught us, when reproving the Apostles for unbelief, he said, *If ye had Faith as a grain of Mustard-seed, ye might say to this Mountain remove from hence to another place, and it shall remove, and nothing shall be impossible to you.* But of the other S. *James* testifies: *Let him*, says he, *ask in Faith nothing doubting: For he that doubts is like a Wave of the Sea, which is mov'd and carry'd about with the Wind; let not that Man therefore think that he shall receiv any thing of the Lord.* This Faith does moreover afford us many profits and advantages. It first teaches us all humility and lowliness of mind: for so says the Prince of Apostles. *Be ye humbl'd under the Mighty hand of God.* It also teaches us not to fear where no fear is, but to fear that One God in whose power both we and all that belongs to us is, for so says our Saviour, *I will shew you whom ye shall fear: Fear ye him, who after he has kill'd has power to cast into Hell.* This Faith serves us also both to know and celebrate the infinite benefits of God towards us; for he that does but think that God is *Almighty*, cannot be so ungrateful, as not oft'n to cry out, *He that is Mighty has done great things for me.*

Matt. 17. 20

Jam. 1. 6, 7.

1 Pet 5. 6.

Luc. 12. 5.

Luc. 1. 49

XIX. In the Trinity there are not three *Almights*.

But now when in this Article we call the Father *Almighty*, let no one be so far deceiv'd as to think, that we so ascribe that name to him, as tho it belong'd not to the Son and Holy Ghost also: For as we say, The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not Three Gods, but One God. So we confess that the Father, Son, and Holy Ghost are equally *Almighty*, and

and yet that there are not Three *Almighties*, but One *Almighty*. But as for a kind of special reason we call the *Father*, because he is the Fountain of all beginning, by this name; and as we attribute to the *Son*, who is the eternal Word of the Father, *Wisdom*; so we ascribe *Goodness* to the *Holy Ghost*, because he is the Love of them Both: Altho according to the Rule of the Catholic Faith, these and such like names may well be given in common to all the three Persons.

XX. Out of what, how, and when God made the World.

Maker of Heav'n and Earth.] How necessary it is to instruct the Faithful about Gods *Almighty Power* will plainly appear from what is now to be spoken of the *Creation of all things*. For the miracle of so great a work is more easie to be believ'd, because there is no room left to doubt of the Infinite Power of the Creator. For God made not the world out of any matter, but created it out of Nothing; and that not throw any powerful constraint or necessity, but purely of his own free will and accord. Nor was there any other cause which mov'd him to this work of Creation, but only that he might impart his own goodness to those things which shou'd be made by him. For the Nature or Being of God being most perfectly happy in it self, stood not in need of any thing. As *David* confesses, *I said to the Lord: Thou art my God, for thou hast no need of my Goods.* Now, as being led by his own goodness, he did whatsoever he pleas'd: So when he made all things, he had no Form or Pattern which was without himself, to go by: but because in his divine Wisdom was contein'd the Pattern of all things; this Pattern, I say, the great Creator beholding in himself, and imitating, as it were, by his supream Wisdom and Infinite Power which are proper to him alone, he produc'd the whole universe of things in the beginning: *For he spake the Word and they were made; he commanded and they were created.* But then under the Name of *Heav'n and Earth* must be understood whatsoever the whole Heaven and Earth conteins. For besides the *Heav'ns*, which the Prophet calls *the work of his Fingers*, He added moreover

Ps. 54

Ps. 148. 5.

Ps. 8. 3.

and alacrity. For the faithful ought to have the same Spirit which the Prophet had, when he said, Psal 115. 1. *I believ'd, and therefore did I speak:* And to imitate the Apostles, who answer'd boldly, even before the princes of the people, *We cannot but* Acts 4. 20. *speak those things which we have seen and heard:* and be mov'd with the excellent saying of S. *Paul,* Rom. 1. 11. *I am not asham'd of the Gospel, for it is the power of God to salvation to every one that believes.* And again, (that the truth of this sentence might sufficiently be confirm'd) Rom. 10. 11. *With the heart man believes to righteousness, but with the mouth confession is made to salvation.*

VI. How far faith excels the wisdom of the world.

[In God] Hence they, to whom it is given, may learn what the worth and excellency of Christian wisdom is, and thereby how much we are beholden to the goodness of God, and may climb up, as by the steps or degrees of Faith, to the knowledg of the most excellent and most desirable thing in the world. For, herein does the Christian philosophy manifestly differ from the wisdom of the world; That the wisdom of the world guided by the light of nature only, from the effects of these things which are perceiv'd by the senses, making very slow progress, and that not without mighty toyl and difficulty, at length hardly reaches to the contemplation of the invisible things of God, and to acknowledg and perceiv the first cause and author of all things: But on the contrary, the Christian philosophy does so sharp'n the edge, and illuminate the understanding of the mind of man, that without difficulty it can mount up to Heav'n; and being illustrated with the divine brightness, can truly behold first of all, the very eternal fountain of light, and then those things which are below him: So that with the greatest sweetness of mind, we can experimentally feel, 1 Pet. 2. 9. and with unutterable joy we can exult that we *are called out of darkness into unspeakable light,* as the prince of the Apostles hasit. Rightly therefore, in the first place do the faithful profess to Ibid. 18. *believ in God,* whose Majesty we with the Prophet Jer. 32. 19. *Jeremy,* declare to be *incomprehensible:* For, as the

the Apostle says, *He dwells in light inaccessible, whom no man ever saw, and which no man is able to behold.* For so he said to *Moses*, *No man can see my face and live.* For there is need for that mind that will soar up to God, than whom nothing is higher, to be altogether abstracted and withdrawn from sense: And this by nature, in this life, we cannot attain to.

VII. How God manifests himself Act. 14. 16.

Now tho the case be really thus; yet as the Apostle says, *God has not left himself without a testimony of his goodness, giving rain from Heav'n, and fruitful seasons, filling mens hearts with food and gladness*; which was the reason why the Philosophers did not think meanly of God, not attributing by any means any thing corporeal, any thing gross, or mingl'd to him; to whom also they ascrib'd the perfect strength and fulness of all good; so that from him, as from an eternal never-failing fountain of goodness and bounty, does flow all that good, that all created beings, and perfect natures do enjoy: Whom they call'd *wise author of truth, loving, just, bountiful*, and by other names, signifying the supream and most absolute perfection: Whose infinite power and immense influence, they confess'd, fills every place, and extends it self to all things. But this is far better and more clearly understood from the holy Scriptures; as in that place, where it is said, *God is a spirit*; and, *Be ye perfect, even as your heavenly Father is perfect*: And, *All things are naked and open before his eyes*; and that, *O the depth of the riches of the wisdom and knowledge of God!* And, *God is true*: And, *I am the way, the truth and the life*: And again, *Thy right hand is full of righteousness*: And, *Thou openest thy hand and fillest with thy blessing every living creature*: Lastly, *Whither shall I go from thy presence?* And, *If I ascend up into Heaven, thou art there*; *if I go down into Hell, thou art there also*; *if I take wings in the morning and dwell in the utmost parts of the sea*, &c. And, *Do not I fill Heaven and Earth*, says the Lord? These are great and excellent things, which even

Jeh. 4. 24. Matt. 5. 48. Heb. 4. 13. Rom. 11. 33. Rom. 3. 4. Joh. 14. 6. Ps. 47. 11. Ps. 139. 16.

the Philosophers by searching into nature and the effects of things, have consequently discover'd concerning the nature of God, and agreeable to the authority of holy Scripture.

VIII. Faith is more easie and yet more excellent than knowledge.

And tho even hence we may learn how necessary this doctrine which came down from Heav'n is, if we observ, that Faith is very excellent, not only in this, That those things which only wise men, and that by long study and much labor can attain to, do lye open and plain and become easie and familiar even to the unlearned, as was said before; but that that knowledge of things, which is got by Faith is much more certain, and much more frees the mind from error than any humane knowledge can possibly do. But how much more excellent then is the knowledge of God himself to be thought, to the attaining whereof, not the contemplation of nature, but the light of Faith opens the way properly to believers. But this is contein'd in the articles of Faith, which teach us the unity of the divine essence, and the distinction of the three persons; as also that God is man's ultimate end, from whom we are to expect the possession of heav'nly and everlasting happiness. For so S. *Paul* teaches us, *That God is a rewarder of them that diligently seek him.* How great these things are, and whether they are goods of this kind, to which mere humane wisdom can reach, the Prophet *Isaiah* before the Apostle, shews in these words. *From the very beginning they have never heard, nor has any one told them; neither without thee, ô God, has any eye seen, what things thou hast prepar'd for them that wait for thee.*

Isa. 6. 4.

IX. There is only one God.

From what has bin already said, we must confess, That there is but one God, not more Gods. For seeing we ascribe the supreme good and perfection to God, it is not possible that what is most absolute and supreme, can be in more than one. But if any thing be wanting to make a supremacy to any one, he is thereby plainly confess'd to be imperfect: Wherefore such want is inconsistent with the nature of God. This is prov'd by many places of holy Scripture; for it is written,

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Now by this Name of God we plainly perceiv, that there is nothing, nay that we cannot so much as conceiv any thing in our mind or thought which God cannot bring to pass. For he has *power* to do, not those things only which fall under our apprehension, tho they indeed are very great, to wit, to reduce all things into nothing; and presently out of nothing again to make many worlds: But he has *power* to do many mightier things than these, and which our weak minds and understandings cannot conceive. And yet, tho God *can* do all things, yet he cannot lye, deceiv, be deceiv'd, or sin, or be ignorant at all, or perish; for such things belong only to a Nature or Being, whose actions are imperfect; but we say God cannot do these things, because his actions are always most perfect; because to be able to do these things, is a sign of weakness, and not of that supreme and unlimited Power which God has. We therefore so believ God to be *Almighty*, that we abhor to think or imagine any thing of him which is not most agreeable to the most perfect Being.

XVI. What the word *Almighty* signifies.

The Curate may shew it was well and wisely done to omit other names of God in the Creed, and only to offer *this one* to us to believ. For when we acknowledg God to be *Almighty*, we must needs confess that he knows all things, and that all things are subject to his Rule and Government. And when we doubt not in the least of his *Ability* to do all things, it must needs follow that we must allow all those other things, which if he shou'd not have, we cannot understand how he is *Almighty*. Besides there is nothing so powerful to strengthen our Faith and Hope, as to have this always settl'd in our mind, that there is nothing which God *cannot* do: For whatsoever we ought to believ, tho it be great, tho it be wonderful, tho it exceeds the Order and Measure of things; yet humane Reason easily and without any doubting, yields and assents to it, when once it owns that God is *Almighty*. Yea rather by how much the greater those things are which the Oracles of God teach, by so much the more readily does it account

XVII. Why in the Creed God is offerd to be believed *Almighty*.

them to be believ'd. And if any great good thing be promis'd and expected, the mind is not discourag'd altho the thing it desires were too great. But it chears and comforts it self, often calling to remembrance that there is nothing which *Almighty God* cannot do.

XVIII. The profitableness of Faith in God *Almighty*.

With this Faith therefore we shou'd especially fortifie our selves, either when we are requir'd to do some wonderful works for the use and profit of our Neighbours, or when we would beg any thing of God. The one, our Lord himself has taught us, when reproving the Apostles for unbelief, he said, *If ye had Faith as a grain of Mustard-seed, ye might say to this Mountain remove from hence to another place, and it shall remove, and nothing shall be impossible to you.* But of the other S. *James* testifies: *Let him*, says he, *ask in Faith nothing doubting: For he that doubts is like a Wave of the Sea, which is mov'd and carry'd about with the Wind; let not that Man therefore think that he shall receiv any thing of the Lord.* This Faith does moreover afford us many profits and advantages. It first teaches us all humility and lowliness of mind: for so says the Prince of Apostles. *Be ye humbl'd under the Mighty hand of God.* It also teaches us not to fear where no fear is, but to fear that One God in whose power both we and all that belongs to us is, for so says our Saviour, *I will shew you whom ye shall fear: Fear ye him, who after he has kill'd has power to cast into Hell.* This Faith serves us also both to know and celebrate the infinite benefits of God towards us; for he that does but think that God is *Almighty*, cannot be so ungrateful, as not oft'n to cry out, *He that is Mighty has done great things for me.*

Matt. 17. 20

Jam. 1. 6, 7.

1 Pet. 5. 6.

Luc. 12. 5.

Luc. 1. 49

XIX. In the Trinity there are not three *Almights*.

But now when in this Article we call the Father *Almighty*, let no one be so far deceiv'd as to think, that we so ascribe that name to him, as tho it belong'd not to the Son and Holy Ghost also: For as we say, The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not Three Gods, but One God. So we confess that the Father, Son, and Holy Ghost are equally *Almighty*, and

and yet that there are not Three *Almighties*, but One *Almighty*. But as for a kind of special reason we call the *Father*, because he is the Fountain of all beginning, by this name; and as we attribute to the *Son*, who is the eternal Word of the Father, *Wisdom*; so we ascribe *Goodness* to the *Holy Ghost*, because he is the Love of them Both: Altho according to the Rule of the Catholic Faith, these and such like names may well be given in common to all the three Persons.

XX. Out of what, how, and when God made the World.

Maker of Heav'n and Earth.] How necessary it is to instruct the Faithful about Gods *Almighty Power* will plainly appear from what is now to be spoken of the *Creation of all things*. For the miracle of so great a work is more easie to be believ'd, because there is no room left to doubt of the Infinite Power of the Creator. For God made not the world out of any matter, but created it out of Nothing; and that not throw any powerful constraint or necessity, but purely of his own free will and accord. Nor was there any other cause which mov'd him to this work of Creation, but only that he might impart his own goodness to those things which shou'd be made by him. For the Nature or Being of God being most perfectly happy in it self, stood not in need of any thing. As *David* confesses, *I said to the Lord: Thou art my God, for thou hast no need of my Goods.* Now, as being led by his own goodness, he did whatsoever he pleas'd: So when he made all things, he had no Form or Pattern which was without himself, to go by: but because in his divine Wisdom was contein'd the Pattern of all things; this Pattern, I say, the great Creator beholding in himself, and imitating, as it were, by his supream Wisdom and infinite Power which are proper to him alone, he produc'd the whole universe of things in the beginning: *For he spake the Word and they were made; he commanded and they were created.* But then under the Name of *Heav'n and Earth* must be understood whatsoever the whole Heaven and Earth conteins. For besides the *Heav'ns*, which the Prophet calls *the work of his Fingers*, He added moreover

Ps. 54

Ps. 148. 5.

Ps. 8. 3.

over the brightness of the Sun and of the Moon, and the furniture of the other Stars, and appointed them to be for signs, and for seasons, and for days, and for years, and has so dispos'd the heavenly Orbs in a certain and constant course, that there is nothing can seem more swift in their perpetual running round, and yet nothing can be more certain and regular than their motion.

The Angels created, and in what state.

Furthermore, he created out of nothing the Spiritual Nature, and innumerable Angels, to serv and wait upon him, and these he adorned and beautifi'd with the admirable gift of his *Grace* and *Power*: For seeing it is written in Holy Scripture, *That the Devil kept not his first estate*, it is plain, that he, and the rest of the fallen Angels, in the beginning and at their creation were endu'd with his Grace, of whom S. *Augustin* writes thus; He created the Angels, with a good will, that is, with a pure Love, whereby they cleav'd close to him, at once giving them Being, and bestowing Grace on them. Whence it is that we can never believ the Angels themselves to have bin holy without a good will, *i.e.* without the Love of God. But then as concerning their *Knowledge*, we have this Testimony in the holy Scripture: *Thou, O my Lord the King, art wise, having wisdom, as an Angel of God, to know all things on the Earth.* Lastly, Holy *David* ascribes *Power* to them in these Words; *Mighty in Power, fulfilling his Word*; and for this Reason they are often call'd in Holy Scripture *the Powers, and the Hosts of the Lord.* But altho they were thus adorn'd with all celestial Gifts; yet many of them, who fell from God their Creator and Father, were thrown down from those most glorious Mansions, and shut up in the dismal Dugeons and Prisons of the Earth, there to suffer everlasting Punishment for their Pride: Of whom the Prince of the Apostles writes in this manner, *He spar'd not the Angels that sinn'd, but casting them down headlong to Hell, he deliver'd them to be there tormented, and to be reserv'd for the Judgment.*

Joh. 8.

Aug. lib. 12. de Civit. Dei. c. 9.

2 Reg. 14 20

Ps. 102. 25.

2 Pet. 2. 4.

God

God also by his Word commanded that the Foundation of the Earth should be made fast, and to stand in the middle of the World, *causing the Mountains to rise up, and the Fields and Valleys to sink down to the places which he had appointed for them; and that the Waters shou'd not overflow the Earth, he appointed them their bounds, which they may not pass, nor turn again to cover the Earth.* And then he not only adorn'd and cloth'd it with Trees, and all the various kinds of Herbs and Flowers, but he replenish'd it with all kinds of living Creatures, even as before he had fill'd the Air and Waters.

XXI. The Earth established and adorned. Ps. 103. 5. 9.

Lastly, He form'd Man, who was so made and constituted of the Slime of the Earth, that he was immortal and impassible; yet not by the strength of Nature, but by the divine Bounty. But then as to his Soul, he form'd him after his own Image and likeness, and gave him a Freedom of Will, and so temperd all the Motions and Appetites of his Mind in him, that they shou'd never disobey the government of his Reason. He added also the admirable Gift of Original Righteousness, and gave him Rule over all the other Creatures. Which things it will be very easie for the Curates to learn, out of the sacred History of *Genesis* for the instruction of the Faithful.

XXII. How Man was qualified in the Creation.

These things therefore we are to know concerning the *Creation* of all things, of *Heav'n* and *Earth*; all which the Prophet has briefly comprehended in these Words, *The Heav'ns are thine, the Earth also is thine, thou hast laid the foundations of the World, and all that is therein.* But the Fathers of the Council of *Nice* have much more briefly signifi'd the same by those two Words added in their Creed, Of all things *Visible* and *Invisible*. For whatsoever things have Being in the World, or were created by God, either fall under *Sense*, and are call'd *Visible*, or else we may conceiv them with the *Mind* or Understanding, and these are signifi'd by the Word *Invisible*.

XXIII. God the Creator of all. Psal. 88. 11.

Nor may we believ that God so created and made all things, as to imagine, the Work being perfected and finish'd, the things made by him cou'd

XXIV. God the Preserver and Governour of all.

cou'd be able to remain, without his infinite Power to support them. For as the Creator made all things by his supreme Power, Wisdom, and Goodness: So also if his perpetual Providence were not always at hand with the things he created, and preserv'd them by the very same Power he made them by, they would presently fall back into their first nothing. And this the Scri-
Wisd. 11. 25. pture declares when it says, *How can any thing continue, unless thou pleasest, or that which thou callest, not be preserv'd?* Now God not only defends and governs all things that have Being, by his Providence; but also by a secret kind of Vertue, he moves those things which are mov'd, and which act, to move and act, in such a manner, that tho he hinders not the efficacy of second causes; yet he does prevent, and his secret power reaches to
Wisd. 8. 1. all things, and as the Wiseman witnesses, *It reaches powerfully from End to End, and sweetly orders all things.* And therefore when the Apostle would declare *that God to the Athenians whom they*
Act. 17. 27, 28. *ignorantly worship'd*, he said, *He is not far from every one of us: For in him we live, move, and have our Being.*

XXV. The Creation to be ascribed to all the three Persons.

And this is sufficient for the explication of the *First* Article, when we shall have given this Admonition, that the Work of *Creation* is common to all the Persons of the Holy and Undivided Trinity. For in this place, according to the Doctrine of the Apostles, we confess the *Father* to
Joh. 1. 3. be the *Creator of Heav'n and Earth:* Of the *Son*, we read in the Holy Scripture, *All things*
Gen. 1. 2. *were made by him:* And of the *Holy Ghost*, *the Spirit of the Lord mov'd upon the Waters*: and in another place, *By the Word of the Lord*, *the*
Ps. 32. 6. *Heav'ns were made, and all the Power thereof by the Breath of his Mouth.*

ARTICLE

ARTICLE II.

And in Jesus Christ his only Son our Lord. That the Benefit is wonderful and satisfactory, which throw the Belief and Confession of this Article redounds to Mankind, this Testimony of S. *John* declares. *He that confesses that Jesus is the Son of God: God dwells in him, and he in God*: And that commendation of Happiness which *Christ* gave to the Prince of the Apostles, *Blessed art thou Simon Bar-jona; for Flesh and Blood has not reveal'd this to thee, but my Father which is in Heav'n.* For this is the surest foundation of our Salvation and Redemption.

I. The utility of this Article.

1 John 4. 15.

Mat. 16. 17.

But because the Fruit of this admirable Benefit is best understood, from the ruine of that most happy State, wherein God at first plac'd Man; the Curate is to take diligent heed, that the Faithful may come to the right understanding of the cause of these common Miseries and Calamities. For when *Adam* had fallen from his Obedience to God, and violated that Prohibition, *Of every Tree of the Garden thou mayst eat, but of the Tree of the Knowledge of Good and Evil, thou mayst not eat, for in the day thou eatest thereof thou shalt surely dye:* He fell into that most extream Misery, that he lost the Holiness and Righteousness in which he was created, and fell into the rest of those Mischiefs which the Holy Council of *Trent* more largely has explain'd. But besides this, we are taught, That Sin and the Punishment of Sin remain'd not in that one *Adam* only, but from him, as from the Seed and Cause, it justly flow'd and pass'd over to all his Posterity. Seeing therefore, that our whole Kind fell from the highest pitch of dignity, not possibly to be restor'd to its former station by any power of Men or Angels; there was this only Remedy left to repair our miseries and ruines, that the infinite Power of the Son of God, having first assum'd the weakness of our Flesh, shou'd himself bear the infinite weight of our Sin, and in his own Blood reconcile us to God.

II. Whence the explication of this Article is to be begun.

Conc. Trent. Sess. 3. Can. 1, & 2.

Gen. 2. 6.

Ibid. Sess. 6. Can. 1, & 2.

Now

III. The confession of this Article necessary.

Now the Belief and Confession of this Redemption is, and always was necessary to Men to Salvation, as God from the beginning has shew'n: For in that first condemnation of Mankind, which presently followed upon the Sin; there was also shew'd a Hope of Redemption in these Words, in which he denounces the Devil his doom, which he was about to accomplish in the deliverance of Men from his thraldom. *I will put enmity between thee and the Woman; betweeen thy Seed and her Seed, she shall break thy Head, and thou shalt bruise her Heel.*

Gen. 13.15.

IV. The promise of a Saviour made and confirmed.

He moreover often confirm'd the same Promise, and more plainly signifi'd his purpose to those Men especially, whom he had a singular love for; and among the rest, where both he had frequently signifi'd this Mystery to *Abraham* the Patriarch, and also more plainly declar'd it at that time, when in obedience to Gods command, he was ready to offer up in Sacrifice his only Son *Isaac*: For he says, *Because thou hast done this thing, and hast not spar'd thy only begotten Son, I will bless thee, and will multiply thy Seed as the Stars of Heav'n, and as the Sand which is on the Sea-shore: and thy Seed shall possess the Gates of thy Enemies, and in thy Seed all the Nations of the Earth shall be blessed, because thou hast obey'd my Voice.* From which Words it may easily be gather'd, that it shou'd be one of the Seed of *Abraham*, who shou'd bring Salvation to all them who are deliver'd from the most cruel Tyranny of Satan: It was necessary therefore, that the very Son of God, according to the Flesh, should be born of the Seed of *Abraham*.

Gen. 22. 17, 18.

V. The same Promise renewed.

Not very long after, the Lord, to consecrate the memory of this Promise, made the same Covenant with *Jacob*, *Abraham*'s Grandson; for when in a Vision *he saw a Ladder reaching from Earth to Heav'n, and the Angels of God ascending and descending upon it*, as the Scripture witnesses, he heard the Lord, standing upon the Ladder, saying, *I am the Lord, the God of thy Father Abraham, and the God of Isaac, the Land whereon thou sleepest, I will give to thee, and to thy Seed, and thy Seed shall be*

Gen. 28.12.

Gen. 28.13.

as the dust of the Earth. And thou shalt stretch forth thy self to the East, and to the West, and to the North, and to the South, and in thee, and in thy Seed shall all the Nations of the Earth be blessed.

VI. The memory of this Promise is renewed.

Nor was God after this, wanting in renewing the memory of the same Promise of his, to stir up, both in *Abraham*'s Seed, and in many other Men, the expectation of a Saviour. For when once the Jewish Commonwealth and Religion became Settled, This began to grow more common, and known to his people. For there were many things which signifi'd, and many Men which foretold, What and how great good things that Saviour, and our Redeemer Jesus Christ was to bring us. And indeed the Prophets, whose Minds were illuminated with Light from Heav'n foretold the people of the Birth of the Son of God, and the wonderful works which he shou'd perform when he shou'd be made Man, his Doctrin, Manners, Kindred, *Practice*, Death, Resurrection, and other Mysteries of him, and all this they taught so plainly, as tho they had bin done before their Faces. So that excepting the difference of time only, we cou'd not discover any diversity between the Predictions of the Prophets, and the preaching of the Apostles; between the Faith of the old Patriarchs, and our own. But now we will speak of the several parts of the Article.

Isa. 7. 15 8. 3. 9. 6. 11. 1. 53. throughout. Jer. 23. 5. 30. 9. Dan. 7 13. 9. 24.

VII. What the name Jesus signifies, and by whom it was given. Luc. 1. 31.

Jesus is his proper name, who is God and Man, and it signifies a Saviour; and this name was given him, not by chance, nor by the judgment or will of Men, but by the counsel and command of God: For so the Angel told *Mary* his Mother: *Behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his name Jesus*; and afterwards he not only commanded *Joseph* the Husband of the Virgin, to call the Child by that name; but also tells the reason why he was to be so call'd: For he says, *Joseph thou Son of David, fear not to take to thee Mary thy Wife, for that which is born in her, is of the Holy Ghost*: And likewise her Son, *and thou shalt call his name Jesus, for he shall save his people from their Sins.*

Mat. 1. 21.

VIII The name Jesus suitable to Christ especially.

We read in Holy Scripture of many who were of this name: As the son of *Nun*, who succeeded *Moses*, and led the people, whom *Moses* deliver'd out of *Egypt*, into the Land of Promise, which was deny'd to *Moses*. *Josedech* the son of a Priest was call'd by the same name. But how much more truly ought we to believ, That our Saviour ought to be call'd by this name, who has brought light, liberty, and salvation, not to one People or Nation only, but to all Men, of all ages; oppress'd, not with Famine, or with Egyptian or Babylonian Bondage, but sitting in the shadow of Death, and miserably setterd in Sin, and the chains of the Devil, and has purchas'd for them a Right and Inheritance in the Kindom of Heav'n, and reconcil'd them to God the Father. In them we see Christ our Lord shadow'd, who heaps upon mankind those Blessings here mention'd. Now all those names before spoken of, which by divine appointment were to be given to the Son of God, are all to be referr'd to this one name *Jesu*. For whereas all the other, in some measure, had only touch'd the Salvation, he was to give us; this one conteins the whole weight and vertue of the compleat Salvation of Mankind.

IX. Why the name Christ added to the name Jesus.

And to the name of **Jesus**, this name of **Christ** is also added, which signifies *Anointed*, and is a name both of Honour and Office, nor is it proper to one thing, but common to more. For our old Fathers were us'd to call Priests and Kings, whom God had commanded to be anointed for the dignity of their Office, *Christs*. The Priests were they, who in their daily Prayers recommended the people to God, and offer'd Sacrifice to God for them. Kings had the government of the people committed to them, and to them chiefly belongs the power of the Laws, to protect the Innocent, and to correct the boldness of the Wicked. Because therefore both of these Offices seem to relate to the Majesty of God in the Earth, therefore those that were chosen to the Office of King or Priest, were anointed with Oyl. It was customary also to anoint the Prophets, who as the

Reg. 12. 3. 24. 6.

Interpreters

Interpreters and Ambassadors of the immortal God, open'd to us the Secrets of Heav'n, and by wholesome Precepts, and foretelling things to come, warn'd Men to mend their manners.

X. Christ a Prophet, King, and Priest.

But when *Jesus Christ* our Saviour came into the World, he undertook the Part and Office of all these three Persons, *Prophet*, *Priest*, and *King*, and for these causes he is call'd *Christ*, and anointed for the discharge of those Offices, not by the act of any mortal, but by the influence and vertue of his Heav'nly Father; not with earthly Oyntment, but with spiritual Oyl, when the fulness of the Holy Spirit, and Grace, and a more plentiful measure of all gifts was pour'd into his most Holy Soul, than the Being or Nature of any other Creature was able to receiv; and this the Prophet plainly shews, when speaking to the Redeemer himself, he said, *Thou hast lov'd Righteousness, and hated Iniquity, therefore God, even thy God has anointed thee with the Oyl of Gladness above thy Fellows.* The same thing, but much more plainly has the Prophet *Isaiah* shew'd in these Words: *The Spirit of the Lord is upon me; because the Lord has sent me to preach to the meek.* Ps. 44. 7. Isay. 61. 1.

XI. How Christ a Prophet, Priest and King.

Jesus Christ therefore was that great Prophet and *Teacher*, who taught us the Will of God, and by whose teaching the whole World has receiv'd the knowledg of our Heav'nly Father: and this name does much more truly and excellently belong to him, because all whatsoever, that were honour'd with this name of *Prophet*, were but his Disciples; and for this cause chiefly were they sent, That they shou'd prophesie of this Prophets coming to save all Men. The same *Christ* was a *Priest*, not of the same Order as the Priests of the tribe of *Levi* under the old Law were; but of that of which the Prophet *David* sings; *Thou art a Priest for ever, after the Order of Melchisedech.* Which Argument, the Apostle writing to the *Hebrews* handles excellently. But we acknowledg *Christ* to be a *King* also, not only as he is *God*, but as he is *Man*, and partakes Ps. 109. 4. Heb. 5. 7.

Luc. 1. 33. of our Nature: Of whom the Angel testifies: *He shall reign for ever in Jacob, and of his Kingdom there shall be no end.*

XII. How and by whom Christs Kingdom is govern'd.

Now this *Kingdom* of *Christ* is Spiritual and Eternal, begun indeed on Earth, but perfected in Heav'n. And by his wonderful Providence performs the Office of King of his Church: He governs it, he defends it from the snares and violence of its enemies, he gives it not only Holiness and Righteousness, but also Power and Strength to persevere: And altho both good and bad Men are within the limits of this Kingdom, and consequently all Men do belong to it; yet those chiefly, and above the rest experience the most excellent Goodness and Bounty of our King, who lead their life innocently and uprightly, according to his Laws: Not that this Kingdom came to him by any humane Birth-right or Inheritance, tho he came of the stock of the noblest Kings: But he was a King in this respect, Because God bestow'd upon that Man whatsoever Power, Excellency, and Dignity the nature of Man was capable of. To him therefore God deliver'd the government of the World, and to him he subjected all things. He has already begun his reign, but in the day of Judgment he shall enjoy it fully and perfectly.

XIII. Christ the Son of God, and true God.

His only Son.] In these Words are yet higher Mysteries propos'd to the Belief and Contemplation of the Faithful concerning *Jesus*, to wit, that he is the *Son of God*, and *true God*, as the Father himself is, who begat him from all Eternity: We moreover do confess him to be the Second person of the Trinity, and in all respects equal to the other two: For there ought nothing to be, no nor so much as phanci'd in the mind to be any thing unequal or unlike in the divine Persons, since we acknowledg that they have only one Being, one Will, one Power. This is plain from many Oracles of Holy Scripture, but especially that Testimony of S. *John* does exceeding
1 Joh. 1. 1. plainly shew it: *In the beginning was the word, and the Word was with God, and the Word was God.*

But

But when we hear that *Jesus* is the *Son of God*, we ought not to imagine any earthly or mortal thing of his Birth: But we ought constantly to believ, and with the greatest devotion and affection of mind to honour that *Birth*, whereby the Father from all Eternity begat the Son; which to comprehend by Reason, or perfectly to understand, we can by no means do it: But astonish'd at the wonderfulness of the Mystery, we ought with the Prophet, to say, *Who can declare his Generation?* This therefore we ought to believ, That the Son is of the same Nature, of the same Power, and Wisdom with the Father, as we confess more largely in the *Nicene Creed*: For it says, "And in Jesus Christ his only begott'n Son, begott'n of the Father before all Worlds, God of God, Light of Light, very God of very God, begott'n not made, being of one substance with the Father, by whom all things were made.

XIV. The eternal Generation of Christ ineffable.

Isay. 53. 8.

But of all those things, which are made use of as Similitudes to shew the manner and way of his Eternal *Generation*, that seems to come neerest the matter which is taken from the Thoughts of our mind, wherefore S. *John* calls the *Son* his *Word*: For as our mind, after a sort understanding it self, phancies its own Image; which Divines call *word*; so God, (so far as humane things may be compar'd with divine) understanding himself, begets his eternal *word*: altho it is better to contemplate what Faith proposes, and with a sincere Heart to believ and confess that *Jesus Christ* is *true God*, and *true Man*, begotten indeed, as *God*, of the Father, before all Ages and Generations; but as *Man*, born in time of his Mother the Virgin *Mary*.

XV. A similitude

1 Joh. 1.

And tho we acknowledg his *Twofold Nativity*, yet we believ him to be but *One Son*. For it is *One Person* only in whom the Divine and Humane Nature meet together. And as to his *Divine* Generation, he has no Brethren or fellow-Heirs, he being the *only* Son of his Father, but we Men the Potters Clay, and the work of his Hands.

XVI. Christ one person the only Son of his Father.

But if we consider his *Humane* Generation, he not only calls many by the name of Brethren, but
Rom. 8. 17. he uses them as Brethren, *That they together with him may obtain the glory of his Fathers Inheritance*, who by Faith have accepted Christ as their Lord, and do in truth shew forth their Faith which they profess in his name, by works of Charity. Wherefore he is call'd by the Apostle, *The first begotten among many Brethren.*

XVII. Why divers Epithets given to Christ.

Our Lord.] Many are the things which in Holy Scripture are spok'n concerning our Savior, whereof *some*, as appears plainly, agree to him, as he is *God*; *Others*, as he is *Man*: For he has different Properties, according to his different Natures. We therefore truly say, That *Christ* is Almighty, Eternal, Infinite, and this he has from his *Divine Nature*: Agen we say of him, That he suffer'd, was dead, and rose again, and these things, no one doubts, but that they are agreeable to the *Nature of Men*. But besides these, there are some things agreeable to *both Natures*, as in this place, where we say, *our Lord*. If therefore this name be suitable to *both Natures*, we may well surely call him *our Lord*.

XVIII. Why Christ is called our Lord.

For as he is eternal *God*, as the Father, so also is he equally *Lord*, and Father of all things. And as he is not *One*, and the Father *Another God*, but One and the self same God; so also is not he *One Lord*, and the Father *Another Lord*, but both *One Lord*. But rightly also for many reasons, as he is *Man*, is he call'd *our Lord*. And first because he is our Redeemer, and has deliver'd us from our sins, has he rightly got this power both to be, and to be call'd *our Lord*. For so the Apostle teaches:
Phil. 2. 7. *He humbl'd himself, and became obedient to death, even the death of the Cross, for which reason God has highly exalted him, and giv'n him a name which is*
V. 10. *above every name, that at the name of Jesus every Knee should bow, of things in Heav'n, and things in Earth, and things under the Earth; and that every Tongue shou'd confess that Jesus Christ, is in the glory of God the Father.* And after his Resurrection, he
Matt. 28. 18. says of himself, *All Power is giv'n to me in Heav'n and in Earth.*

For

For this other Reason also he is call'd *Lord*, because in this one Person the two Natures, *Divine* and *Humane* are joyn'd together: For by this wonderful conjunction he merited to be made our *Lord*, and *Lord* of all things that were created, altho he had not dy'd for us; but especially of the Faithful, who obey and serve him with the utmost intention of Mind.

XIX. A Christian is truly the Servant of Christ the Lord.

What remains therefore, but that the Curate for this Reason persuade his faithful people to consider, That it is most just, that above all men in the World, we who have our very name of him, and are call'd Christians, and cannot be ignorant what great Benefits he has bestow'd on us, and this especially, that by his Grace, We know all these things by Faith: It is most just, I say, that we devote and consecrate our selv's forever to our Lord and Redeemer, no otherwise than as his meanest Servants.

XX. In Baptism we are devoted to Christ.

And indeed, when we were receiv'd into Baptism, we did before the Church Doors solemnly promise that we wou'd do so. For we declar'd that we renounc'd the Devil and the World, and gave up our selv's wholly to Christ Jesus. But if to be enroll'd in the Christian Camp, we devoted our selves with so Holy and Religious a Profession; what punishment shall we deserv, if after our entrance into the Church, and have known the Will and Law of God, if after we have receiv'd the Grace of his Sacraments, we shall lead our Lives after the Rules and Commandments of the World and the Devil, as if when we were wash'd in Baptism, we had giv'n up our Names to the World and the Devil, and not to Christ our Lord and Redeemer? But what Heart is there which so great a Propensity, so great kindness, and good Will of so great a Lord toward us, cannot enflame with ardent Love to him, who tho he has us in his power and dominion, as Servants bought with his own Blood, yet embraces us with such Love, *that he calls us not his Servants, but his Friends*, yea his Brethren? This verily is a most just cause, and I know not whether it be Joh. 15. 14, 14.

not the greatest, why we ought always to own and reverence, and worship him as *our Lord*.

ARTICLE. III.

I. How great Gods Bounty towards us.

Who was Conceiv'd by the Holy Ghost, born of the Virgin Mary.] That God bestow'd a singular Blessing upon Mankind, when he restor'd us to liberty from the slavery of the most cruel Tyrant, the Faithful may perceiv by those things which have been already spoken in the former Article; but then if we lay before our Eyes the counsel and way, by which chiefly he wou'd accomplish this, Verily there is nothing can possibly shine more glorious and magnificent than the Bounty and goodness of God towards us.

II. The sense of this Article.

The greatness of this Mystery therefore, which the Holy Scripture proposes to us to consider, as the chief point of our Salvation, the Curat may begin to shew in the explaining this *Third Article*, the meaning whereof he may teach to be this. That we believ and confess, that this very Jesus Christ our only Lord, the Son of God, when for our sakes he took upon himself Humane Flesh in the Womb of the Virgin, was not, as other Men, conceiv'd of the Seed of Man, but beyond all order of Nature, *was conceiv'd by the power of the Holy Ghost*, so that the same person remaining God, which he was from all Eternity, became *Man*, which before he was not.

Mat. 1. 23. Joh. 1. 36.

III. This Sense Prov'd.

That these Words are so to be understood, does plainly appear by confession of the Holy Council of *Constantinople*, for thus it says; "Who for us Men, "and for our Salvation, came down from Heav'n, "and was Incarnate by the Holy Ghost of the Vir-"gin *Mary*, and was made man. And this S. *John* the Evangelist has also explain'd, as being he who drew the Knowledg of this most profound Mystery out of the Bosome of our very Lord and Saviour himself. For when he had declar'd the Nature of the Divine Word in these Words, *In the beginning was the Word, and the Word was with God, and the Word was God*: At last he con-

Joh. 1. 1.

concludes, *and the Word was made Flesh, and dwelt among us*: For the Word, which was a Person of the Divine Nature, did so take upon him the Humane Nature, that the Hypostasis or Person, both of the Divine and Human Nature was but one and the same, whereby it came to pass that so admirable a Conjunction preserv'd the Actions and Properties of both Natures, and as that great and holy Pope *Leo* has it, "That neither did the "Glory of the Superior or Divine, destroy the "Inferior or Humane; nor the assuming the In-"ferior diminish or lessen the Superior.

Serm. 1. de Nat.

But because the Explication of Words ought not to be omitted. It is requisite that the Curat teach, That when we say, That the Son of God was conceiv'd by the Power of the Holy Ghost, this one Person of the Divine Trinity did not make the Mystery of the Incarnation. For tho the *Son* only took the Humane Nature upon him; yet all the Persons of the Holy Trinity, the Father, Son, and Holy Ghost, were Authors of this Mystery; for we must hold this Rule in our Christian Faith: That all those things which God does (*extra se*) without himself in the Creatures, are common to all the Three Persons, nor does one act more than another, or one without another.

IV. What works of God are attributed to the whole Trinity.

But that one One person proceeds from another; this cannot be common to all; for the *Son* is *begotten* of the *Father* alone; the *Holy Ghost proceeds* from the *Father* and the *Son*: But whatsoever (*extra illas*) without them, *comes from*, or is done by them, the whole three Persons without any difference do it, and of this kind we are to believe the Incarnation of the Son of God to be.

V. And what to the several Persons.

Now tho these things are thus, yet the Holy Scripture is us'd to attribute to any one of the Three Persons, those things which are common to all the Three Persons; for example, it ascribes the *Power* of all things to the *Father*, *Wisdom* to the *Son*, *Love* to the *Holy Ghost*. And because the Mystery of the Incarnation of God, does manifest the special and infinite Good Will of God toward us, for this Reason therefore is

VI. Why Christ is said to be conceiv'd by the Holy Ghost.

is this work attributed to the *Holy Ghost*.

VII. The Mystery of Christs Conception declar'd.

In this Mystery we are to observ, That there are many things done beyond the Order of Nature, and some again by the Power of Nature. For in that we believ the Body of Christ to be made of the most pure Blood of his Virgin-Mother, we therein acknowledg his *Human Nature*, it being common to the Bodies of all Men. to be form'd of the Blood of the Mother. But that which surpasses both the Order of Nature, and the reach of Human Understanding, is this; That as soon as the Blessed Virgin, consenting to the Words of the Angel, had said, *Behold the Hand-maid of the Lord, be it unto me according to thy Word*; immediately the most holy Body of Christ was form'd, and a Reasonable or Human Soul joyn'd with it, and so in that very moment of time, he became perfect *God*, and perfect *Man*. Now that this was the strange and wonderful work of the *Holy Ghost*, there is no one can doubt, since by the Order of Nature, no Body can be inform'd by, or receiv a Humane Soul, but at the limited term of time.

Luc. 1. 38.

VIII. Christ not Man before God.

But this also is very wonderful, That so soon as ever the Soul of Christ was joyned with his Body, his very God-head or Divinity was also knit together with his Soul and Body: Wherefore his Body was at once both form'd and quickn'd, and his Divinity joyn'd to his Soul and Body.

IX. The Virgin truly Mother of God and Man.

Whence it came to pass, That in the same moment of time, he became perfect God, and perfect Man, and the most Holy Virgin truly and properly call'd *Mother of God, and of Man*, in the same moment wherein she conceiv'd God and Man. This was signifi'd by the Angel, when he said, *Behold thou shalt conceiv in thy Womb, and shalt bring forth a Son, and shalt call his name Jesus; he shall be great, and shall be call'd the Son of the most High.* By the event it was well prov'd what *Isaiah* foretold, *Behold a Virgin shall conceiv and bring forth a Son.* That *Elizabeth* also perceiv'd this to be the Conception of the Son of God, she being fill'd with the Holy Ghost, declares in these Words;

Luc. 1. 31.

Isa. 7. 14.

Whence

Whence comes this thing to me, That the Mother of my Lord comes to me? Luc. 1.43.

Now as the Body of Christ was form'd of the purest Blood of the *purest Virgin*, without the help of Man, as was said before, but by the only Power of the *Holy Ghost*; so also, as soon as he was conceiv'd, his Soul receiv'd an overflowing plenty, and all abundance of the Chrism, or anointing of the Holy Spirit. For *God gave not his Spirit to him by measure, as to other Men adorn'd with Grace and Holiness*, as S. *John* testifies, but he power'd plentifully into his Soul all Grace, *That of his fulness we might all receive.* Joh. 3.34. Joh. 1. 16.

X. Christ as soon as conceiv'd had all Grace.

Nor may we call him *The Adopted Son of God*, tho he had the Spirit wereby holy Men obtain the Adoption of the Sons of God; for he being the Son of God by *Nature*, we may not think that the Grace or name of *Adoption* can by any means be proper or suitable to him. Note.

These are the things which seem proper to be explain'd, concerning the wonderful Mystery of Christs Conception; from whence that some wholsome Fruit and Advantage might redound to us, the Faithful ought to fix these things in their Memories, and frequently to consider in their Hearts, That it is God who took Human flesh upon himself: Yet such a way did he become Man, that we cannot comprehend in our Minds, nor express with Words. Lastly, that for this end he wou'd become Man, *That we might be born again, and become the Children of God.* This when they have well consider'd, and all the Mysteries contein'd in this Article, let them with humble and faithful Minds believ and adore them, not seeking to search or pry narrowly into them, because they can scarce ever do it without great danger.

XI. How the fruits of the belief of this Article to be got.

Born of the Virgin Mary.] This is the other Part of this Article; in explaining whereof, the Curat shou'd be very diligent, because the Faithful are bound to believ, not only, *That Christ our Lord was conceiv'd by the power of the Holy Ghost*, but that he was *born and brought forth into the World, by the Virgin Mary.* With how much sweetness, joy

XII. Christ born of a Virgin.

joy and satisfaction of Mind the Belief of this mystery is to be entertain'd and meditated upon, the Angel declares, who first brought this joyful news to the world, *Behold I bring you glad tidings of great joy, which shall be to all People!* And from that Song of the Heav'nly Host, *Glory to God in the highest, and in Earth peace to men of good will*; What the Angels sung is easie to understand. Herein that most ample Promise of God to *Abraham* began to be fulfill'd, to whom it was said, that *in his seed all the Nations of the Earth shou'd be blessed*. For *That Mary*, whom we declare and worship as the true *Mother of God*, because she brought forth that person which was both God and Man together, had her Off-spring from *David the King*: but as that conception does quite surpass the order and course of *nature*, so in that birth we may not contemplate any thing but what is *Divine*.

Luc. 2. 10.

Luc. 2. 14.

Gen. 22. 18.

Mat. 1. 39.

XIII. How the Virgin brought forth Christ.

And besides, than which nothing more wonderful can be either said or thought, he was born of his Mother without any damage to, or less'ning of his *Mothers Virginity*. And, as afterwards he went out of his Toom, tho it were shut and seal'd, and went in to his Disciples, *the doors being shut*; or, (to take a similitude from things we daily see come to pass by nature) as the rays of the Sun penetrate the concrete, hard substance of Glass, and yet neither break nor hurt it in the least; after a like, but a higher sort, I say, Jesus Christ was brought forth out of his Mothers womb, without any *hurt* to his *Mothers Virginity*, for we celebrate her unstain'd and perpetual *Virginity* with the truest praises and commendations. And this was wrought by the power of Holy Ghost, who was present with the *Mother* in such a manner, at the conception of the Son, and birth of her Son; that he gave her both *Fruitfulness* and *perfect Virginity*.

Joh. 20. 19.

XIV. Christ compar'd to *Adam*, *Mary* to *Eve*. 1 Cor. 15. 21, 22.

The Apostle uses sometimes to call Christ Jesus the new *Adam*, and to compare him with the *first Adam*: for as in the first *Adam* all dye; so in the *second Adam* all are call'd again to life. And as

Adam,

Adam, as to the natural state is the Father of all mankind; so *Christ* is the Author of Grace and Glory. After the same manner we may so compare the *Virgin Mother* with *Eve*, that the *second Eve*, which is *Mary*, may answer to the *first Eve*: as we have already shew'd, that the *second Adam* which is *Christ*, answers to the *first Adam*: For *Eve*, because she believ'd the Serpent, brought *death* and a curse upon mankind; and when *Mary* believ'd the Angel, it came to pass by God's goodness, that *life* and a blessing came down upon men. Throw *Eve* we were born the *children of wrath*, but of *Mary* we have receiv'd Jesus Christ, by whom we are born again the *children of Grace*. It was said to *Eve*, *in sorrow shalt thou bring forth Children*. *Mary* is freed from this Law, as being she who, having kept her Virgin Modesty safe and entire, brought forth Jesus the Son of God without any feeling or *sence of pain*, as before was said.

Eph. 2. 3, 5.

Gen. 3. 16.

XV. Figures of Christ's conception and nativity.

When therefore the mysteries of this wonderful Conception and Nativity are so many and so great, it pleas'd the divine Providence, to signifie them before-hand by many Signs, *Oracles* and Prophecies. The Holy Fathers therefore understood many of the things we read in the Holy Scriptures to belong to this matter; but especially where we read of *that Gate of the Sanctuary which Ezekiel saw shut*, also *the Stone cut out of the mountain without hands*, (as we read in *Daniel*) *which became a great Mountain, and fill'd the whole Earth*: And *Aarons Rod, which only of all the Rods of the Princes of Israel budded*: and *the Bush which Moses saw burn, and was not consumed*. The Holy Evangelist has largely describ'd the history of Christs Birth. Of which therefore there is no need that we speak more, since 'tis easie for the Curate to read more there.

Ezek. 44. 2.

Dan. 2. 34.

Num. 17. 8.

Exod 3. 2.

Luc. 2.

XVI. In explaining this mystery, what the people ought to be persuaded to.

Great pains ought to be taken, that those mysteries which were written for our learning, might be fixed and rooted in the minds of the Faithful: And first of all in commemoration of so great a benefit, *that they be thankful to God* the Author thereof; and next that they always lay

Rom. 15. 4.

Jeb 26. 11.

before

before their eyes, for their example to imitate, this so great and singular *pattern of Humility*. For what can be more useful or profitable to check the pride and haughtiness of our hearts, than often to think, that God does so humble himself, that he communicates his glory with men, and takes on himself their weakness and frailty; that God becomes Man, and gives that supreme and infinite Majesty to Man, at whose Nod the very Pillars of Heav'n (as the Scripture says) tremble and quake for fear; and that he shou'd be born in earth, whom the very Angels adore in Heav'n. What therefore, since God does these things for our sake, what, I say, ought we to do in obedience to him? How willingly and chearfully ought we to love, embrace and perform all Offices of *Humility*? The Faithful see how *wholsom a Doctrine* the *Birth of Christ* teaches us, even before he began to utter his voice. He is born *needy*; he is born a *Stranger* in an *Inn*: He is born in a vile *Manger*: He is born in the depth of *Winter*; for thus writes St. *Luke*, *It came to pass, that while they were there, the days were accomplish'd that she should bring forth, and she brought forth her first born Son, and wrapp'd him in swadling cloaths and laid him in a manger, because there was no room for him in the Inn.* Cou'd the Evangelist include all the whole Glory, and Majesty of Heav'n and Earth in more humble expressions? Nor does he write, *that there was no room in the Inn*, but none *for him*, who said, *The whole earth is mine, and the fulness thereof*. Which also another Evangelist testifies, saying, *He came to his own, and his own receiv'd him not.*

Luc. 2. 6, 9.

Ps 49. 12.

Joh. 1. 11.

XVII. How great grace and glory redounds to us by the Incarnation.

These things when the Faithful remember, let them also remember that God was contented to undergo the lowliness and frailty of our flesh, that he might raise mankind up to the highest degree of Dignity; for this one thing sufficiently discovers that excellent dignity and worth, which he has by the divine bounty obtain'd, that He vouchsaft to become *Man*, who also was true and perfect God: so that now we may boast, *that the Son of God is our bone, and our flesh*; which those

Blessed

Blessed Spirits cannot do; for as the Apostle says, *He in no case took upon him the nature of Angels, but he took upon him the seed of* Abraham.

But then we ought to take heed, that all this happ'n not to our extream hurt; that as at *Bethlehem*, where he was born they wou'd allow him no room; so also since he is now born in our flesh, he find no room *in our hearts*, where he may be spiritually born. For this it is, he being most earnestly desirous of our salvation, that he earnestly calls for. For as by the power of the Holy Ghost, he was, beyond the Order of Nature, made *Man*, and giv'n to us, was *Holy*, yea *Holiness itself*, so it behov's us *to be born, not of blood, nor of the will of the flesh, but of God*, and then as *new creatures, to walk in newness of Spirit*, and to keep that holiness and integrity of mind, which much becomes men regenerated by the Spirit of God. For by this means we shall express in our selvs a certain kind of image or *resemblance* of the holy conception and *Nativity of this Son of God*, which we believ with a faithful heart, and believing wisdom of God which was hidd'n in a Mystery, we embrace and adore it.

XVIII. A singular admonition.

Joh. 1. 13. Rom. 6 4.5. and 7. 6.

2 Cor. 2. 7.

ARTICLE IV.

Suffered under Pontius Pilate, was crucified dead and buried.] How necessary the knowledge of this Article is, and what diligent care the Curat ought to take, that the faithful be often put in remembrance of our Lord's Passion, the Apostle teaches who professes *that he determin'd to know nothing else but Jesus Christ, and him crucified.* Upon this account therefore all care and diligence ought to be us'd, that the faithful being stirr'd up with the commemoration of so great a benefit, may turn themselv's wholly to the Love of God, and the embracing of his goodness.

I. The frequent explication of this Article necessary.

1 Cor. 2. 2.

Faith therefore in the former part of this Article (for of the other shall be spok'n afterwards) offers this to our Belief, that when *Pontius Pilate*, by

II. What is propos'd to be believ'd in this Article.

by command of *Tyberius Cæsar*, govern'd the Province of *Judea*, *Christ our Lord was fasten'd to a Cross*, for he was Taken, Mock'd, Suffer'd many kinds of Injuries and Torments, and at last Crucifi'd. Nor are we to think, that, as to his *Inward Part*, his *Soul* was free from those torments; for since he truly took the Humane Nature upon him, we must needs confess that in his *Soul* he felt the most tormenting Grief, wherefore, he said, *my soul is exceeding sorrowful, even to death*. For tho his *Humane Nature* was join'd to his *Divine Person*; yet by reason of that very conjunction, he no less felt the bitterness of his passion, than if that conjunction had not been made; since in that one person of Christ Jesus the proprieties of both natures, the *Divine* and *Humane*, were still preserv'd; and therefore that which was passible and mortal, still remain'd passible and mortal; and again, that which was impassible and immortal, such as we understand the Divine Nature to be, still restain'd its own propriety.

Mat. 26. 38. Mar. 14. 34

III. Why the Time of his Passion was thus noted.

And where in this place seems fit to be diligently observ'd, the Curat shall teach, that Jesus Christ suffer'd *at that time when* Pontius Pilate *govern'd the Province of* Judea, and that this was done for this reason, that the knowledge of so great and so necessary a thing might be more remarkable to all, when the very certain *Time* was set down *when* the thing was done, as we find it done by the Apostle; and also because in those words it is declar'd, that the prophecies concerning our Saviour might be verifi'd by the event; *for they*, says he, *will deliver him to the Gentiles to be mock'd, to be scourg'd, and to be crucifi'd*.

1 Tim. 6. 13. Mat. 20. 19.

IV. Why Christ dy'd on the Cross.

But especially that he suffer'd death on *the Tree of the Cross*, this also is to be ascrib'd to the council of God, to wit, that whence *death* had its *beginning*, thence *life* shou'd have its *resurrection*. For the Serpent *by the Tree* seduc'd and overcame our first Parents, himself was vanquish'd by Christ throw the *Tree of his Cross*. Many other reasons may be produc'd for this matter, which the Holy Fathers have largely treated of, to shew that it

was

was convenient, that our Redeemer shou'd undergo *that death of the Cross*, rather than any other. But the Curat may admonish that it is enough, if the faithful believe, *that that kind of death* was chosen by our Savior, which seem'd indeed more proper and suitable to the redemption of mankind; for certainly there could be none more odious and unbecoming: For the punishment of the *Cross* was always, not only among the *Gentiles*, held accurs'd and full of shame and disgrace, but also in the *Law of Moses*, *he is call'd accurs'd that hangs on a tree.* Deut. 21, 23. Gal. 3. 13.

V. Why the explication of this Article ought to be often repeated.

Nor may the Curat omit the history of *This Article*, which the Evangelist took such diligent care to expound, but that the faithful may learn and know the chief heads at least of *this Mystery*, which seem to be most necessary for the confirmation of the truth of our Faith. For on *this Article*, as upon a certain foundation, our Christian Religion and Faith is establish'd, and this being well grounded, all the rest will hold well together. For if any thing prove difficult to the mind and understanding of man, certainly the mystery of the *Cross* may deservedly be accounted the hardest of all, and we can very hardly imagine that our Salvation can depend upon the *Cross*, and on him who was *crucify'd thereon*; but in this, as the Apostle teaches, we may admire the profound Providence of God; for *because in the wisdom of God, the world by wisdom knew not God, it plea'd God by the foolishness of preaching to save them that believe.* 1 Cor. 1. Wherefore we are not to wonder, if the Prophets before the coming of Christ, and the Apostles after his death and resurrection so strenuously labour'd to persuade men that this is the Redeemer of men, and to bring them into the Dominion and Obedience of him *who was crucify'd* for them.

VI. Figures and Prophecies of the mystery of the Cross.

Wherefore seeing there is nothing so strange to humane reason as the Mystery of the *Cross*, immediately after the commission of sin, the Lord was not wanting both by *Figures* and the *Oracles* of the Prophets to signify the death his Son was

to

to undergo. To touch a little upon the Figures *Abel* first who was *kill'd by the malice of his Brother*; then the *sacrificing of* Isaac; next, the *Lamb which the Jews kill'd as their going forth out of* Egypt; then the *Braz'n Serpent* which *Moses* lifted up in the Wilderness, all these as *Figures* foreshew'd the *Death* and *Passion* of Christ our Lord. But then as to the Prophets, how many were there that propheci'd of it, is better known, than to need to be told in this place. But above all others (to omit *David*, who in his Psalms, has handl'd all the chief mysteries of our Redemption) the Oracls of *Isaiah* are so plain and clear, that it may well be said, that he rather told the story of a thing already done, than foretold the Prophecy of a thing yet to be done.

Gen. 4. 8.
Gen. 22. 6, 7. 8.
Exod. 12. 5. 6, 7.
Num. 21. 8, 9.
Joh. 3. 4.
Ps. 2. 12, 66, 109.
Is. 53.
Hier. Epist. ad Paulin. ante finem.

VII. Christ truly dy'd.

Dead and Buried] In explaining these words the Curat shall teach that we are to believ, that Jesus Christ, after he was crucifi'd, was *truly dead and buried*. And indeed it is not without cause that this is severally propos'd to the faithful to be believ'd, seeing there have bin some who have deny'd that he *dy'd on the Cross*; the Apostls therefore deservedly thought it fit that this point of *Faith* shou'd be oppos'd to that error; of the truth of which Article there is no room left to doubt: For all the Evangelists agree together in this, that *Jesus gave up the Ghost*. Besides, whenas Christ was true and perfect *Man*, he also cou'd *truly dye*. Now man *dies* when his *Soul is separated from his Body*.

The *Gnostics*.
Mat. 27. 50.
Mar. 15. 37.
Luc. 23. 46.
Joh. 19. 30.

VIII. God was united to the Soul and Body of Christ (tho separated) when he was dead.

Wherefore when we say that *Jesus was dead*, we mean, that *his Soul was divided from his Body*; and yet we do not grant that his *Divinity* was disjoyn'd *from his body*; but rather we constantly believ and confess, that when his Soul was divided from his Body, his Divinity was always joyn'd both to his Body when it was in the Sepulchre, and to his Soul when it was in Hell. *But it became the Son of God to dye, that by death he might destroy him who had the power of death*, i. e. *the Devil, and rescue them who by the fear of death, all their whole life were subject to bondage.*

Heb. 2. 10, 14, 15.

But

But this was singular in Christ our Lord, that he *then* did dye, when himself had *purpos'd to dye*, and he died a death rather *voluntary* than by constraint; nor did he only appoint and determine his own *death*, but likewise the *Place* and the *Time* when and where he wou'd dye; for so says *Isaiah*, *He is offer'd a sacrifice because it was his will.* And the same our Lord, before his Passion, said of himself, *I lay down my life, to take it up again; no man takes it from me, but I lay it down of my self: and I have power to lay it down, and I have power to take it up again.* But then as to the *Time* and *Place*, when *Herod* sought his life, and to insnare him, he said, *Tell that Fox, behold I cast out Devils, and do cures to day and to morrow; and the third day I am perfected; nevertheless I must walk to day and to morrow, and the day following, for it cannot be that a Prophet shou'd perish out of Jerusalem.* He therefore did nothing *unwillingly* or by *force*, but willingly he offer'd himself: and going to meet his enemies, he said, *I am he:* and of his own accord *freely* he underwent all those punishments, which unjustly and unmercifully they threw upon him.

IX. Christ's death was voluntary not force'd.

Isai. 53. 9.

Joh. 10 17.

Luk. 13. 32, 33.

Joh. 18. 5.

Than which, sure there is nothing in the World more powerful to move our compassion, when we well consider in our minds all his sufferings and torments. For if for our sakes any one should suffer all those sorrows, not which he *voluntarily* underwent, but which he *cou'd not avoid*, this indeed we shou'd hardly account as a benefit of any great regard: but if on our score only he *freely* endure death, which he cou'd have refus'd; verily this is such a kind of benefit, that it bereaves even the most grateful person in the World, not only of the power of paying due thankfulness, but even of having it; and hence the transcendant and superlative love of Christ Jesus, and his divine and infinite deserts towards us may be perceiv'd.

X. A strong motive to the love of Christ.

But then when we confess that he was *Bury'd*, this is not set down as a part of the Article, which thing seems to have some new difficulty in it,

XI Why we are to believe that Christ was bury'd.

it, besides what has bin already spok'n of his *death*. For if we believ that Christ was *dead*, it is easie enough to persuade us, That he was *bury'd*. But this was added; first that we may doubt the less of the Truth of his *death*, it being the strongest proof that a person is *dead*, if we can prove that his Body was *bury'd*: And then, that the Miracle of his Resurrection might be the more apparent and illustrious. Nor do we believ this only, That Christs *Body* was *bury'd*, but this especially is propos'd to our Belief in these Words, That *God was bury'd*, as by the Rule of Catholic Faith, we most truly say, That *God was dead*, was *born of a Virgin*; for since his Divinity was never divided from his Body, no not even when it was laid in the Sepulchre, rightly we confess, That *God was bury'd*, And that will be sufficient for the Curat concerning the *manner and place of Christ's burial*, which is spoken by the Holy Evangelists.

Mat. 27. 60. Mar. 15 46. Luc. 23. 53. Joh. 19. 38. 42.

XII. Two things to be noted. Ps. 15 10. Act. 2. 31.

But first of all, two things are to be observ'd, the one is, *That Christs Body was in no part corrupt'd in the Sepulchre*, concerning which the Prophet thus prophecies, *Thou shalt not suffer thy Holy One to see corruption.* The other, which belongs to all the parts of this Article, is, *That the Burial, Passion, and Death of Jesus Christ, have reference to him as Man, not as God*; for to *suffer* and to *dye* are incident to the *human Nature only:* Tho all these things are also attribut'd *to God*, because, as it is manifest, they may rightly be said of that person, who at once was perfect God, and perfect Man. These things being known, the Curat may explain those things concerning Christs *Passion* and *Death*, whereby the Faithful may at least contemplate, if not comprehend the immensity of so great a Mystery.

XIII. What we are to meditate of the Passion of Christ. First. Joh. 1, 1. Heb. 1, 2, 3.

And *First*, It should be consider'd, *Who* it is that suffers all these things. And here we are not able by Words to relate, or even in our Hearts to conceiv his Dignity. S. *John* says, he is *the Word*, which was with God. The Apostle with stately Expressions describes him in this manner: That *this is He, whom God has appoint'd to be the Heir*

of

of all things, by whom also he made the Worlds, who is the brightness of his Glory, and the Figure of his Substance, and the Image of his Person, who supports all things by the Word of his Power. He therefore having *wash'd away our sins, sits at the Right-hand of the Majesty on High.* And to say all in a Word, He who suffers is *Jesus Christ, God and Man*: The *Creator* suffers for those whom he *created*: The *Lord* for his *Servants*: *he* by whom the Angels, Men, Heav'ns, and Elements were made: *He*, I say, *in whom, by whom, and of whom, are all things.* Rom. 11. 36.

It is no wonder therefore, if when he was wounded with so many Torments and Sufferings, the whole Fabric of the World trembl'd; for as the Scripture says, *The Earth quak'd, and the Rocks were rent, and there was Darkness over all the Earth, and the Sun was dark'n'd.* Now if ev'n the dumb and insensible Creatures bewail'd the Sufferings of their Maker, let the Faithful consider, with how great and bitter Lamentation, they as living Stones of this Building, ought to evidence their Grief. Mat. 27. 51. Luc. 23. 44. 1 Pet. 2. 5.

XIV. What Secondly.

And now we come to shew the *Causes* of his Passion, that thereby the Strength and Greatness of the Divine Love towards us, may the better appear: If therefore any one ask, What shou'd be the *Cause* why the Son of God wou'd undergo such an extream bitter passion, he will find it to be this chiefly, besides the hereditary Contagion of our first Parents, namely, *The Vices and Sins which Men have committed* from the beginning of the World to this day, and which they will hereafter commit to the end of the World: For this was it, That the Son of God our Savior intended *in his Death and Passion*, to redeem, and to blot out the sins of all Ages, and richly, and abundantly to make satisfaction to his Father for them.

XV. What Thirdly.

Let this also be added to inhance the dignity of the thing, that Christ did not only suffer *for sinners*, but also that *those very sinners for whom he suffer'd*, were both the *Authors* and *Inflicters* of those *Punishments he endur'd*. Of which the Apo-

stle thus admonishes us, writing to the *Hebrews*
Heb. 12.13. thus: *Consider him who endur'd such contradiction of Sinners against himself, lest ye be wary and faint in your Souls.*

Note. Of this Fault rightly may those be judg'd guilty, who *easily*, and *often fall into sin:* For since our sins drove Christ our Lord to undergo the punishment of the *Cross*; verily they who run into Sin and Wickedness, do as much as in themselves,
Heb. 6. 6. *crucifie to themselves the Son of God afresh, and put him to an open shame.*

Note. And this wickedness is by so much more insolent and heinous in *us*, than it was in the *Jews*, because they, as the same Apostle bears them Wit-
1 Cor. 2. 8. ness, *if they had known, they wou'd never have crucifi'd the Lord of Glory.* But we profess we have known him, and yet in our Deeds denying him, we seem in a manner to lay violent Hands upon him.

XVI. What Fourthly. Now the Holy Scripture testifies, That *Christ our Lord was deliver'd to Death*, both by the *Father*
Isay. 53. 8. and *by himself*: For in *Isaiahs* Prophecy, he says, *For the wickedness of my people have I smitten him:* And the same Prophet a little before, when be-
Isay. 53. 6. ing full of the Spirit of God, *He saw the Lord*
Isay. 53. 10. *full of Sores and Wounds, All we like Sheep have gone astray, every one after his own way, and the Lord has layd upon him the Iniquity of us all.* But of the *Son* it is written; *When he shall have made his Soul an offering for Sin, he shall see his seed long-liv'd.* But the Apostle, has express'd this same thing in Words much more remarkable, when yet from the other part he wou'd shew how we may advance our hope from the consideration of the infinite Mercy and Goodness of God: For he says,
Rom. 8. 32. *He who spar'd not his own Son, but deliver'd him up to Death for us all, how shall he not also with him, give us all good things?*

XVII. What Fifthly. It follows now, That the Curat teach, *How great the bitterness of Christs passion was*, which if
Luke 22. 44. we keep fresh in our Memory, That the *Sweat of our Lord became like drops of Blood trickling down to the Ground*, when he but *began* to feel those Tor-

ments

ments and Agonies of Mind, which soon after he was to be *loaded with*, any one may easily understand, that nothing cou'd be added to the weight of his Sorrows: For if the very *thoughts* only of the Miseries approaching, were so *bitter*, as the *Sweat of Blood* manifested it to be, what shall we think of the *Suffering it self*? Ibid.

And yet it is plain that Christ our Lord *endur'd the most extream Sorrows, both of Mind and Body*. And first, There was verily no one part of his Body, which felt not the most grievous Punishments, for both his Feet and Hands were fastn'd to the Cross with Nayls, his Head scratch'd with Thorns, and buffeted with a Kane, *or Reed*, his Face filth'd with Spittle, beat'n with Fists, and his whole Body all over wounded with Scourging. XVIII. What Sixthly

And besides all this, *Men of all ranks and conditions were gather'd together against the Lord, and against his Christ*. For both Gentiles and Jews, were the Perswaders, the Authors, and Ministers of his Passion: *Judas* betray'd him, *Peter* deny'd him, and all the rest forsook and left him. XIX. What Seventhly. Ps 2. 2. Matt. 26.

And now, while he was on the Cross, shall we consider the *bitterness of the Pains*, or the *Shame*, or *both together*? Verily there was no kind of Death, either more *shameful*, or more *tormenting*, or *spiteful*, cou'd be contriv'd; which none were us'd to suffer, but the most pestilent and wicked Malefactors only; and in which the continuance and *tediousness* of that kind of death, made them endure the most exquisite Pains and Torments. XX. What Eighthly.

And yet the Habit and *Constitution*, or Frame of the *Body of Jesus Christ much increas'd the greatness of his Pains*: Which by the Power of the Holy Ghost was form'd much more perfect, and was better temper'd than the Bodies of other Men can be, and therefore had a more quick faculty of Sense or Feeling, and endur'd all those Torments the more heavily. XXI. What Ninthly.

But then, As to the *inward grief of his Mind*, there is no one can doubt, but that in Christ it *was most extream*; for those Saints that have suffer'd XXII. What Tenthly.

Punishments and Torments, wanted not Comfort in their Souls giv'n them from Heav'n, which so cheer'd and refresh'd them, that they were enabl'd patiently to undergo the force of their Torments, yea ev'n in the very midst of their Torments, many of them were transport'd with inward Joy: For the Apostle says, *I rejoyce in my Sufferings for your sakes*: and *I fulfil those things which are yet behind of the Sufferings of Christ in my Flesh, for his Body's sake, which is the Church*: And in another place: *I am fill'd with comfort, and over-abound with joy in all our Tribulation.* But Christ our Lord temper'd the Cup of his most bitter Sufferings which he drank, with no mixture of Sweetness: For he permitt'd the Human Nature which he had taken, to feel all kinds of Torments, no otherwise than as if he had bin Man only, and not God also.

Coloss. 1. 24.

2 Cor. 7. 4.

It remains now, That the Curat explain also what the *Profits* and *Benefits* are, which we partake of by our Lords *Passion*.

XXIII. How great the Benefits of Christ's Passion are.

First therefore, The Passion of our Lord *was our deliverance from Sin*: For as it is in S. *John*, *he lov'd us, and wash'd us from our sins in his Blood*; and said the Apostle, *He has quick'n'd us together with him, forgiving us all our Trespasses, blotting out the Hand-writing of the Decree that was against us, which was contrary to us; and took it out of the way, nailing it to his Cross.*

The First. Rev. 1. 5. Col. 2. 13, 14

Besides, *He has snatch'd us out of the tyrannical Power of the Devil*: For, said the Lord himself: *Now is the Judgment of this World*: *Now is the Prince of this World cast out*: and *I, if I be lifted up from the Earth, will draw all things to my self.*

The Second. Joh. 12. 31, 32.

Besides, *He has discharg'd the punishment due to our sins.*

The Third.

And then, because there cou'd no Sacrifice be offer'd more grateful and acceptable to God; *he has reconcil'd us to his Father*, and render'd him propitious and favourable to us.

The Fourth.

Lastly, In that he bore our Sins, *He has open'd us a Way to Heav'n*, which before was barr'd up by the common Sin of Mankind. And this the

The Fifth.

Apostle

Apostle signifies in these VVords: *We have boldness to enter into the Holiest by the Blood of Jesus.* Heb. 10.19.

Nor was there wanting a *Figure* and Image of this Mystery, even in the Old Law; for those who were forbid to return into their own Country *before the death of the High Priest*, did signifie thereby, That there was no entrance into the heavenly Country open for any, tho he led his life never so justly and piously, before that most High and Eternal Priest *Christ Jesus* had suffer'd death, which having done, immediately the Gates of Heav'n were thrown open to all them, who being cleans'd by the Sacraments, and endu'd with Faith, Hope and Charity, were made partakers of his Sufferings. XXIV. The Figure of our Redemption. Num. 35. 15, 28.

All these passing-excellent, and Divine Benefits, the Curat shall teach, Come to us *by the Passion of our Lord.* And first, Because the *Satisfaction* which after this wonderful manner Jesus Christ has paid to God the Father for our Sins, is *compleat* and *perfect* in all respects: For the price he paid for us, was not ev'n or equal only to our Debt, but far out-weigh'd it. And besides, *This Sacrifice* was most *acceptable* to God: VVhich when the Son offer'd to him upon the Altar of the Cross, he quite mitigated his Fathers Anger and Indignation; and this Argument the Apostle us'd, when he said, *Christ lov'd us, and gave himself a Sacrifice and Oblation for us to God, for a sweet-smelling Savor.* Furthermore, this is the *Oblation*, whereof we read in the Prince of Apostles: *Ye were not redeem'd with corruptible things, as Silver and Gold from your vain conversation of the Tradition of your Fathers, but with the precious Blood of Christ, as of a Lamb without spot or blemish.* And the Apostle teaches us, *That Christ was made a Curse for us, that he might redeem us from the Curse of the Law.* XXV. All good things redound to us by vertue of Christs Passion. Eph. 5. 2. 1 Pet. 1. 18, 19. Gal. 3. 13.

But besides these immense Benefits; we have this very great one over and above, that *in this only Passion we have the most Glorious Patterns of all Vertues:* For he shew'd forth his *Patience*, XXVI. In Christs Passion are examples of all Vertues.

Humility, the most profound Love, Charity, Meekness, and Obedience, and most unshaken *Constancy* and *Resolution* of Mind, not only in suffering Injuries for Righteousness or Justice sake, but also even in Death it self; and that in such a manner, as we can truly say, That our Savior in the very height of his Sufferings, did most lively express in himself all those Rules and Precepts of Life, which throw all the time of his Preaching he taught by Words. And this shall suffice to have bin spoken briefly of the most saving *Death and Passion of Christ our Lord.* And wou'd God these Mysteries were seriously impress'd upon our Souls and Hearts, and that we wou'd learn to *suffer*, to *dye*, and to be *bury'd* together with our Lord; that then every spot of Sin, being wip'd away, and rising with him to newness of Life, by his Mercy, we may be found worthy *to be made partakers of his Kingdom of Heav'n and Glory.*

ARTICLE V.

I. It is very useful to understand this Article.

He descended into Hell, the third Day He rose again from the Dead.] It is of very great use to know the glory of the Burial of our Lord Jesus Christ, of which we have spoken last: But it more concerns the Faithful to know the glorious Triumphs he bore away, by conquering the Devil, and spoiling the Powers of Hell. Of which, and also of the Resurrection, we are now to speak. Which Point, altho it may well be handl'd distinctly and by it self; yet we following the Authority of the Holy Fathers, have thought fit to joyn it with that of his descent into Hell.

II. What is propos'd in the first Part.

In the first part therefore this is propos'd to our Belief, That Christ being now dead, his Soul went down to *Hell*, and there continu'd so long as his Body was in the Sepulchre. But in these words we also confess, That the very same person of Christ, at the same time was both with the Spirits below, and also lay in the Sepulchre. Which when we say, no one ought to wonder, because, as we have often said before, That though his Soul

departed

departed from his Body, yet his Divinity was never separated either from his Soul or his Body.

III. The various signification of Hell.

But because it may bring much light to the Explication of this Article, if the Curat teach what in this place is to be understood by the Word [*Hell*] It is necessary to admonish, That in this place, by *Hell* is not meant the Sepulchre, as some no less impiously than unskilfully have thought, for by the former Article we are taught, That Christ our Lord was bury'd: neither was there any Reason, why in the Creed the same thing shou'd by the Holy Apostles be repeated in another, and a more obscure form of Speech.

IV. The First, The Receptacle of the damn'd.

But the Word *Hell* signifies those hidd'n Receptacles wherein the Souls are kept, which have not attain'd to the Blessedness of Heav'n. For so the Holy Scriptures use this Word in many places. For thus we read in the Apostle, *At the name of Jesus every Knee shall bow, of those in Heav'n, of those in Earth, and those under the Earth.* And in the Acts of the Apostles, S. *Peter* testifies, *That Christ the Lord was risen again, having loos'd the Pains of Hell.* Nor are all those Receptacles of one and the same kind. For there is that worst and most dismal place of all, where the Souls of the damn'd, together with the unclean Spirits, shall be tormented for ever, and that with unquenchable Fire, which is call'd the *Bottomless-Pit*, and by its own proper signification, *Hell.*

Phil. 2. 10.

Act 2. 24.

V. The Fire of Purgatory.

There is besides, *The Fire of Purgatory*, wherein the Souls of the Pious for a certain determin'd time, are cleans'd by Sufferings, that so the entrance to the Heav'nly Country may be laid open, into which no polluted thing can be admitted. And of the truth of this Doctrin, which the Holy Councils declare to be confirm'd both by Testimonies of Scripture, and by Apostolic Tradition, the Curat shall discourse and argue by so much the more industriously, and frequently, because we are fall'n upon those times, wherein Men will not endure Sound Doctrin.

Apoc. 21 27.
Con. Trent. Sess. 25.

Lastly,

VI. Limbus where the Souls of the Fathers were.

Lastly, The third kind of Receptacle is, *that wherein the Souls of the Saints were receiv'd before the coming of Christ our Lord*, and there being refresh'd with the bless'd hope of Redemption, and free from all sense of Pain, enjoy'd a peaceable Habitation. The Souls therefore of these Pious Persons, who in the bosome of *Abraham* expected the Savior, Christ our Lord, descending to Hell, deliver'd.

VII. Christ's Soul truly went down to Hell

Nor are we to think that he so descended to Hell, as that only his Influence and Vertue, and not also his Soul went thither. But we are verily to believ, That his very Soul indeed, and in presence descended to Hell, of which there is this most certain Testimony of *David*: *Thou shalt not leave my Soul in Hell.* But tho Christ went down to Hell, yet this was no damage to his Supreme Power, nor was the Splendor of his Holiness stain'd in the least, seeing that by thus doing, it rather was most evidently prov'd, that all those things are most true, which are celebrated concerning his Holiness, and that he is the very Son of God, as he had before made appear by so many prodigious Miracles.

Ps. 15. 10.

VIII. Two differences betwixt Christ's and the damned's going to Hell.

And this we may easily perceiv, if we but consider the Causes, why Christ, and other Men came into those places. For all others went thither as Captives, but he, as free among the Dead, and Conquerer to Master the Devils, by whom they were there kept shut up and imprison'd by reason of sin. Furthermore, All others who descended thither, partly were tormented with most bitter pains; and partly, tho they wanted all other sense of sorrow, yet being depriv'd of the sight of God, and with-held in the Hope only of Bliss and Glory, which they waited for, they were in a kind of Torment. But Christ our Lord descended not to suffer any more, but to free the Saints and Righteous Men from the Misery and Trouble of that Imprisonment, and to bestow upon them the Fruits of his Passion. That therefore he went down to Hell, was no lessening of his supream Dignity and Power.

These

These things being explain'd, it must be taught, that *Christ* our Lord *went down to Hell*, that after he had spoil'd the Devils, he might lead those Holy Fathers and other pious persons, being now freed from Prison, with him to Heav'n, which wonderfully and gloriously he has accomplish'd. For immediatly the sight of him, gave transcendant Light to the Captiv's, and fill'd their souls with immense joy and gladness: on whom he also bestow'd that most desir'd Bliss, which consists in the Vision of God: which done, it is manifest what it was he promis'd the Thief in these words: *This day thou shalt be with me in Paradice.* But of this deliverance of the Godly, the Prophet *Osee* so long before propheci'd in this manner, *O death! I will be thy death; O Hell! I will be thy destruction.* The Prophet *Zachary* signifi'd the same thing, when he said, *Thou also by the blood of thy Testament hast sent them that are bound out of the lake wherein there is no water.* Lastly, the same thing the Apostle expresses in these words, *in taking the spoils of principalities and powers, he made a shew of them, openly triumphing over them in himself.*

IX. Why Christ went down to Hell.

Luc. 23.43.

Osee 13.14.

Zac. 9. 11.

Col. 2. 15.

But that we may understand the force of this mystery the better, we ought often to call to remembrance, that devout men, not only who were born after the coming of our Lord, but those who after *Adam* were before him, or who hereafter shall be to the end of the World, have, and shall attain Salvation by the benefit of his Passion. Wherefore before he dy'd and rose again, the Gates of Heav'n were never open to any: but the Souls of the Godly when they departed this life were either carry'd into *Abraham*'s Bosome, or as now it fares with them, who have somewhat to be purg'd or satisfi'd, were cleans'd by the fire of Purgatory.

X. Who are sav'd by the benefit of Christs Passion.

There is besides, another Reason, why Christ our Lord went down to *Hell*, namely that he might there shew his Might and Power, as he had done in Heav'n and Earth, and *that at every knee, both of things in Heav'n and things in Earth, bow'd at the name of him, so also of things below, and under the*

XI. Another Reason of Christ's going down to Hell.

Phil. 2. 10.

the Earth. At consideration whereof, who is there, who admires not, and even stands not amaz'd at the immense bounty of God towards mankind, who was willing not only to undergo the most bitter Death for us, but also to go down to the very lowest parts of the Earth, that he might carry with him the Souls so very dear to him, which he thence victoriously bore away to bliss and happiness.

XII. The other Part of the Article concerning the Resurrection.

Now follows the other part of the Article, in explaining whereof how painful the Curat ought to be, appears by those words of the Apostle, *Remember that the Lord Jesus Christ arose again from the dead:* For what he commanded *Timothy*, it is not to be doubted, but that it is also commanded to all others that have the Cure of Souls.

2 Tim. 2. 8.

XIII. The sence of this part of the Article.

And this is the meaning of the Article. After that Christ our Lord had giv'n up the Ghost on the Cross upon *Friday*, at the ninth hour of the day, and the same day at Even he was bury'd by his Disciples, who by leav of *Pilate* the President, laid the body of our Lord, when they had tak'n it down from the Cross, into a new Tomb, in a Garden near at hand: the third day after his death, which was the Lords day, early in the morning his soul was again join'd to his body, and so he who was dead those three days, arose again and return'd to life, out of which he departed by death; but by the word *Resurrection* we are not to understand only that Christ was rais'd from the dead, which was a thing common to many others, but that he rose again *by his own power* and vertue, which was a singular thing, and proper to Him alone.

XIV. No man can naturally rise again from the dead.

For it is contrary to Nature, nor was it even granted to any man to be able by his own power to raise himself from death to life; but this belongs to the supream power of God only, as we learn from those words of the Apostle, *Altho he was crucifi'd throw weakness, yet he liv's by the power of God*: which seeing it was never separated from Christ's Body in the Sepulchre, nor from his Soul when it went down into Hell, his Divine Power

2 Cor. 13. 4.

was

was both in his Body, so that it cou'd be joyn'd again to his Soul; and in his Soul, so that it cou'd again be brought back to his Body; so that by his own power he might revive and rise again from the dead.

XV. The Resurrection foretold.

And this thing, *David*, being full of the Spirit of God, foretold in these words, *His right hand, and his Holy arm hath got'n himself the victory.* And the Lord himself by the divine testimony of his own mouth has confirm'd it, *I lay down my life, and I will take it up again:* and *I have power to lay it down, and I have power to take it up again.* And also to the Jews, for confirmation of his doctrin, he said, *Dissolve this temple, and in three days I will raise it up again.* Which tho they indeed understood of that Temple magnificently built of Stones; yet he, as is declar'd in the same place by the words of Scripture, *spake of the Temple of his Body.* Now although we sometimes read in Scripture, that Christ our Lord was raised by the *Father*, this is to be understood of Christ as *Man*; ev'n as those things again relate to himself as *God*, whereby is signifi'd, that he rose again *by his own Power.*

Psa. 97. 2. Joh. 10. 17. Joh. 2. 19. Act. 1. 24.

XVI. Christ first rose from the dead.

And this also belongs specially to Christ, that He was the *First* who enjoy'd this divine benefit of the *Resurrection:* For in Scripture he is called *the First begotten among the dead*, and *the First begotten of the dead.* And as the Apostle has it, *Christ arose again from the dead, being the First-fruits of them that sleep: for verily by Man came death, and by Man came the Resurrection of the dead, and as in Adam all dye; so in Christ shall all be made alive, but every one in his own order, Christ the First fruits, and afterwards those that are Christ's.* Which words are to be understood of the compleat Resurrection, because then we are rais'd to everlasting life, all necessity of dying being wholly tak'n away. And in this kind Christ our Lord obtains the *First place:* For if we speak of such a Resurrection, or of such a Return to life, as after which there remains a necessity of dying again; there were many others *so* rais'd from the dead, *before* Christ; all which notwithstanding reviv'd on this con-

Apoc. 1. 5. 1 Cor. 15. 20. 3 Reg. 17. 22. 4 Reg. 4. 37.

condition, that they were *to dye again*: But Christ our Lord so arose again from Death, which he had subdu'd and conquer'd, that he cou'd dye no more: And this is confirm'd by that most plain Testimony: *Christ being now ris'n from the Dead, dyes no more: Death shall no more dominecr over him.* And now follows what is added to the Article.

Rom. 6 9.

XVII. Christ rose again the third day.

The third Day.] The Curat must instruct the Faithful not to believe that our Lord was *all* those three days in the Sepulchre: For because he lay in the Sepulchre a Whole Natural Day; and Part of the Day before it, and Part of the Day after it; for this Reason it is truly said, That he lay in the Sepulchre *Three days*, and that the *Third* Day he arose again from the Dead.

XVIII. Why the third day.

Now that he might manifest his *Divinity*, he wou'd not put off his Resurrection till the end of the World; and again, that we might believe him to be truly *Man*, and to be truly *dead*, he did not immediately after his death revive, but on the *Third Day* after his Death: Which space of time seem'd to be sufficient to prove he was truly dead.

XIX. Why according *to the Scriptures* is added in the Creed.

The Fathers of the first Council of *Constantinople* have added to this place, ACCORDING TO THE SCRIPTURES. Which being receiv'd from the Apostle, they therefore plac'd in the Creed: And that the Mystery of the Resurrection is very necessary, the same Apostle has taught us in these words: *If Christ have not ris'n again, then is our preaching vain, and your Faith is vain*: And, *if Christ have not ris'n again, your Faith is vain, and you are yet in your sins.* Wherefore S. *Austin* admiring the Faith of this Article wrote thus: "It is no great matter to believe that Christ dyed, for this do the "Heathens, Jews, and all the wicked believe, This all believe that he dy'd: But the *Resurrection* of Christ is the Faith of *Christians* only: This we account a great matter to *believe that he rose again.*

1 Cor. 15. 14.

De August. in Ps. 120. v. 4.

Hence

Hence it was that our Lord most commonly spake of his Resurrection, and scarce ever did he talk with his Disciples about his Passion, but he spake of his Resurrection. When therefore he said, *The Son of Man shall be deliver'd to the Gentiles, and be mock'd, and beat'n, and spit upon, and after that they have beat'n, they will kill him:* At last he added, *And the third day he shall rise again*; and when the Jews requir'd him to prove his Doctrin by some Sign or Miracle, he answer'd, *There shall no other sign be giv'n them than the sign of the Prophet Jonas, for as Jonas was three Days and three Nights in the Whales Belly*, so he affirm'd, That *the Son of Man shou'd be three Days and three Nights in the Heart of the Earth.* Note. Mat. 16.21. Luc. 18.32. Luc. 11.29. Mat. 12.39.

Now the better to perceiv the Force and meaning of this Article, we must know and observ three things, First, Why it was needful that Christ shou'd rise again: Then, What the Scope and End of his Resurrection was, And also what Profits and Advantages redound to us thereby. XX. Three things to be explain'd here.

As to the first, It was necessary for him to rise again that the *Justice of God might be manifest*, by whom it was very meet that he shou'd be rais'd up, who in obedience to him, was cast down and loaded with all kinds of Disgrace. This Reason the Apostle brings, when he says to the *Philippians*; *He humbl'd himself, and became obedient to Death, ev'n the death of the cross, wherefore God has also exalted him.* Besides, *for confirmation of our Faith*, without which Man can attain to no Righteousness: For this ought to be a main Argument, That Christ was the true Son of God, because by his own Power he rais'd himself from the dead; and then *to cherish and support our Hope.* For since Christ rose again, we have a sure Hope, that we also shall rise again, for it is necessary, that the Members enjoy the same state and condition with the Head: For so the Apostle seems to argue, when he writes both to the *Corinthians* and *Thessalonians*, and *Peter* the Prince of the Apostles says: *Bless'd be God and the Father of our Lord Jesus Christ, who of his great mercy has begot'n us again to a lively Hope* XXI. First. The necessity of Christs Resurrection. Phil. 2.8,9. 1 Cor. 15.18. 1 Thes. 4.14. 1 Pet. 1. 3.

throu

throw the Resurrection of Jesus Christ from the Dead to an Inheritance incorruptible.

XXII. The Second. The End of the Resurrection.

Lastly, For this reason also it must be taught, That the Resurrection of our Lord was necessary, *That the Mystery of our Salvation and Redemption might be completed.* For Christ, by his Death, has freed us from Sin; but by Rising again he has restor'd us to all those good things which we lost by our sins. Wherefore the Apostle says, *Christ was deliver'd to Death for our Sins, and Rose again for our Justification.* That nothing therefore might be wanting to the Salvation and Happiness of Mankind, as it behov'd him to Dy; so also it did to Rise again.

Rom. 4. 15.

XXIII. The Third. The Advantages. The first.

Now from what has bin said, we may perceiv, How great advantage the Resurrection of Christ our Lord brings to the Faithful.

For by his very Resurrection, *We acknowledg him to be God*, Immortal, and full of Glory, and conqueror of the Devil, which without all doubt we are to believ and confess concerning Christ Jesus

The Second.

Besides, The Resurrection of Christ has produc'd *the Resurrection of our Bodies also:* Because it was the efficient cause of this Mystery: And also because, after the example of our Lord, we all ought to rise again: For as to the Resurrection of the Body, the Apostle thus testifies, *By Man came Death, by Man came also the Resurrection of the Dead.* For there is use of Christ's Humanity, as of the efficient instrument, to all those things, whatsoever they are, which God did in the Mystery of our Redemption. Wherefore, his Resurrection was a kind of Instrument to bring to pass our Resurrection. And it may be call'd a Pattern, because the Resurrection of Christ was of all, the most perfect: And as the Body of Christ, rising to immortal Glory, was chang'd; so our Bodies also, which before were weak and mortal, shall be restor'd and adorn'd with Glory and Immortality. For as the Apostle teaches, *We wait for the Savior, our Lord Jesus Christ, who shall change our vile Body, that it shall be like to his glorious Body.*

1 Cor. 15.

Phil. 3. 20, 21.

And

And this may be said concerning the Soul, dead in Sins; to which, on what score, *the Resurrection of Christ is offer'd as an Example or Pattern to us*, the same Apostle shews in these Words; *As Christ rose again from the Dead, by the Glory of the Father; so shou'd we also walk in Newness of Life: For if we have bin planted together with him in the likeness of his Death, we shall be also in the likeness of his Resurrection*: And, a little after, he says; *knowing that Christ being ris'n from the Dead, now dyes no more, Death shall no more dominecr over him. For in that he dy'd to Sin, he dy'd once; but in that he lives, he lives to God: So reck'n ye your selves to be dead indeed to sin, but alive to God in Jesus Christ.* The Third. Rom. 6. 4.

XXIV. Two Examples from Christ's Resurrection.

Two Examples therefore we ought to seek from Christ's Resurrection. The one is, That after we have wip'd away the stains of sin, *we lead a new kind of Life*, in which way clearly shine forth Uprightness, Innocence, Holiness, Modesty, Justice, Beneficence and Humility. The other is, That we so *persevere* in that kind of life, that by Gods help, *we fall not off from the way of Righteousness*, whereinto we have once enter'd.

XXV. The Fourth Advantage of Christs Resurrection. Rom. 6. 6.

Nor do the Apostles Words shew only, That the Resurrection of Christ is propos'd to us as an Example of our Resurrection; but they declare, That it gives us Power to rise again, and bestows Strength and Courage, whereby we may continue in Holiness and Righteousness. For as by his Death, we not only take Example of dying to sin, but draw Vertue also, whereby we *may* dye to sin: So his Resurrection brings us Strength to obtain Righteousness, that thenceforth worshipping God piously and holily, we may walk in Newness of life, to which we are ris'n. For this especially did our Lord bring to pass by his Resurrection; that we, who before were dead with him to sin, and to the world, might also with him rise again to a new way and course of life.

XXVI. The signs of Resurrection from sin. Colos. 3. 1.

The Signs of this Resurrection, which are chiefly to be observ'd, the Apostle teaches us: For when he says: *If ye be ris'n with Christ, seek*

 those

those things which are above, where Christ sits at the right hand of God, he plainly shews, That those who desire to have Life, Honours, Rest, and Riches there, where Christ specially is, are truly ris'n with Christ. But when he adds: *Relish those things which are above, not those which are on the Earth*; he has giv'n this as a kind of Note, whereby we may perceive whether we be ris'n with Christ. For as the Taste or Relish is wont to discover the Temperature and Health of the Body; so if *Whatsoever things are true, whatsoever things are comly, whatsoever things are just, whatsoever things are holy,* do relish with a person, and if he can perceive with the inward sense of his Soul, the sweetness of heav'nly things, this is a good Argument, That he that is thus affected is ris'n with Jesus Christ to a new and spiritual Life.

Phil. 4. 8.

ARTICLE VI.

I. What kind of Solemnity and Frith of Christ's Ascension there ought to be.

HE ascended into Heav'n, sitteth at the right-Hand of God the Father Almighty.] When the Prophet *David* full of Gods Spirit contemplated the bless'd and glorious Ascension of our Lord, he exhorts all to celebrate that Triumph with the greatest joy and gladness, in these Words; saying, *Clap Hands for joy, O all ye Nations, sing to God with the Voice of Rejoycing: God is gone up with a merry noise.* Whence the Curat may understand, That this Mystery is to be explain'd with the greatest study, and that he ought to take diligent care, That the Faithful embrace it not only with Faith, and with the Mind; but as far as may be, and with Gods help, they endeavor in their Life and Actions also to express the same.

Ps. 46. 1. 6.

II. The former part of this Article.

As to the Explication of this Sixth Article therefore, wherein chiefly is treated concerning this Divine Mystery, we must begin at the former part thereof, and shew what is the effect and meaning thereof.

III. What we are here to believe.

For concerning Christ Jesus, the Faithful must believe this also without any wavering, That the Mystery

Mystery of our Redemption being now perfected, he, as Man with his Soul and Body, went up into Heaven: For, as he was God, he never was absent thence; because he fills all things with his Divinity.

And let the Curat teach, that he went up by *his own Power*, and not by the Power of another, as *Elias* did, who was carry'd into Heaven in a fiery Chariot: or *Abacuc* the Prophet, or *Philip* the Deacon, who, by the Divine Power, being carry'd through the Air, past through the remote parts of the Earth. Nor did he ascend to Heaven, only by the mighty Power of his *Divinity*, but also as he is *Man*. First. Secondly. 4 Reg. 2. 11. 35 n. 14. Thirdly. Acts 8. 39.

For tho this could not be by any *Natural* Power, yet that Power wherewith the bless'd Soul of *Christ* was endu'd, could move his Body as he list'ed. Fourthly.

And his Body which was now glorify'd, did readily obey the Government of his Soul moving it. Fifthly.

And in this manner, We believe that Christ, as he was *God*, and as he was *Man*, went up into Heaven, by *his own* Power. Now follows the other part of the Article. Sixthly.

He sitteth at the right-Hand of the Father.] In which place we may observe a Trope, that is, the change of a Word, frequent in Holy Scripture, when we attribute to God Human Affections, and Members suitable to our Understanding; for he, being a Spirit, we cannot think any thing corporeal in him. But because in Human Affairs we esteem a great honour done to him, who is plac'd at the *Right-hand*: transferring the same thing to heavenly matters, to the explaining of the Glory of Christ, which as he is *Man* he has merited above all others; we confess him to be at the *Right-hand* of the Father. IV. The use and necessity of Trope.

But to *sit*, in this place, does not signifie the Gesture, and Figure of Body, but it shews the firm and sure Possession of supream Power and Glory, which he has receiv'd of the Father: Of V. What is here meant by *sitting*.

Athan. Ser. 3. cont. Arian. Basil. lib de Spirit. sanct. c. 6. Heb. 1. 13.

which the Apostle says: *Raising him up from the Dead, and placing him at his Right-hand in the Heavens, far above all Principality and Power, and Vertue, and Domination, and every Name that is Named, not only in this World, but in the World to come: And has subjected all things under his Feet.* From which Words it appears, That this Glory is so proper and peculiar to our Lord, that it is not agreeable to any other created Being. And therefore in another place it is said: *To which of the Angels has he at any time said: Sit thou at my Right-hand?*

VI. All Mysterys to be referred to the *Ascension.* Act. 1.

But the Curat prosecuting the History of the Ascension, shall more fully explain the sense of this Article, which History S. *Luke* the Evangelist describes after a wonderful manner, in the Acts of the Apostles. In explaining whereof, it is necessary chiefly to observe this, That all other Mysteries have relation to the Ascension, as to their end, and that the perfection and completion of all the rest is contained in This: For as all the Mysteries of our Religion have their beginning from the *Incarnation* of our Lord; so in his *Ascension* their progress is concluded.

VII. The rest of Christ's Life compar'd with his Ascension.

Furthermore: The other Heads of the Creed, which belong to Christ our Lord, shew his exceeding Humility and Lowliness: Nor can there any thing be conceiv'd more abject and mean, than that the Son of God, for our sakes, should take upon him the nature and weakness of *Man*, and be willing to suffer and dye for us. But then, as in the former Article, we confess, that he rose again from the dead, but is now ascended up into Heaven, and sits at the Right-hand of God the Father; there can nothing be spoken more magnificently and wonderfully towards the declaring of his supream Glory and Divine Majesty.

VIII. The causes of his *Ascension.* First.

These things being already explain'd, we must diligently teach, for what Reason Christ our Lord ascended up into Heaven.

For, First, he ascended, for this Reason, because in this earthly and obscure habitation, there could be no place suitable to his Body; which in his

his Resurrection was adorn'd with the glory of Immortality: None but the most high and glorious dwelling of Heaven, could be suitable to him.

Nor did he ascend only to possess the Throne of his Glory and Kingdom which he merited with his Blood; but also to take care of those things which concern'd our Salvation. Second.

Besides, He ascended to evidence in truth that his Kingdom is not of this World: For the Kingdoms of the World are Earthly and Flitting, and are establish'd by much Wealth, and by Carnal Power: But the Kingdom of Christ is not Earthly, as the Jews expected, but Spiritual and Eternal; his Riches also are Spiritual Riches, as he shews when he plac'd his Seat in Heaven: in which Kingdom they verily are to be accounted more rich, and flowing with plenty of all good things, who diligently seek those things which are of God: For St. *James* testifies, that *God has chosen the poor of this world rich in faith, and heirs of the Kingdom which God has promis'd to them that love him.* Third. Joh. 18. 36. Jam. 2. 5.

And this our Lord, ascending up into Heaven, was desirous to effect, that we with our mind and desires might follow him ascending thither: For as by his Death and Resurrection, he left us an example of Dying and Rising again in Spirit: So by his Ascension he instructs and teaches us, that tho we are confin'd on Earth, yet that in Thought and Desire we raise our selves up to Heaven, *confessing that we are but strangers and pilgrims on the earth, and that we are citizens of the saints and domestics of God, seeking our own country. For,* as the same Apostle says, *our conversation is in heaven.* Fourth. Heb. 11. 13. Eph. 2. 19. Phil. 3. 20.

Divine *David,* (as the Apostle interprets him) long before sang of the force and greatness of those unutterable good things which the Love of God has shed upon us, in these words; *He ascended up on high, he led captivity captive, he gave gifts to men:* for in the tenth day after he gave his Holy Spirit, by whose power and plenty he fill'd the IX. The Advantages of Christ's Ascension. Ps. 67. 19. Eph. 2. 8. First.

whole multitude of the faithful then present.

Second. And he truly fulfill'd those so large promises of his: *It is expedient for you, that I go away; for if I go not away, the Paraclet or Comforter will not come to you; but if go, I will send him to you,*

Joh. 16.8.

Third. And according to the sentence of the Apostle, he ascended into Heav'n that he might now appear before God on our behalf to discharge the Office of Advocate with the Father: *My little children,* says St. *John, these things write I to you, that ye sin not; but if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our sins.* Nor is there any thing, whence the faithful shou'd take more comfort and refreshing of mind, than that Jesus Christ takes our part, and prays the Father for our salvation, who has the greatest favour and regard with the Eternal Father.

Heb. 9. 24. 1 Joh. 2.

Fourth. Lastly, He has prepar'd a place for us, which also he promis'd he wou'd do, and as our Head, in the name of us all, Jesus Christ has tak'n possession of the glory of Heav'n.

Joh. 14. 3.

Fifth. For at his going to Heav'n, he open'd those Gates which by *Adam*'s sin were barr'd up, and has clear'd us a Way, by which we may come to Celestial happiness, as in his Supper he foretold his Disciples he wou'd do; which that the event of the matter might plainly prove it, he carri'd with him into the regions of eternal happiness, the souls of the pious which he had fetch'd out of Hell.

X Other Benefits of the Ascension. This blessed rank of Advantages follow'd upon that wonderful plenty of heav'nly gifts.

First. For first here is happen'd deservedly a great advantage to our Faith: for Faith is conversant about those things which we cannot see, and which are far beyond the reason and understanding of men. If therefore the Lord had not gone away, the Merit of our Faith had been much lessen'd: For they are said of Christ our Lord to be bless'd, who have not seen, and yet have believ'd.

Joh. 10. 24.

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Moreover Christ's Ascension into Heav'n has a mighty influence to confirm Hope in our Hearts, for since we believe that Christ as Man went up into Heav'n, and has plac'd the Human Nature at the Right Hand of God the Father, we conceive a strong Hope, that there will be a time, when We also, that are his Members, shall ascend thither, and be there joyn'd with our Head; which thing our Lord himself testifies in these words, *Father, I will that those also whom thou hast given me, should be where I am.* Second. Joh. 17. 24.

And then This also, as a very great benefit, we have obtain'd, that he has drawn up our love to Heav'n, and inflam'd us with his Divine Spirit: For most true is that saying, *There our Heart is, where our Treasure is.* And indeed if Christ our Lord were dwelling on the Earth, all our thoughts wou'd be fix'd upon the face and acquaintance of the *Man*; and we shou'd behold him only as *Man*, who bestow'd so great benefits upon us; and we shou'd affect him only with a kind of *earthly Good will*: But now being gone up into Heav'n; he has render'd our Love Spiritual, and makes us to love and reverence him as *God*, whom we now consider as absent. And this we understand partly by the Example of the Apostles; with whom, while our Lord was present, they seem'd to judge of him, in a manner, according to Human Sense: And partly it is confirm'd by the testimony of our Lord himself, when he says, *It is expedient for you that I go away.* For that imperfect Love wherewith they lov'd Jesus Christ when present with them, was to be perfected by Divine Love, and that by the coming of the Holy Ghost: Wherefore he presently adds, *For if I go not away, the Paraclet or Comforter will not come to you.* Third. Mat. 6. 21. Joh. 19. 7.

To this may be added, that he has inlarg'd his House, *i. e.* his Church in the earth, which was to be govern'd by the power and guidance of the Holy Spirit: and he left *Peter* the Prince of Apostles, the chief Pastor and Prelate of the whole Church among Men: and then he gave some Fourth. Eph. 4. 11.

Apostles, some Prophets, some Evangelists, some Pastors and Teachers, and so sitting at the Right Hand of his Father; he always bestows divers gifts upon divers persons, for the Apostle testifies, *That to every one of us is giv'n grace, according to the measure of the gift of Christ.*

Eph. 5. 7.

Tis h.

But lastly, The Faithful are to believe the same thing also concerning Christ's *Ascension*, which we taught before concerning the mystery of his *Death* and *Resurrection*; for tho we owe our Salvation and Redemption to the *Passion* of Christ, who by his own Merit open'd to the Just an entrance to Heav'n; yet his *Ascension* is not only propos'd to us as an example, whereby we learn to look up on high, and ascend up into Heav'n in Spirit, but it has giv'n us *Divine Power* whereby we are enabl'd to do it.

ARTICLE VII.

I. The Three Offices of Christ.

From thence he shall come to judge the quick and the Dead.] There are three excellent Offices and Functions which our Lord Jesus Christ has for the adorning and illustrating of his Church, Of *Redemption*, *Patronage*, or Defence, and *Judgment*. But whereas from the former Articles it is manifest, that he has redeem'd mankind by his *Passion and Death*, and that he has undertak'n forever to defend and patronize our cause by his *Ascension into Heav'n*, it remains that in this Article we declare his *Judgment*.

II. What we must believe concernig the last judgment.

The reason and force of which Article is this, That in the last day Christ our Lord will judge all mankind. For the Holy Scriptures testifie, that there are *Two* comings of Christ: The *One*, when for our salvation he took flesh, and was made Man, in the Womb of the Virgin: The *Other* when he shall come to judge all men, at the end of the World. This Coming of his, in Holy Scripture is call'd, *The Day of the Lord*, where of the Apostle speaks, *The day of the Lord so comes as a Thief in the night:* and our Saviour himself, *But of that Day and Hour no man knows.* Concerning

1 Thes. 5. 2. Mar. 24. 10. Mar. 23. 32. 1 Cor. 5. 10.

ing which *last judgment*, the authority of the Apostle is sufficient: *We must all appear before the judgment-seat of Christ, that every one may give an account of what he has done in the body, whether good or evil.* For the Holy Scripture is full of testimonies, which the Curat may find scatter'd up and down, not only for proof of this matter, but to lay before the eyes of the Faithful; that as from the begining of the World, *that Day* of the Lord, wherein he put on Human Flesh, was always much longed for of all; because in that Mystery they had the hope of their deliverance plac'd: So from thence forth *after the Death* of the Son of God, and his Ascension into Heav'n, we might most earnestly desire that *Other Day* of the Lord, *waiting for that bless'd Hope, and the Coming of the Glory of the great God.*

1 Reg. 2. 10.

Isa. 2. 50. 19. & 13. 47. Hier. 30. 23. Dan. 7. 9. Joel 2. 1. Mat. 12. 36.

III. The Judgment Twofold.

But for the explication of this matter, the Curat shall observe and teach that there are Two times wherein every one must needs come in presence before the Lord, and give an account of all his particular Thoughts, Actions and Words, and must abide the present Sentence of the Judge.

Particular.

The *First* is, when every one of us *goes out of this life*, for immediately he is placed before the Judgment-seat of God, and there is a most just examination made of all things whatsoever he ever did, spake, or thought, and this is call'd *The Private Judgment.*

IV. General.

But *The Other* is, when in one day, and in one place, *All men shall stand together before the Seat of Judgment*; that in the sight and hearing of all men of all ages, every one may know what is judg'd and decree'd concerning himself. The very Pronouncing of which Sentence to Ungodly and Wicked men, will not be the least part of their punishments and torments: And on the other side, the Godly and the Just will from thence receive no small Reward and Profit, when it shall truly appear what kind of persons every one of them was in this life: And this is call'd the *General Judgment.*

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V. Why a General Judgment to come.

Concerning which it must needs be shew'd what the *Cause* is, why besides the *Private Judgment* concerning every one in particular, there will also be held *another Judgment* concerning all men in general.

First Cause.

For since, even when men are dead, they sometimes leave behind them some surviving persons to imitate them, as Children to imitate Parents, Dependents and Scholars, who are lovers and favourers of their Examples, Discourses, Actions, whereby it must needs come to pass, that the rewards and punishments of the dead shall be increas'd; and whereas this, either Advantage or Calamity, which belongs to so very many, cannot have an end before the coming of the last day of the World: It was but meet, that there should be a perfect examination of this *General Account* of good and evil Words and Actions: And this could not be done, except at one *General Judgment* of all men.

The Second

And besides, forasmuch as the Fame of the Godly is often times unjustly wounded, and the wicked commended as innocent, the justice of God requir'd that the godly should, even in the Public assembly and judgment of all mankind, recover that esteem, which, by injustice, they were depriv'd of among men.

The Third.

And then whereas both the Good and the Bad did, not without their bodies, whatsoever they did, on all accounts it is just, that whatsoever was well or ill done, belongs also to their *Bodies*, which were the Instruments of those Actions. It was therefore very convenient, that the due rewards of *eternal glory* or *punishment* should be dispens'd to the Bodies and Souls together; which verily could not be done, without a *Resurrection* of all men, and without a *General Judgment*.

The Fourth.

Lastly, Because in mens adversity and prosperity, which sometimes happen alike, both to the Good and Bad; it was to appear that nothing was done or over-rul'd without the Infinite Wisdom and Justice of God; it was meet, not only that Rewards should be appointed to the Good, and Punish-

Punishments to the Wicked in the world to come, but also that this should be determin'd in a Public and General Judgment, whereby they might be more known and conspicuous to all, and that praise might by all be given to the Justice and Providence of God, instead of that unjust complaint, which even sometimes the Saints themselves as men have been used to make, when they observ'd wicked Men prospering in Wealth and flourishing in Honors. For, says the Prophet, *My feet were almost mov'd, my treadings had well nigh slipt, because I was griev'd at the unjust, seeing the peace of sinners:* And a little after, *Behold the very sinners, and the wealthy of the world, they get riches; and I said, Then have I cleans'd my heart in vain; and have washed my hands in innocency: I was punish'd every day, and chasti'd every morning.* And this was the frequent complaint of many. It was needful therefore that there should be a General Judgment, lest haply men should say; That God indeed takes care of the motions of the Heavens, but regards not what is done on the Earth. This word of Truth therefore is rightly made One of the Twelve Articles of our Christian Faith; that, if the minds of any should doubt concerning the Providence and Justice of God, by means of this Doctrin they may be confirm'd.

Ps. 72. 2, 3.

Job. 22. 14.

Besides, at the apprehension of the Judgment, it is fit that the Godly be comforted, and the Wicked terrifi'd, that, considering the Justice of God, the Good should not be dejected, and the Evil may be recall'd from their wickedness, by the fear and expectation of *Eternal Punishment*. Wherefore our Lord and Saviour, speaking of the *Last Day*, has declar'd that there will sometime be a *General Judgment*, and has describ'd the Signs of the approach of the *Time* thereof, that when we shall see those Signs come to pass, we may know that the End of the World is at hand; and then, at his Ascension into Heaven he sent Angels, who comforted the Apostles, grieving for his absence, in these words, *This Jesus which is taken from you up into Heaven, shall so come as ye have seen him go into Heaven.*

The Fifth.

Mat. 24. 29.

Act. 1. 11.

But

VI. Christ as Man also is Judge of all.

But that this Judgment is given to Christ, not only as *God*, but as *Man*, the Holy Scriptures declare. For tho the power of Judging be common to *all* the persons of the *Holy Trinity*, yet we specially attribute it to the *Son:* Because we say that *Wisdom* suits to *him*. But that as *Man* he will *judge* the World, our Lord's testimony assures us, who says: *As the Father has life in himself, so has he given to the Son to have life in himself, and has given him power to Judge as he is the Son of Man.*

Joh. 5. 26.

VII. Why Christ as Man will be Judge.

And it was very meet, that this *Judgment* should be exercised by Christ our Lord, that when the *Judgment* was concerning *Men*, they might see the Judge with their Eyes, and with their Ears hear the Sentence which should be pronounc'd, and truly perceive the Judgment with their Senses. And it was moreover most just, that That man who was condemn'd by the most unjust sentences of *Men*, should be seen to sit afterwards as *Judge* of all; wherefore the Prince of Apostles, when in the House of *Cornelius*, he was expounding the chief heads of Christian Religion, and had taught, that Christ was by the Jews hang'd on a Tree, and kill'd, and the third day rose again to life, he subjoyn'd: *And he has commanded us to preach, and to testifie to the people, that This is he who was appointed of God to be the Judge of quick and dead.*

Act. 10. 24.

VIII. Signs foregoing the Judgment.

And the Holy Scriptures declare, that these Three principal *Signs* will go before the *Judgment*, *The Preaching of the Gospel throughout the world*; *a Departure from the Faith, and Antichrist:* For our Lord says, *This Gospel of the kingdom shall be preach'd through the whole world for a testimony to all the Gentils*, and then shall the End come: And the Apostle warns us, that we be not seduc'd by any, as tho the Day of the Lord were at hand; *For unless there first come a departure, and that Man of sin be reveal'd, the judgment will not come.* But what will be the *Manner* and *Way* of the Judgment, the Curate may easily know from the Oracles of *Daniel*, and from the Doctrin of the Evangelists, and of the Apostles.

Damasc. de fide Orthod. lib. 4. 7. 27.

Mat. 22. 14. 2 Thess. 2. 3. Dan. 7. 9.

More-

Moreover, the *Sentence* to be pronounc'd by the *Judge*, should be in this place more diligently consider'd: For Christ our Saviour, beholding with a chearful countenance the *Godly* at his *Right* hand, shall with the greatest love and good-will thus pronounce Sentence concerning them: *Come ye blessed of my Father, possess the Kingdom which is prepar'd for you from the foundation of the world.* Than which words, they will know that there can be nothing heard more sweet, who but compare them with the Sentence of *Condemnation* of the *Wicked*, and when in their mind they shall have consider'd, that by those words, Pious and Just men are call'd from their Labours to Rest, from a Vally of Tears, to the highest Joy, and from all their Miseries to everlasting Happiness, which they by their Duties of Charity have deserv'd: And then turning to those who stand at his Left hand, he will pour forth his Justice upon them in these words, *Depart from me ye cursed, into everlasting fire, which is prepar'd for the Devil and his Angels.*

IX. The Pronouncing and Exposition of the Sentence of the last Judgment. Mat. 24. 34.

In those former words, *Depart from me:* is signifi'd that most extream punishment wherewith the wicked shall be tormented, when they shall be cast out far from the sight of God; nor can they receive any comfort from any Hope, that they shall ever enjoy so great a Good. And This by Divines is call'd the *Pain of Loss, viz.* That the Wicked in Hell shall for ever want the Light of the Vision of God. But that which is added, *ye Cursed*, does wonderfully *increase* their misery and calamity. For if when they are to be driven out from the presence of God, they might be thought worthy of some small Blessing, this might truly be some considerable comfort to them. But for as much as they must expect nothing that can alleviate their misery; when they are cast out, the Divine Justice will rightly follow them with every Malediction and Curse. And then follows, *into everlasting fire*, which other kind of Pain, Divines call the *Pain of Sense*, because it can be felt by the bodily Senses, as in Stripes, Buffetings, and other

X. The Sentence of the Reprobate consider'd. *Chrysost. in Mat. Hom. 23. August. Ser. 181 de Temp. Greg. lib. 9. Moral. c. 46.* Mat. 25. 41.

other more grievous kinds of punishments, among which, there can be no doubt, that the torments of *Fire* do cause the most exquisite sense of Pain; to which evil, when it is added, that all this will be *For ever*; it is thereby shew'd that the pains of the Damn'd will be loaded with all kinds of punishments. And This, those words which are plac'd in the latter part of the Sentence, more fully declare, *which is prepar'd for the Devil and his Angels:* For whereas so it is, that we can more easily endure *all* troubles if we have some Companion and Consort of our Calamity, by whose prudence and humanity, we may in some measure be reliev'd: what at last will be the Misery of the Damn'd, who tho loaded with so great Torments, shall notwithstanding never be deliver'd from the company of the most accursed Devils? And this indeed is the Sentence that shall most justly be denounc'd by our Lord and Savior upon the Wicked, as being they, who neglected all works of true Piety, and gave neither Meat nor Drink to the Hungry and Thirsty, took not in the Stranger, cloath'd not the Naked, and visited not the Sick and Imprison'd.

XI. Discourse of the last Judgment should be frequent: and why? Eccles. 40. *Aug. Ser.* 120. *de Temp.* *Greg. Hom.* 39. *in Evang.* *Bernard Serm.* 1. *in festo omnium sanctorum.*

These are the things which the Curats ought often to inculcate into the ears of the Faithful: For the Truth of this Article being rightly believ'd, will have great force to bridle the wicked desires of the mind, and hold men back from sinning. Wherefore in *Ecclesiasticus* it is said, *In all thy works remember thy latter end, and thou wilt not sin forever.* And indeed hardly will any one be carri'd head-long into wickedness, whom this Consideration cannot recal to the study of Piety: That sometime or other he must give an *Account* before the most just *Judge*, not only of all his *Actions* and *Words*, but also of his most hidden *Thoughts*, and must suffer Punishment according to his desert. But it must needs be that the Just will be more stirr'd up to do Justice, and to rejoyce exceedingly, tho he here lead his life in Want, in Disgrace and Afflictions, when he thinks in his mind of that Day, when after the combat of this

trouble-

troublesome life, he shall in the hearing of all Men be proclaim'd a Conquerer, and shall be receiv'd into his heav'nly Country, and adorn'd with Divine Honour. What remains therefore, but that the Faithful be exhorted to take the best manner of life, and exercise themselves in the study of all Piety, that so they may, with the greater Joy, and Security of Mind, wait for and expect the coming of that *great Day* of the Lord, and so, as becomes Children, with the greatest Earnestness to desire it.

ARTICLE. VIII.

I **Believe in the Holy Ghost.**] Hitherto those things have bin expounded, so far as the Reason of the Argument seem'd to require, which belong'd to the *First* and *Second* Person of the Holy Trinity; Now it follows, That those things also which in the Creed are deliver'd concerning the *Third* Person, that is *the Holy Ghost*, shou'd be explain'd. In treating of which matter, the Pastors shou'd use their utmost Endeavor and Diligence, seeing it is to be suppos'd, That a Christian Man may no more be ignorant of *This* part, or not believe rightly concerning it, than of the other *former* Articles. Wherefore the Apostle would not suffer certain of the *Ephesians* to be ignorant of the Person of the Holy Ghost: Of whom, when he ask'd, Whether they had receiv'd the Holy Ghost, and when they answer'd, That they knew not whether there was an Holy Ghost, he presently ask'd them; *In whom therefore were ye baptiz'd?* In which words he signify'd, That the distinct knowledg of this Article is necessary to the Faithful, from which they have this Fruit, especially, that when they consider attentively, That whatsoever they have, they have it of the Gift and Bounty of the *Holy Ghost*; then do they begin to think more modestly and humbly of *themselves*, and to place all their Hope in *Gods* Protection, which ought to be the *First* Step of a Christian to the highest Wisdom and Happiness.

I. Faith in the Holy Ghost necessary.

Act. 19. 2.

We

II What the Holy Ghost properly signifies.

We must therefore begin the explanation of this Article from the Force and Notion which here is included in that Name of the *Holy Ghost* (or Holy Spirit) for the very same may indifferently and rightly be said both of the *Father* and of the *Son*, (for either of them is a *Spirit*, and *Holy*;) for we confess that *God* is a *Spirit*: and besides that the *Angels*, and the *Souls* of the Pious are signify'd by this word, there must care be taken, lest the people by the ambiguity of the Word, be led into Error. In this Article therefore it must be taught, That *the Third Person* of the Trinity is understood, by the name of the *Holy Ghost*, after which manner in the Holy Scriptures, both of the *Old* Testament sometimes, and of the *New* Testament very frequently, he is taken; for *David* prays: *And take not thy Holy Spirit from me.* In the Book of *Wisdom* we read, *Who has known thy counsel, except thou give Wisdom, and send thy Holy Spirit from above?* And elsewhere: *He created it by his Holy Spirit.* And in the New Testament, we are commanded to be baptiz'd, *In the name of the Father, and of the Son, and of the Holy Ghost.* And we read, That the most Holy Virgin did conceive by the *Holy Ghost*, and we are also sent by S. *John* to Christ, who baptizes us with the *Holy Ghost*; and in many other places besides, in reading we may meet with this Word,

Ps. 50. 12. Wisd. 9. 17. Eccl. 1. 9. Matt. 28. 12. Matt. 1. 20. Luc. 1. 35.

Joh. 1. 13.

III. Why the Holy Ghost has no proper name.

And no one ought to wonder, That a *proper name* is not giv'n to the *Third Person* as there is to the *First* and *Second*; for the *Second Person* has therefore a proper name, and is call'd *Son*, because his eternal Birth of the Father is properly call'd *Generation*, as has bin explain'd in the former Article. As therefore *that Birth* is signify'd by the name of *Generation*: So *that Person* which flows, we properly call *Son*, and him from whom he flows, we properly call *Father*. Now whereas there is no proper name giv'n to the production of the *Third* Person, but is call'd *Spiration* and *Procession*, it follows, That the Person also which is produc'd, want his own *proper* name. Now his Emanation has no proper name, because we are forc'd

forc'd to borrow from creat'd things, those Names which are giv'n to God. Wherein, because we know no other way of communicating of Nature and Being, but by vertue of Generation; for this cause it is, that we cannot express by any proper word, the way whereby God communicates his whole self by vertue of his Love. Wherefore the *Third* Person is call'd by the common name of *Holy Spirit*, which verily we understand very well to suit with him from hence, because he pours spiritual Life into us, and without the inspiration of his most Holy Deity, we can do nothing worthy of eternal Life.

And now the signification of the Name being explain'd, the people are first of all to be taught, That the *Holy Ghost* is equally *God* with the *Father* and the *Son*, that he is equal with him, equally Almighty, Eternal, and of infinite Perfection, the supreme Good, and most Wise, and of the same Nature with the Father and the Son. IV. The Holy Ghost prov'd God equal with the Father and Son.

Which also the propriety of the word [*In*] sufficiently shews, when we say, *I believe in the Holy Ghost*, which is fitted to express the force of our Faith in the several persons of the Trinity. First.

And this also is confirm'd by plain Testimonies of Holy Scripture; for when S. *Peter*, in the Acts of the Apostles had said: *Ananias, why has Satan tempted thy Heart to lye to the Holy Ghost?* he presently says, *Thou hast not ly'd to Men, but to God.* Whom before he call'd *Holy Ghost*, the same he presently after calls *God*. Secondly. Act. 5.

And the Apostle to the *Corinthians* interprets *him* to be the *Holy Ghost*, whom he had call'd *God*. *There are*, says he, *divisions of operations, but the same God, which works all in all*; and then he subjoyns: *But all these things works that One and the selfsame Spirit, dividing to every one severally as he will.* Thirdly. 1 Cor. 12. 6.

Besides, in the Acts of the Apostles, that which the Prophets attribute to *God only*, he ascribes to the *Holy Ghost*. For *Esayah* had said: *I heard the voice of the Lord, saying, Whom shall I send? and* Fourthly. Isay. 6. 8.

be said to me: Go thou, and say to this people, Harden the heart of this people, and make heavy their ears, and close up their eyes, lest haply they see with their eyes, and hear with their ears. Which words when
Act. 28. 25. the Apostle had cited: *Well*, says he, *did the Holy Ghost speak by Esayas the Prophet.*

Fifthly. And then, when the Scripture joyns the Person of the *Holy Ghost* with the *Father* and the *Son*, that when he commands, That the name of the *Father*, *Son*, and *Holy Ghost* should be mention'd in *Baptism*, there is no room left us to doubt of the Truth of this Mystery. For if the *Father* be God, and the *Son* God, we must be forc'd to confess that the *Holy Ghost*, who is joyn'd with them in the same Degree of Honour, *is God also.*

Sixthly. And this may be added, That he who is baptiz'd in the name of any *created* thing, can reap
1 Cor. 13. *no fruit* thereby. *Were ye*, says he, *baptiz'd in the name of Paul?* to shew that this cou'd profit them nothing to the attaining Salvation. When therefore we are baptiz'd in the name of the *Holy Ghost*, we must needs confess that he is *God.*

Seventhly. And we may observe this order of the Three Persons in S. *John's* Epistle also, whereby is prov'd
1 Joh. 5. 7. the *Divinity* of the *Holy Ghost*: *There are Three which bear record in Heav'n, the Father, the Word, and the Holy Ghost, and these Three are One.* And also in that famous Elogy or Hymn of Praise of the Holy Trinity, wherewith the Divine Lauds and Psalms are concluded, *Glory be to the Father, and to the Son, and to the Holy Ghost.*

Eighthly. Lastly, And which most of all belongs to the confirmation of this Truth, whatsoever we believe to be proper to *God*, the same the Holy Scriptures testifie to agree to the *Holy Ghost*. And therefore they attribute to him the honour of
1 Cor. 6. 19. *Temples*: As when the Apostle says: *Know ye not*
2 Thess. 2. 13. *that your Members are the Temple of the Holy Ghost?*
Joh. 6. 63. so also, *Sanctification* and *Vivification* or quick'ning,
2 Cor. 3. 6. and to *search into the Depths of God*: And *to speak*
2 Cor. 2. 10. *by the Prophets*, and *to be every where*: All which things are to be attributed only to the *Divine Deity.*

And

And this moreover is carefully to be explain'd, That the Holy Ghost is God so, as that we must confess him to be the *Third Person* in the Divine Nature, distinct from the Father and the Son, and produc'd by their Will: For to omit other Testimonies of Scripture, the Form of Baptism which our Savior has taught, most plainly shews, That the *Holy Ghost* is the *Third Person*, which in the Divine Nature, stands of it self, and is distinct from the rest. Which also the words of the Apostle declare, when he says, *The Grace of our Lord Jesus Christ, and the Love of God, and the Communication of the Holy Ghost be with you all, Amen.* The same thing, but much more plainly do those things evidence, which the Fathers in the first *Council of Constantinople* have added in this place to confute the impious madness of *Macedonius*: "And "in the Holy Ghost, the Lord and giver of Life, "who proceeds from the Father and the Son, who "with the Father and the Son, together is wor"shipp'd and glorified: Who spake by the Pro"phets. That therefore they confess the *Holy Ghost* to be *Lord*, they declare in this, how much he excels the Angels, which yet are most noble Spirits, created of God: For S. *Paul* witnesses, *That they all are ministring Spirits, sent forth to minister for them who receive the Inheritance of Salvation.*

V. The Holy Ghost a distinct person from the Father and the Son.

Matt. 28. 19.

1 Cor. 13. 13.

Heb. 1. 14.

And they call him *the Giver of Life*, because the *Soul* being joyn'd with *God* does more truly *live*, than the *Body*, when it is nourish'd and sustain'd by conjunction with the *Soul*. And because the Holy Scriptures attribute to the Holy Ghost this Conjunction of the Soul with God; it appears plainly, that he is most truly call'd *Spirit*, that gives *Life*, or quick'ning Spirit.

VI. Why the Holy Ghost call'd the Giver of life.

And now what follows, *Who proceeds from the Father and the Son*, the Faithful are to be taught, That the HolyGhost, by eternal procession, *proceeds* from the Father and the Son, as from *One Principle*: For this the Rule of the Church, from which a Christian may not wander, proposes to us to believe; and it is confirm'd by the authority of Holy

VII. How the Holy Ghost proceeds from the Father and the Son.

ly Scripture, and *Councils*: For Christ our Lord, speaking of the Holy Ghost, said: *He shall glorifie me, because he shall receive of mine.* This same thing is gather'd hence, that in Holy Scripture the *Holy Spirit* is sometimes call'd the *Spirit of Christ*, sometimes the *Spirit of the Father*: One while he is said to be sent by the *Father*, another while by the *Son*, that it may be plainly signify'd, that he does equally proceed from the *Father*, and the *Son*. *He that has not the Spirit of Christ*, says S. *Paul*, *he is none of his.* And the same he calls the *Spirit of Christ*, when he says to the *Galatians*: *God has sent the Spirit of his Son into your Hearts, crying, Abba, Father.* In S. *Matthew* he is call'd the Spirit of the Father: *It is not ye that speak, but the Spirit of your Father.* And our Lord at his Supper said, the *Paraclet* or Comforter *whom I will send to you, even the Spirit of Truth, which proceeds from the Father, he shall bear witness of me*: And elsewhere, That the same Holy Ghost shou'd be sent from the Father, he affirms in these words: *Whom the Father will send in my name.* From whence, when we understand the *Procession* of the Holy Ghost, it is plain, That the same Holy Ghost proceeds from Both. And these are the things which must be taught concerning the Person of the Holy Ghost.

Joh. 16. 14

Rom. 8. 9.

Gal. 4. 6.

Mat. 10. 20.

Joh. 15. 25.

Joh. 14. 21.

VIII. Of the Attributes of the Holy Ghost.

It is needful moreover to teach, that there are certain wonderful *Effects*, and some bountiful *Gifts* of the *Holy Ghost*, which are said to spring and flow from *him*, as from the everlasting Fountain of Good. For tho the works of the most Holy Trinity, which are done *extrinsically*, are common to the *three* Persons; yet many of them are ascrib'd as proper to the *Holy Ghost*, that we may know that they come to us of the immense Love of God: For seeing that the Holy Ghost proceeds from the Divine Will, as being inflam'd with Love, it may be perceiv'd, That those *Effects* which are properly referr'd to the *Holy Ghost*, do spring from the exceeding *Love* of God towards us.

IX. Why the Holy Ghost is call'd a Gift.

Wherefore, hence it follows, That the *Holy Ghost* is call'd a *Gift*: For by the word *Gift* is signify'd that which is kindly and freely given, without

without any hope of Reward. And then whatsoever good things or benefits are bestow'd on us from God (for *what have we*, as the Apostle says, *which we have not receiv'd of God*? those things we ought with a pious and thankful Heart to acknowledg were given us by the grant and gift of the Holy Ghost. But there are other effects of his: For to omit the Creation of the World, and the Propagation and Government of created things, of which we have made mention in the *First* Article; it was a little before shew'd, *That the giving of Life* is properly attributed to the *Holy Ghost*, and it is so confirm'd by the Testimony of *Ezekiel: I will give you Spirit*, says he, *and ye shall live*

1 Cor. 4. 7.

Ezek. 31. 6.

X. The Gifts of the Holy Ghost.

And yet the Prophet reckons up the principal *Effects* of the *Holy Ghost*, and those which are most especially proper to him: *The Spirit of Wisdom and Understanding, the Spirit of Counsel and Fortitude, the Spirit of Knowledge and Piety: and the Spirit of the Fear of the Lord.* Sometimes also the name of the Holy Ghost is given to those things which are call'd the *Gifts* of the Holy Ghost. Wherefore wisely does S. *Austin* admonish us to observe, when in Holy Scripture there is mention made of this word *Holy Spirit*, that we may discern whether it signifies the *Third Person* of the Trinity, or his *Effects* and *Operations*: For these two are to be distinguish'd with the same difference, wherewith we believe also that the *Creator* differs from the things he *created*. And these things are by so much the more diligently to be explain'd, because from these *Gifts* of the *Holy Ghost* we draw *Rules* of Christian Life, and may *know* whether the Holy Ghost be in us.

Isa. 11. 3.

Aug. lib. 15. de Trin. c. 18, & 19.

XI. Justifying Grace the Gift of the Holy Ghost.

But above all other his bountiful Gifts, *that Grace* is to be valued, which *justifies* us, and signs us with the Holy Spirit of Promise, which is the Earnest of our Inheritance; for this joyns our Mind to God in the most strict bond of Love; whence it comes to pass, That being inflam'd with the most ardent study of Piety, we begin a *new* Life, and being made partakers of the

Divine Nature, we are *call'd*, and truly *are*, *the Children of God.*

ARTICLE IX.

I. Why this Article is diligently to be explain'd. *S. Aug. in Ps. 30. v. 15.*

I Believe the Holy Catholic Church.] With how great diligence the Pastors ought to take care to explain the truth of this *Ninth* Article to the Faithful, it may easily be understood, if two things chiefly be consider'd. For first, as S. *Austin* witnesses, "The Prophets have spoken more plainly, "and openly of *the Church*, than of *Christ*, forasmuch as they foresaw, That many more might "err, and be deceiv'd in this point, than in the "Mystery of the *Incarnation*. Nor will there be wanting wicked Men, who after the imitation of the Ape, which fancies it self a *Man*, wou'd profess that they are *Catholics*, and no less wickedly than proudly would affirm the *Catholic Church* to be only with *them*. And then, he who has this Truth settled in a sound Mind, shall easily avoid the horrible danger of *Heresie*.

II. Who is truly to be call'd a Heretick.

For not *every* one, so soon as he has err'd in Faith, is to be call'd a *Heretic*: But he who neglecting the Authority of the *Church*, stiffly defends his impious Opinions. Since therefore it cannot be, that any one can defile himself with the Plague of Heresie, if he believe those things which in this Article are propos'd to be believ'd; let the Pastors be very careful, That the Faithful knowing this Mystery, and being fortify'd against the Wiles of the Adversary, persevere in the Truth of the Faith.

Note.

Now *This* Article depends upon the Truth of the *Former*: Because seeing it has been already shew'd, That the Holy Ghost is the *Fountain* and *Giver* of all *Holiness*, we now confess, That it is *He* who bestows *Holiness* on the *Church*.

III. What is properly to be understood by the name Church.

And because the *Latins* have borrow'd the Name *Ecclesia* Church, from the *Greeks*; after the publishing of the Gospel, they transferr'd it to Sacred Matters: But what the Meaning of this word is, is to be shew'd. The word *Ecclesia*

Church

Church signifies a *Calling forth*: But Writers afterwards us'd it for a *Council* and *Assembly*. Nor is it much to the matter, whether that people worshipp'd the *true* God, or a *false* Religion: For, in the Acts it is written of the *Ephesians*, That when that Scribe had appeas'd the Rabble, he said, *If ye enquire of any other matter, it may be resolv'd in a lawful Church* (or Assembly.) He calls the *Ephesians*, who were worshippers of *Diana*, a *lawful Church*. Nor are the Gentiles only which knew not God, but the Councils also of Evil and Wicked Men sometimes call'd a *Church*: *I have hated*, says the Prophet, *the Church of the Wicked, and I will not sit with the Ungodly*. But then by the common custom of the Scriptures, This word is taken to signifie the *christian Common-wealth*, and the *Congregations of the Faithful*: To wit, those who are call'd to the light of Truth, and the knowledg of God, that casting away the darkness of ignorance and error, they may worship the living and true God with Piety and Holiness, and, to say all in a Word, "The Church, as S. *Austin* says, "is the Faithful People dispers'd throw the whole World.

Act. 19. 39.

Ps. 25. 5.

S. *Aug.* in *Ps.* 49.

IV. What Mysteries are contain'd in the word Church.

Nor are they trivial Mysteries which are contain'd in this Word: For in *Calling forth*, which *Ecclesia* or Church signifies, at first sight shines forth the Benignity and Splendor of Gods Grace: and we understand, That the *Church* differs very much from *other Common-wealths*: For They are establish'd by Human Reason and Prudence: But This by the Wisdom and Counsel of *God*: For he has *Inwardly* call'd us, by the Inspiration of the Holy Ghost, but *Outwardly* by the Ministery and Labor of the Pastors and Teachers.

V. How the Church differs from a Synagogue.

Besides, from this *Calling*, what ought to be our end, to wit, the knowledg and possession of things Eternal, he will best perceive, who shall have consider'd, why in old times the Faithful People under the Law were call'd a *Synagogue*, *i. e.* a Congregation, or flocking together: For, as S. *Austin* teaches. They had this name given them, because after the manner of Cattel, to

Aug. in Ps. 77. & 51.

which it is more suitable to flock together, they look'd only at earthly and transitory things. And therefore rightly is the Christian People call'd, not a *Synagogue*, but a *Church*, because despising earthly and mortal things, it follows after those things only which are heavenly and eternal.

VI. Other Names of the Church. 1 Tim. 3. 13.

There are besides many other Names which are full of Mysteries, deliver'd to signifie the *Christian Common-wealth*: For it is call'd by the Apostle, *the House and Building* of God, *but if I tarry long*, says he to *Timothy*, *that thou mayst know how to behave thy self in the House of God, which is the Church of God, the Pillar and Ground of Truth.*

First.

And the Church is therefore call'd a *House*, because it is, as it were, one *Family*, which one *Father* or *Master* governs, and in which is a *communion* of all spiritual good things.

Second.

It is also call'd Christ's *Flock of Sheep*, whereof he is the Door and Shepherd.

Third. 2 Cor. 11. 2.

It is call'd the *Spouse of Christ*, *I have betrothed you as a chaste Virgin to one Husband*, *which is Christ*, says the Apostle to the *Corinthians*. And the same Apostle to the *Ephesians*, *Men, love your wives, even as Christ loved the Church*: And of Matrimony, *This is a great Mystery*, says he, *but I speak in Christ, and in the Church.*

Eph. 2. 5.

Fourth. Eph. 1. 23. Col. 1. 24.

Lastly, The Church is call'd the *Body of Christ*, as may be seen in the Epistle to the *Ephesians*, and that to the *Colossians*. And all these severally avail very much to stir up the Faithful to behave themselves worthy of the immense goodness and mercy of God, who has chosen them to be his people.

VII. The Church Militant and Triumphant *Aug. Ench. c. 16.*

These things being explain'd, it will be necessary to reckon up the several *Parts* of the Church, and to teach the differences of them, whereby the people may the better understand the *Nature, Properties, Gifts* and *Graces* of the *Church*, so much belov'd of God, and for that cause never intermit to praise the most holy Name of God. Now of the *Church* there are especially *Two Parts*, whereof the *One* is call'd *Triumphant*, the *Other Militant*.

The

The *Triumphant* is that most glorious and happy company of the blessed Spirits, and those who have triumph'd over the World, the Flesh and the Devil; and being deliver'd and safe from the Troubles of this life, enjoy eternal Bliss. VIII. Which is Triumphant

But the Church *Militant* is the company of all the Faithful, which *yet live* in the earth: Which therefore is call'd *Militant*, because she has continual War with those most implacable Enemies the World, the Flesh and the Devil. Nor is it yet to be thought that there are *Two Churches*, but that of the *same* Church, as was said before, there are *Two Parts*, whereof the One is gone before, and has already obtain'd the Heavenly Country: The Other daily follows, till at last being joyn'd with our Saviour, she shall rest in everlasting Happiness. IX. Which Militant* *Aug. lib. 12. de Civ. Dei, c. 9.*

Now in the Church *Militant* there are two sorts of Men, *Good* and *Bad*; the Wicked being indeed partakers of the same Sacraments, profess the same Faith as the Good do, but in their Life and Manners are far unlike. Now these in the Church are call'd Good, who are conjoin'd and knit together, not only in profession of Faith and communion of Sacraments, but also in the Spirit of Grace and Bond of Charity; of whom it is said, *The Lord has known who are his*; and Men also may think and conjecture who they are that belong to this number of Pious Men; but no one can certainly know. X. In the Church Militant are both Good and Bad Men. *2 Tim. 2. 19. Council. Trid. sess. 6. c. 12.* * Mark this.

And therefore it is not to be thought that Christ our Saviour spake of This Part of his Church, when he remitted us to his Church, and commanded us to obey Her: For since She is out of our knowledge, who can be assur'd, to whose Judgment we are to fly, and whose Authority we must obey? The Church therefore includes both the *Good* and *Bad*, as both the Holy Scripture, and the Writings of Holy Men Testifie: according to which Sentence is written that of the Apostle, *There is One Body and One Spirit*. Mat. 18. 17. Ephes. 4. 4.

Now

XI. By what Figures and Similitudes the Church was signifi'd Mat. 13. 17. Mat. 13. 24. Luc. 3. 17. Mar. 15. 12.

Now this Church is *known*, being compar'd to a *City built upon a Mountain, which may be seen every where*; for seeing that all must obey her, it is necessary that she be *known*. Nor does she contain the *Good* only, but the *Bad* also, as the Gospel in many Parables teaches, as when it commemorates that *the Kingdom of Heaven*, that is, the Church Militant, *is like to a Draw-net let down into the Sea*, or *to a Field, in which Tares were over-sown*: or *to a Threshing-flore, in which is contain'd the Corn with the Chaff*: or *to the Ten Virgins, whereof some were Wise, some Foolish*: And long before also, *in* Noah's *Ark*, in which not only those living Creatures which were Clean, but the Unclean also were shut up together, we may behold the *figure* and *similitude* of this Church. But tho Catholic Faith, truly and constantly affirms that both the Good and Bad do belong to the Church, yet from the same rules of Faith, the Faithful ought to be taught, that there is a far different reason and account of either part: For as the Chaff upon the Threshing-flore is mingled with the Corn, or as sometimes dead members remain joyn'd to the Body, so also are Wicked Men contain'd in the Church.

Gen. 7.

Eph. 4. 4.

XII. Who are shut out of the Church.

Whence it comes, that there are but *three sorts of men* only *shut out* of her. First, *Infidels*, and then *Heretics* and *Schismatics*, and lastly *Excommunicate persons*. The *Ethnics*, because they never were in the Church, nor ever knew her, nor were made partakers of any Sacrament in the Christian Society: and the *Heretics* and *Schismatics*, because they have fallen off from the Church, nor do they belong to the Church any more, than Vagabonds or Renegadoes belong to an Army, from which they ran away. Yet it is not to be deny'd, but that they are in the power of the Church, as those who may be judg'd by her, and condemn'd with an Anathema. Lastly, The *Excommunicate* persons also, in that by the judgment of the Church, they are turn'd out of her, they belong not to her Communion till they repent. But as concerning the rest, even the Wick-

* Gnosar ex dicta poenitentia et ad unitatem sanctae Ecclesiae funiamur.

ed and Ungodly persons, it is not to be doubted but that they yet continue in the Church. And this is diligently to be taught the Faithful, that if it chance the life of the Prelates to be wicked, yet the Faithful are to assure themselves that they are in the Church, that therefore they lose nothing of the power.

XIII. Private Families, Pastors and Sacred Places also call'd *the Church.* 2 Cor. 1. 1. 1 Cor. 16. 19. Col 4. 16. 1 Thes. 1. 1. Rom. 6. 4. Mat. 18. 17.

And then the *Parts* of the Universal Church are us'd to be signifi'd by the name of the *Church*, as when the Apostle names the Church which is at *Corinth*, *Galatia*, *Laodicea*, *Thessalonica*, and he also calls the *Private Families* of the Faithful, *Churches*: For he commands the Church in the House of *Priscilla* and *Aquila* to be saluted: And in another place, *Aquila and Priscilla*, says he, *salute you much in the Lord, with his domestic Church.* Also writing to *Philemon*, he uses the same word. Sometimes also by the name *Church* are signifi'd the *Prelates* and *Pastors* thereof: *If he hear not thee*, says Christ, *tell it to the Church*; in which place are design'd the *Rulers of the Church*: And the *Place* also where the people meet together, either to the Sermon, or for the sake of any other sacred matter, is call'd *the Church.* But especially in this Article, *the Church* signifies the *Multitude of Good and Bad* together, and not those only who govern, but those also who ought to obey.

XIV. The Properties of the Church.

And then the *Properties* of this Church are to be open'd to the Faithful, whereby they may know, how great a Benefit God bestows on them who happen to be born and brought up in her.

First, That she be One, Cant. 6. 8.

Her *First Property* therefore is describ'd in the Creed of the Fathers, that she is *One*; *My Dove is One*, says he, *my Beautiful One is One.* But now so great a multitude of Men as is scatter'd far and wide, is call'd *One*, for those reasons which are written by the Apostle to the *Ephesians*, for he preaches that there is only *One Faith*, *One Lord*, *One Baptism*: and there is also *One* Ruler and Governor *Invisible*, which is Christ, *whom the Eternal Father has made Head over all his Church, which is his Body.*

Eph. 4. 4. Ephes. 1. 21.

But

XV. A Visible Head necessary for the Churches Unity.

But the *Visible* Governor is He, who by Lawful Succession, possesses the Chair of *Peter* the Prince of Apostles; of whom this was the approv'd Sentence and Judgment of all the Fathers, that this *Visible* Head was necessary, both to settle and preserve the Unity of the Catholic Church.

S. Hierom. lib. 1. contra Jovinian. in Med. & Epist. 57.

Which thing St. *Hierom* well saw, and wrote against *Jovinian* in these words: "There is *One* "elected, that a *Head* being constituted, the occa- "sion of Schism might be taken away: And to *Damasus*, "Let Envy slack, let the ambition of "the Roman Pride be gone, I speak to the Suc- "cessor of the Fisher, and the Disciple of the Cross; "following no *chief* but Christ, I am consoci- "ated to your Holiness, *i. e.* in Communion of *Pe-* "*ters* Chair. I know that the Church is built "upon *that Rock*. Whosoever shall have eaten "the Lamb without *This* House, is profane; If any "one be not in *Noahs* Ark, he shall perish by the "prevalence of the Flood.

Iren. Lib. 3. contra Hæres. c. 3.
B. Cypr. de Simpl. Prelat. in principio fere.

Which also was long before prov'd by *Irenæus* and *Cyprian*, who speaking of the Unity of the Church, says, "The Lord says to *Peter*, *I*, *O* Peter, "*say to thee, that thou art* Peter, *and upon this Rock* "*I will build my church*. He builds his Church up- "on *One*: And tho after his Resurrection he gave "part of this Power to all the Apostles, and said, "*As the Father sent me, I also send you; receive ye the* "*Holy Ghost*, yet that he might manifest *Unity*, He "by his own Authority dispos'd the Original of "that same *Unity*, which was to begin in *One*, &c.

Optatus initio lib. 2. ad Parmen.

And then *Optatus* of *Milevis* says, "It cannot be "charg'd upon you as of ignorance, seeing you "know that in the City of *Rome* was first plac'd "by *Peter*, the Episcopal Chair, in which *Peter*, "the Head of all the Apostles, sate: In which *One* "the *Unity* of the Church has been kept of all, "lest the other Apostles should challenge every one "his own severally, so that now he is a Schis- "matic, and a Prevaricator, who puts up ano- "ther Chair in competition with this single "one.

And

And afterwards St. *Basil* has left in writing thus, "*Peter* is put in the Foundation, for he said, *Thou art Christ the Son of the Living God*, and he receiv'd "this Answer, that he was a *Rock*; for though he "might be a *Rock*, yet he was not a *Rock*, as "*Christ* was; for Christ was a Rock truly im-"moveable, but *Peter* only by virtue of that Rock. "For God bestows his own dignities upon others: "He is a Priest, and he makes Priests; He is a "Rock, and he makes a Rock; and what things "are his, he bestows on his Servants. *Basil. hom. 29. que est de panit.* Mark this

Lastly, St. *Ambrose* says, "If any one object that "the Church is content with *One* Head and Hus-"band Jesus Christ, and needs no other, the an-"swer is ready; For as we account Christ our "Lord, not only the Author, but the Bestower "also of all the Sacraments (for He it is that "Baptizes and absolves, and yet he makes *Men* "the outward Ministers of the Sacraments): So "he has plac'd over his Church, which he go-"verns inwardly with his Spirit, a *Man* to be the "Vicar and Minister of his Power: For seeing "the Visible Church wanted a *Visible Head*, our "Saviour accordingly appointed *Peter* the *Head* "and *Pastor of all the* Faithful, when in most am-"ple expressions he commended to him the feed-"ing of his Sheep, that he would have him, who "succeeded, to have plainly the same power of "ruling and governing the *whole* Church. St. *Ambrose.*

XVI. The way to preserve Unity for time to come.

Besides, there is *One* and the same *Spirit*, says the Apostle to the *Corinthians*, who bestows Grace on the Faithful, even as the Soul does Life on the Members of the Body. To preserve which *Unity*, when he exhorts the *Ephesians*, he says, *Be earnest to preserve the Unity of the Spirit in the bond of Peace.* For as the Body of Man is made up of many Members, and all are nourish'd by one Soul, which gives Seeing to the Eyes, Hearing to the Ears, and divers Faculties to the other Senses: So the Mystical Body of Christ, which is the Church, is made up of many Faithful People. There is also *One Hope*, as the Apostle testifies in the same place, to which we are call'd: for we all *hope* for the same

1 Cor. 12. 11, 12. Eph. 4. 3, 4. Eph. 4. 4.

same thing, to wit, Eternal Life and Happiness. Lastly, There is *One Faith*, which *all* must hold
1 Cor. 1. 10. and profess; *Let there be no Schisms among you*, says the Apostle. And there is *One Baptism*, which is a Sacrament of the Christian Faith.

XVII. The Second. That she be Holy.

Another property of the Church is, that she is *Holy*; which thing we have learn'd from that place of the Prince of Apostles, *But ye are a chosen generation, a Holy Nation.* But she is call'd *Holy*, because she is consecrated and dedicated to God; for so other things of this kind, though they are corporeal, are us'd to be call'd *Holy*, when they are given and dedicated to divine worship. Of which kind, in the Old Law, were the Vessels, Vestments, and Altars: In which sense, the Firstborn also, who were dedicated to the Most High God, were call'd *Holy*.

1 Pet. 2. 9. First,

Note.

Nor should any one wonder, that the Church is call'd *Holy*, altho within her are contain'd many Sinners. For the Faithful are call'd *Holy*, because they are made the People of God, and by receiving Baptism and Faith, have consecrated themselves to Christ, altho in many things they offend, and perform not the things they have promis'd: even as they who profess any Trade or Art, tho they observe not the rules thereof, are yet call'd
1 Cor. 1. 2. Tradesmen. Wherefore S. *Paul* calls the *Corinthians Sanctify'd* and *Holy*: amongst whom it is manifest there were some, whom he sharply reproves as Carnal, and charges with many other Crimes.

Secondly.

She is also to be call'd *Holy*, because, as the *Body*, she is joyn'd with her *Holy Head* Christ the Lord, who is the Fountain of all Holiness, from whom are pour'd forth the anointings and riches of Divine Goodness. Excellently does St. *Austin* interpret
S. Aug. in Ps. 85. 8. those words of the Prophet, *Keep thou my soul because I am Holy*: "He dares, says he, and the "Body of Christ dares, and that one Man crying "out from the ends of the Earth, with his Head, "and under his Head, dares say, *I am Holy*: For "she receiv'd the Grace of Holiness, the Grace of "Baptism, and of Remission of sins. And a little after, "If all Christians, and all the Faith-

ful

"ful being baptiz'd in Christ, have put him on, "as the Apostle says, *As many of you as have been baptiz'd, have put on Christ*, if they are made Members of his Body, and yet say that they are not *Holy*, they do wrong to the very Head, whose Members they are made. Gal. 3. 27.

Add to this, That the Church alone has the legitimate worship of Sacrifice, and the saving use of the Sacraments, by which as by the efficacious instruments of Divine Grace, God works true *Holiness* in us: So that whosoever are truly *Holy*, cannot be out of this Church. It is plain therefore that the Church is *Holy*, and *Holy indeed*, because she is the Body of Christ, by whom she is sanctifi'd, and wash'd in his Blood. *Construing the Holiness of the Church, see* Justin Martyr *in both his Apologies.* Tertul. *in his Apologie.* August. *against* Fulgen. c. 17. Greg. Moral. b. 37. c. 7. Thirdly.

The Third Property of the Church is, that she be stil'd *Catholic*, to wit, *Universal*, which appellation is truly given her; because, as S. *Austin* testifies, "From the *East* to the *West* the Bright-"ness of one Faith is spread abroad: For the "Church is not as in the Public Affairs of Men, "or in the Conventicles of Heretics, bound to the "limits of *One* Kingdom only, or to *One* sort of "Men: But she embraces in the Bosom of her "Charity *all* Men, whether they be Barbarians "or Scythians, Servants or Free-men, Male or "Female. Wherefore it is written, *Thou by thy blood hast redeem'd us, O God, out of every tribe, and language, and people, and nation, and hast made us a kingdom to our God.* And of the Church, says *David, Ask of me, and I will give thee the nations for thine inheritance, and the utmost parts of the earth for thy possession.* And, *I will remember*, Rahab *and* Babylon, *who shall know me*; and, *A man was born in her.* Besides, all the Faithful which have ever been from *Adam* to this day, or who shall be while the World endures, and profess the true Faith, belong to this very Church, which was built upon the foundation of the Apostles and Prophets, all

The Third. That she be Catholic. S. *Aug. Ser.* 131. & 181. *de Tempore.*

Apoc. 5. 6, 10.

Ps. 2.

Ps. 86.

Eph. 2. 20.

all which were constituted and founded upon that *One* Corner-stone Christ, who made *Both* to be *One*; who has proclaim'd Peace to them that are near, and to them that are afar off. And she is call'd *Universal* for this reason, Because all that desire everlasting Salvation, are bound to lay fast hold of, and to embrace her, no otherwise than they who went into the Ark, to escape drowning in the Flood. This is to be taught, as a most certain rule, whereby the true Church may be discern'd from the false.

XVIII. Another Rule to know the True Church from the False.

And we may also know the true Church from its *Original*, which it has from the Grace reveal'd by the Apostles: For her Doctrine is True, not New, not lately sprung up, but long ago deliver'd by the Apostles, and dispers'd through all the World; and hence it is, that none can doubt, That the impious Doctrines of Heretics are far different from the Faith of the Church, seeing they are against that Doctrine of the Church, which has been preach'd from the Apostles to this day. And therefore, that all may understand which is the true Catholic Church, the Fathers, by Divine Inspiration, have added this word APOSTOLIC. *Of the marks of the True Church, see August. contra Epist. Fundamenti, c. Tertul. lib. toto de Præscript.*

XIX. Why the Church is call'd Apostolic. *Aug. contra Crescon. lib. 1. c. 33.*

For the Holy Ghost who presides in the Church, governs it by no other than Apostolical Men. Which Spirit was first given to the Apostles, and afterwards by the infinite goodness of God has always continu'd in the Church. But as this *One Church* cannot err in the delivery of Faith and Discipline of manners, seeing she is govern'd by the Holy Ghost; so it must needs be, that all others, which falsely claim to themselves that Name, and being also led by the Spirit of the Devil, are most dangerously out of the way, both in Doctrine and Practice.

XX. Two figures of the Church.

But because the Figures of the Old Testament have a great influence to stir up the minds of the Faithful to call to remembrance those excellent things, for which cause chiefly the Apostles us'd them

The

The Curat may not pass over that part of Doctrine also which is so profitable.

And amongst these, *Noahs* Ark has an excellent signification, which for this reason only, was made by Gods command, that there might be left no room to doubt, but that it signifies the Church. Which God has so constituted, That whosoever by Baptism enters therein, may be safe from all danger of eternal Death: But they who were out of it, as it happen'd to them who were not receiv'd into the Ark, were overwhelm'd with their own wickedness. The First. Gen. 6.

Another Figure, is that great City *Jerusalem*, under the Name whereof many times the Holy Scriptures understand the Holy Church: to wit, That in her alone it is lawful to offer Sacrifice: Because also in the Church of God only, and no where else the true Worship, and the true Sacrifice, which can any ways be pleasing to God, may be found. The other.

XXI. The Church to be believ'd by Faith, and how.

And now in the last place, concerning the Church it must be taught, After what manner *that we are to believe the Church*, belongs to the Articles of Faith. For tho any one perceives by reason and sense, That the Church, *i. e.* that Company of Men, is in the World, which are dedicated and consecrated to Christ our Lord: Nor does there seem any need of Faith to conceive this, when neither Jews nor Turks do at all doubt of it: Yet those Mysteries which, as has already been declar'd in part, and partly will be said further in the Sacrament of Orders, are contain'd in the Holy Church of God, that mind which is illuminated by Faith only, and not convinc'd by any reasons, can understand. Seeing therefore that this Article, no less than the rest, quite surpasses the strength and reach of our understanding: We very rightly confess, That we come not to know the Church's Original, Gifts and Dignity, by *Humane Reason*, but behold them with the Eyes of Faith.

XXII. Who the Author of the Church Ps. 89. 5.

For neither were *Men* the *Authors* thereof, but the very *Immortal God*, who has built it upon a most firm Rock, as the Prophet witnesses; *The most High has founded it.* For which reason it is, call'd *Gods Inheritance*, and *the people of God*: And the Power it has, is not of *Man*, but given her by the gift of *God*. Wherefore as by the mere Power of Nature, we cannot attain to her; so also by Faith only we understand, That in the Church are the Keys of the Kingdom of Heaven, and that to her is given Power to Forgive Sins, to Excommunicate, and to consecrate the true Body of Christ; and then that the Citizens which belong to her, *have not here a lasting City, but seek one to come.*

Heb. 13. 14.

XXIII. We must believe the Church, but not *in* the Church. *Aug. Ser.* 1. 31. *de Temp.*

It is necessary therefore to believe, That there is *One Holy* and *Catholic Church*: For so we believe the Three Persons of the Trinity, the Father, the Son, and the Holy Ghost, as to place our Faith *In* them. But now changeing the manner of speaking, we profess to *believe the Holy*, not [In] the Holy *Church*: That by this different way of speaking, God, who is the Author of all things, may be distinguish'd from the things which were created, and to acknowledg that all those excellent benefits which are bestow'd on the Church, were receiv'd of the Divine Goodness.

XXIV. This part of the Article to be diligently explain'd. 1 Joh. 1. 13.

The Communion of Saints.] When S. *John* the Evangelist wrote to the Faithful, of the Divine Mysteries, why he taught them therein, he gives this Reason: *That you also*, says he, *might have Fellowship with us, and our Fellowship is with the Father, and with his Son Jesus Christ.* This Fellowship is plac'd in the *Communion of Saints*, of which we are to speak in This Article. And would to God in explaining hereof, the Teachers of the Church would imitate the diligence of *Paul*, and the other Apostles. For it is not only a kind of Interpretation of the former Article, and a Doctrine full of profit and advantage; but it also shews what the Use of those Mysteries is, which are contain'd in the Creed: For we are to search into, and learn all those things for this end, that we

Aug. in Joan Tract. 32.

may

may be admitted into this so blessed and glorious a Fellowship of the Saints, and being once admitted, consequently to persevere, *giving Thanks with Joy to God the Father, who has made us worthy to partake of the Lot of the Saints in Light.* Coloss. 1. 12.

First therefore, the Faithful are to be taught, That This Article is as it were a kind of Explication of that which goes before concerning *One Holy Catholic Church*: For the Unity of that Spirit by which she is govern'd, causes that whatsoever the Church has, is *Common*: For the Fruit and Benefit of all the Sacraments belongs to all the Faithful; by which Sacraments, as by Sacred Bands, they are coupl'd and joyn'd with Christ, and above all, by Baptism, by which, as by the Door, we enter into the Church. Now that by this *Communion of Saints*, we ought to understand the *Communion of Sacraments*, the Fathers signifie in this Creed by these words, *I confess one Baptism.* But after *Baptism*, first follows the *Eucharist*, and then the *other Sacraments*: For tho this name be suitable to all the other Sacraments, since they joyn us to God, and make us partakers of him whose Grace we receive; yet it is more proper to the *Eucharist*, which makes this Communion.

XXV. Wherein is plac'd the Communion of Saints.

Aug. lib. 9. contr. Faust. c. 11.

Damasc. lib. 4. de Fide Orthodox. c. 12.

But there is *another* Communion in the Church, to be consider'd. For whatsoever things are piously and holily perform'd by *One*, these things belong to *All*, and by Charity, which seeks not her own, they are made profitable to them. This is well prov'd by the Testimony of S. *Ambrose*, who explaining that place of the *Psalm*: *I am a Partner of all them that fear thee*, says thus: "As "we say, that the Member is a Partaker of the "whole Body, so is he that is a Partner with "them that fear God. Wherefore Christ has taught us this Form of Prayer, to say, *Our* Bread, not mine; and the rest after the same manner, not taking care for our selves only, but for the salvation and profit of all.

S. Ambros. in Ps. 118. Serm. 1 v. 63

Matt. 6.

XXVI. A singular Similitude.

But now this Communication of good things is, in Holy Scripture, often represented by a fit Similitude taken from the Members of the Body of Man; for in the Body there are many Members: But tho they are Many, yet they make but One Body, in which all the Members discharge each their own proper Office, and not all the same Office; Nor have they all the same Dignity to execute alike the useful and comely functions, nor do they seek each its own profit, but the commodity and convenienty of the whole Body. And then they are all so fitly knit together among themselves, that if one be griev'd, the rest also by Consent and Nearness of Nature, do grieve; and on the contrary, if one be well dispos'd, all the rest rejoyce with it. The same thing we may contemplate in the Church, in which, tho there be divers Members, to wit, various Nations, of Jews, and Gentiles, Bond and Free, Poor and Rich, yet when by Baptism they are initiated, they are made one *Body* with Christ, whereof he is the *Head*.

1 Cor. 12. 13.

Note.

Moreover in this Church is assign'd to every one his own Office, for as there were plac'd in it some Apostles, some Teachers, but *all* for the public benefit, so it is the Office of some to Rule and to Teach, and of others to Obey and to be Subject.

Note.

But then they only reap the Benefit of those so many and so great Functions, and good things thus appointed by God, who lead a Christian Life in Charity, and are just and dear to God.

XXVII. What benefit of the *Communion of Saints* they are deprived of, who are in mortal sin. *Aug. in Ps. 70. Serm. 2.*

But the *dead* Members, to wit, those who are as it were bound in wickedness, and estrang'd from the Grace of God, are not deprived of this Good, so as to cease to be Members of this Body; but being dead they perceive not that spiritual Fruit and Advantage, which just and pious Men have; and yet seeing that they are in the Church, they are assisted towards the recovery of that Grace and Life which they had lost, by those who live spiritually, and receive those benefits, which there can be no doubt, that they are void of, who are altogether cut off from the Church.

Nor

Nor are those Gifts common only which render men just and dear to God, but there is also given *Grace for Grace*, among which is reckon'd Knowledg, Prophecy, and the Gift of Tongues and Miracles, and the rest of that sort; which Gifts are also granted to the Wicked, not for Private, but Publick Advantage to the Edification of the Church: For the Gift of Healing is given, not for his sake who has the Gift, but for the Sick Mans sake, who is to be healed. And indeed a Christian has nothing in possession, which he ought not to reckon as common to himself and all others: And therefore they ought to be ready, and prepar'd to relieve the Miseries of the Needy; for he that has such kind of Goods, and sees his Brother in want, and will not help him, he is plainly convinc'd to have none of the Love of God in him. Which things, seeing they are so, it is manifest enough, that those who are in this Holy Communion, enjoy a kind of Happiness, and can truly say: *O how lovely are thy Tabernacles, O Lord of Hosts, my Soul longs and even faints for the Courts of the Lord!* and, *Blessed are they which dwell in thy House, O Lord!*

XXVIII. Grace for Grace are common Gifts.

1 Joh. 3. 17.

Ps. 83.
Ps. 84.

ARTICLE X.

The Forgiveness of Sins.] There is no One, who when he sees this Article *Of the Forgiveness of Sins*, number'd among the other Articles of Faith, can doubt, not only that there is some Divine Mystery, but also that there is something very necessary to the attaining Salvation contain'd in it: For as was said before, Without a certain belief of those things which in the Creed are propos'd to be believ'd, there can be no entrance to any Body to Christian Piety. But if that which of it self ought to be known of all Men, seems fit to be confirm'd by some Testimony; that surely will be sufficient, which our Savior, a little before his Ascension into Heaven, witness'd concerning this matter, when he open'd the Understanding of his Disciples, that they

I. The Belief of this Article necessary to Salvation.

Luc. 24. 46. might understand the Scriptures: *It behov'd*, says he, *Christ to suffer, and to rise again the third day from the dead, and that in his name Penance and Remission of sins should be preach'd to all Nations, beginning at Jerusalem.*

II. The Curats Duty in explaining this Article.

Which words if the Curats consider, they will easily perceive, That there lies upon them a great Necessity and Charge from the Lord, of diligently explaining this Article, especially, when the other things which belong to Religion are to be taught. It is the Curats Duty therefore, as to this Point, to teach, not only that Forgiveness of Sins may be had in the Catholic Church, of which *Esayah* prophesi'd: *Iniquity shall be taken away from the people which dwell in her*; but also that in her there is a power of Forgiving Sins.

Isa. 33. 24. Aug. Hom. 49. c. 3.

Let the confessors observe this.

Which if the Priests use aright, and according to the Laws prescrib'd by Christ our Lord, it must be believ'd, That Sins are truly forgiven and pardon'd.

III. In Baptism there is remission both of Sin and Punishment

But this Pardon, when, at our first profession of Faith, we are cleans'd by Holy Baptism, is so fully given us, that nothing either of *Sin*, whether contracted by Birth, or Wilfully committed remains to be wip'd away, or of Punishment to be endur'd. But yet by the Grace of Baptism, no one is wholly freed from the Infirmity of Nature: But rather, whereas every one ought to strive against the motions of Concupiscence, which forbear not to provoke us to sin, hardly can there be found any one who resists either so stoutly, or guards his own safety so watchfully, as to be able to shun all miscarriages.

Trid. Sess. 5. Can. 5. Aug. 32. de peccat. Merit. c. 28.

IV. The Keys of the Kingdom of Heaven deliver'd to the Church.

Since therefore it was needful that in the Church there should be a power of *Forgiving Sins*, and also by some other way than by the Sacrament of Baptism, the Keys of the Kingdom of Heaven were committed to her Trust, whereby sins might be forgiven to every penitent person, altho he had sinn'd to the last day of his Life. Of this matter we have most clear Testimonies in Holy Scripture: For in S. *Matthew* the Lord says thus to *Peter*: *I will give thee the Keys of Heaven*,

Matt. 16. 19.

Matt. 18. 18.

ven, and whatsoever Thou shalt bind on Earth, shall be bound also in Heaven; and whatsoever thou shalt loose on Earth, shall be loos'd also in Heaven. So also, *Whatsoever ye shall bind on Earth, shall be bound also in Heaven; and whatsoever ye shall loose on Earth, shall be loos'd also in Heaven.* And then S. *John* testifies, That the Lord, when he breath'd upon the Apostles, said; *Receive ye the Holy Ghost, whose Sins soever ye remit, they are remitted to them; and whose soever Sins ye retain, they are retain'd.* Joh. 20. 23.

V. There's no Sin but may be remitted in the Church. *Amb. lib. 1. de penit. c. 1. & 2. Aug. in Ench. c. 93.*

Nor are we to think that this Power is restrained to some certain kinds of Sins: For there is no Sin so heinous can be either committed or imagin'd, for pardoning whereof the Holy Church has not a Power; even as there is no one so vile and wicked, to whom, if he truly repent him of his Errors, a certain hope of Pardon ought not to be offer'd. But neither is this very Power so limited, as that it may be us'd at some appointed Time only: For at what hour soever a sinner will return to Health, he is not to be rejected, as our Savior has taught, when, to the Prince of Apostles, asking him how oft we must pardon those that offend, whether seven times, he answered; *Not to seven times only, but even to seventy times seven.* Matt. 18. 11.

VI. This Power committed to the Bishops and Priests. *Trid. Sess. 14. c. 6. Hieron. Ep. 1 post med. Amb. de Cain & Abel. c. 4.*

But if we consider the *Ministers* of this Divine Power, it will seem not so large. For the Lord gave not the Power of this so Holy a Gift to *All*, but only to the *Bishops* and *Priests*. The same thing is to be believ'd, as to the Way or Manner of *exercising* this Power: For by the Sacraments only, so that the Form of them be kept, sins may be forgiven; but otherwise there is no Power of absolving from sin, given to the Church: Whence it follows, that as well the Priests, as the Sacraments are as it were Instruments to the forgiveness of Sins, by which Christ our Lord, who is the very Author and giver of Salvation, works in us Forgiveness of Sins and Righteousness.

VII. How great a Grace the Remission of Sins is.

But that the Faithful may with the deepest thankfulness lay hold of and *embrace* this heavenly Gift, which by the special Mercy of God is given

Trid. Sess. 6. c. 7. & Sess. 14. c. 1.

to his Church, and that they may come to the use and practice thereof, with the more ardent study of Piety; the Curat shall endeavour to evidence the dignity and largeness of this Grace; and this may be seen chiefly from hence, if he shall have well expounded, of what efficacy it is that sins are forgiven, and that unjust men are made just. For it is manifest that this is done by the infinite and immense Power of God, which we must needs believe to be the very same with that of raising up the Dead, and creating of the World. But if, as is confirm'd by that saying of S. *Austin*, it be to be thought a harder work to make a wicked Man Good, than to create Heaven and Earth out of nothing, since that creation cannot be but by an Infinite Power; it consequently follows, That the Forgiveness of Sinners is much more to be attributed to an Infinite Power. Wherefore we own that those sayings of the ancient Fathers are most true, wherein they confess that Sins are pardon'd to Men by God only: Nor is so wonderful a work to be referr'd to any other Author, than to his supream Goodness and Power. *I am He*, says the Lord himself by the Prophet, *I am he that blot out your Iniquities*. For there seems to be the same Reason in the forgiving of Sins, as ought to be observ'd in a Debt of Mony. As therefore Mony which is owing cannot be forgiven by any but the Creditor, so when we are bound to God only by reason of Sin (for we dayly pray, *Forgive us our Debts*) it is manifest, our Debts can be forgiven us by no body but by himself.

Aug. Tract. 72. in Joan. Aug. lib. 1. de pecat. merit. c. 23. lib. 50. Hom. 23. Amb. de Abel. c. 4.

Isay. 43.

VIII. Christ first of all had the Power of forgiving Sins.

But this admirable and divine Gift, before God was made Man, was never imparted to any created Nature. Christ our Savior first of all, as Man, tho he was true God also, received this Gift of his Heavenly Father. *That ye may know that the Son of Man has power on Earth to forgive Sins*, says he to the lame Man, *Rise, take up thy Couch, and go to thy own Home*. When therefore he was made Man, that he might bestow this Forgiveness of Sins upon Men, before he ascended up into

Matt. 9. 6. Mar. 2. 9.

into Heaven, there to sit forever at the right-hand of God, he granted this Power to the Bishops and Priests in the Church: Altho, as before we said, Christ forgives sins by his own Authority, but all the rest only as his Ministers.

IX. The Power of forgiving Sins the greatest of Christ's Gifts.

Wherefore if we ought to admire and receive those things chiefly which are done by an Infinite Power; we may well enough perceive that this Gift which by the bounty of Christ our Lord is given to his Church, is the most precious. Yea, very Reason also will powerfully stir up the minds of the Faithful to contemplate the greatness of this benefit, whereby God, our most merciful Father has determin'd to blot out the Sins of the World: For he was willing to expiate our Wickedness by the Blood of his only begotten Son, so that he freely endur'd the Punishment, which for our sins we had deserv'd, and the Just was condemn'd for the Unjust, the Innocent was put to a most bitter death for the Guilty. Wherefore when we seriously consider with our selves, *That we were not redeem'd with corruptible things as Silver and Gold, but with the precious Blood of Christ, as of a Lamb without spot or blemish*, we shall easily conclude that nothing could possibly come to us more advantagious than this power of forgiving sins, which shews the unutterable Providence of God, and his exceeding Love towards us.

1 Pet. 3. 18.

1 Pet. 1. 18, 19.

X. Mortal Sin how great an Evil.

And from this consideration it must needs be, that a mighty advantage redound to us. For he that offends God by any mortal Sin, whatsoever Merits he before had by the Death of Christ and his Cross, he straightway loses all, and the Gate of *Paradise*, which before being shut, our Savior by his Passion has open'd to all, he has shut again against himself. Which when we remember, we cannot chuse, but that the consideration of Mans Misery will exceamly grieve us. But if we bend our mind to this admirable Power which God has given to his Church, and being confirm'd in the Faith of this Article, believe that this Power is offer'd to every one, so that being assisted by Gods help, he may be restor'd to his former state of

dignity

dignity; then are we forc'd with the highest joy and gladness to exult and give immortal Thanks to God. And truly, if those Medicines are us'd to seem welcome and pleasant which the skilful and careful Physitian prepares for us when we are sick; how much more pleasant ought those remedies to be, which the Wisdom of God has appointed for the cure of our Souls, and consequently for the recovery of Life; and especially when they carry with them not a weak doubtful Hope of Health, as those Medicines do, which are apply'd to the Body; but when they bring most certain Health to those who desire to be heal'd.

XI. The Benefit of *Remission of Sin* diligently to be us'd.

The Faithful therefore are to be admonish'd, after they have known the dignity of so ample and so excellent a Gift, that they study religiously to convert it to their own advantage. For it can hardly be, that he who makes no use of a thing that is profitable and necessary, can be suppos'd, not to despise it; and specially seeing the Lord has deliver'd to his Church this Power of forgiving sins, to this end, that all might use this wholsome remedy. For, as no one without Baptism can be expiated or cleans'd; so whosoever is minded to recover the Grace of Baptism which he lost by mortal sin, must necessarily betake himself to that other kind of expiation, to wit, the Sacrament of Penance.

XII. The Easiness of obtaining Pardon not to be abus'd. *Aug. in Joan. Tract. 33. & lib. 50. Hom. 41. Amb. lib. 2. de pœnit. c. 1, 2. & 11.*

But here the Faithful are to be warn'd, that hearing of so large a Power of Pardon, and that it is not to be limited to any term of Time, not to take encouragement either to sin the more readily, or to repent the more slowly: For since by the one they are manifestly discover'd to be injurious to, and to affront this Divine Power, they are unworthy that God should bestow any Mercy upon them; and by the other it is much to be fear'd, lest being overtaken by Death, in vain they confess the Forgiveness of Sins, which by their sloth and putting off, they have deservedly lost.

ARTI-

ARTICLE XI.

The Resurrection of the Body.] That this Article has a great influence to establish the truth of our Faith; This does abundantly evidence, that it is propos'd to the Belief of the Faithful, not only by the Holy Scriptures, but is confirm'd by many reasons also. Which since we see it not done in the other Articles of the Creed, we may perceive that the Hope of our Salvation is grounded herein, as on a most sure foundation, as the Apostle argues, *If there be no Resurrection of the dead, then is not Christ risen again; but if Christ be not risen again, then is our Preaching vain, and your Faith is vain.* In explaining hereof therfore the Curat shall take no less pains and care, than the wickedness of many has labour'd to overthrow it. For that great and excellent advantages redound to the use of the Faithful by the knowledge hereof, will by and by be shew'd.

I. How necessary the Belief of this Article.

1 Cor. 15. 14

But first of all this is to be noted, That in this Article the Resurrection of Men is call'd the Resurrection of the Flesh. And this is not done without good reason: For the Apostles would teach what is necessarily to be suppos'd, That the Soul is, immortal. Wherefore lest any one might think that the Soul dy's together with the Body, and that Both were to be restor'd to life again, seeing that by many places of Holy Scripture, it is plainly manifest that the Soul is immortal, for this reason, in this Article, there is mention made of the Resurrection of the *Flesh* only: And tho frequently in Holy Scripture the word *Flesh* signifies the whole man, as in *Esaias*, *All Flesh is grass*; and in S. *John*, *The word was made Flesh*: Yet in this place the word *Flesh* signifies the Body; that we may understand that of the Two Parts, Soul and Body, of which Man is made, the One only, to wit, the Body is corrupted and returns into the Dust of the Earth, out of which it was made; that the Soul remains uncorrupt.

II. Why the Resurrection of Men call'd the Resurrection of the Flesh.

Isay. 40. 8.

But

III. The Soul not said to rise again.

But then whereas none can be restor'd to Life, unless he had been first dead; the Soul is not properly said to rise again. And there is mention made of the *Flesh*, to confute that Heresie, which, during the Apostles life, was *Hymenæus* and *Philetus*'s, who taught, that when in Holy Scripture mention was made of the *Resurrection*, it was not to be understood of a Resurrection of the Body, but of the *Soul*, whereby we rise from the death of sin, to an innocent life. From these words, therefore it is plain, that this error is taken away, and the true Resurrection of the Body is confirm'd.

3 Tim. 2. 14.

IV. How the Resurrection of the Flesh is to be prov'd.

But it is the Curates Part to illustrate and clear this Truth by Examples taken out of the Old and New Testaments, and out of all other Church Histories: For some were restor'd to life by *Elijah* and *Elisha*, in the Old Testament; others, besides those which Christ our Lord rais'd from death, by the Holy Apostles and many others: which Resurrection of many, confirms the Doctrine of this Article. For as we believe that many were rais'd from death, so must we believe that all shall be call'd again to life. But that singular fruit which we ought to gather from Miracles of this kind, is this, that we give the most certain belief to this Article. There are many testimonies which even those Curates which are but indifferently skill'd in the Holy Scriptures, may easily meet with; but those places which are more clear, in the Old Testament, are those we read in *Job*, when he says, that *in his Flesh he shall see God*: and in *Daniel*, concerning those who sleep in the dust of the earth, *That some of them should awake to life everlasting, and others to everlasting disgrace*: And in the New Testament, what S. *Matthew* relates of the dispute our Saviour had with the Sadducees, besides what the Evangelists tell us of the last Judgment: And hither is to be referr'd what the Apostle has exactly discours'd in his Epistle to the *Corinthians* and *Thessalonians*.

3 Reg. 17. 19
4 Reg. 4. 34
Mat. 9. 24.
Job 19. 25.
Dan. 12. 2.
Mat. 22. 31.

But

But tho to *Faith* this thing be most certain, yet it will be very profitable, both by Examples and Reasons to shew, that That which Faith offers to be believ'd, is not strange, to Nature or Humane Understanding, and therefore the Apostle to him that asks, how the dead should rise again? answers, *Thou Fool! that which thou sowest is not quicken'd, except it dye first; and that which thou sowest, thou sowest not that body which shall be, but bare grain, perhaps of wheat or some other grain; but God gives it a body as it has pleas'd him*: And a little after, he says, *it is sown in corruption, it shall rise in incorruption.* There may be many other similitudes of the like kind, added, as S. *Gregory* shews; "For the Light, says he, is daily, as it "were by Dying, withdrawn from our Eyes, "and as by Rising again, it is recall'd again; and "that Trees lose their greenness, and again as "by a kind of Resurrection they are repair'd; "and the Seed by putrifying dies, and again by "springing it rises again.

V. Similitudes where by the Resurrection is clear'd.

1 Cor. 13. 36

S. *Greg. lib.* 14. *moral c.* 21, 29, 30.

Besides, Those reasons which are brought by Ecclesiastical Writers, seem to be sufficiently accommodated, or suited to this matter.

VI. The Resurrection prov'd by Reason.

And first, since the Souls are Immortal, and as a part of Man have a natural propensity or inclination to the humane Bodies, it may be thought preternatural that they should for ever remain separate from their Bodies.

The First.

But because that which is against Nature, as being Violent, cannot last long, it seems agreeable that at last they should be joyn'd with their Bodies. Whence it also follows, that there will be a Resurrection of the Bodies. Which kind of argument our Savior seems to have us'd, when disputing against the Sadducees, he concluded that there would be a Resurrection of the Body.

The Second

Mat. 22. 32.

The Third.

And seeing that there are Punishments propos'd by the most just God to the Wicked, and Rewards to the Good; and that of the one sort very many depart out of this world before they have suffer'd their due punishments; and of the other sort, in a great

Damasc. l. 4. *de fide Orthod. c.* 28. *Amb. lib. de fide Resurr. S. Chrys. hom* 47. & 50.

a great measure without the rewards of their vertues; it must needs be, that the Soul be again joyn'd with the Body, that so either for the wickedness committed, or for the good they have done, the Body, which man uses as a Companion in sin, may together with the Soul be either punish'd or rewarded. Which Point has been excellently handled by S. *Chrysostom*, in his Homilie to the People of *Antioch*. Wherefore the Apostle discourfing of the Resurrection, *If*, says he, *in this life only we had hope in Christ, we were of all men most miserable.* Which words none has thought applicable to the Soul, which being immortal, tho the Body should not rise again, might nevertheless enjoy Happiness in the life to come; but they are meant of the whole Man. For unless the Body were to be rewarded for her labour, it must needs follow that those who, as the Apostles did, have endur'd so many afflictions and calamities in this life, would be of all men most miserable: The same thing he much more plainly teaches in these words to the *Thessalonians*: *We glory in the Churches of God, for your patience and faith in all your persecutions and tribulations, which ye endure for an example of the just judgment of God, that ye may be counted worthy of the kingdom of God for which ye suffer: if yet it be just with God to recompense tribulation to them which trouble you, and to us who are troubl'd, rest with you, at the revelation of the Lord Jesus from Heaven, with the Angels of his power in a flame of fire, taking vengeance on them who have not known God, and who obey not the Gospel of our Lord Jesus Christ.*

1 Cor. 15. 19

2 Thess. 1. 4.

The Fourth. Add also, that men cannot, so long as the Soul is separated from the Body, enjoy compleat Happiness, and full fraught with all good things. For as every part, being separated from the whole, is imperfect, so also is the Soul which is disjoyn'd from the Body. Whence it follows, that the Resurrection of the Body is necessary to make the Souls Happiness compleat.

It will be further necessary diligently to teach from the Apostles Doctrine, who they are that shall be rais'd to life: For writing to the *Corinthians*, he says, *As in Adam, all dye, so in Christ shall all be made alive.* All difference and distinction therefore of Good and Bad being laid aside, *All* shall shall rise again from the dead, tho the Condition of *All* will not be alike: those that have done Good shall rise to the Resurrection of Life; and they that have done Evil to the Resurrection of Judgment.

VII. The different condition of those that rise again. 1 Cor. 15 22. Joh. 5. 29.

But when we say *All*, we mean as well those, who shall be dead before the coming of the judgment, as those who shall then dye. For that the Church does acquiesce in this Sentence or Opinion, which affirms that *All* shall dye, none excepted; and that this sense is most agreable to Truth, S. *Hierom* has written, and S. *Austin* conceives the same. Nor are the Apostles words, which he wrote to the *Thessalonians*, against this sense, *The dead which are in Christ shall rise first, and then we that are left alive, shall be caught up with them in the Clouds to meet Christ in the air*: For S. *Ambrose*, explaining this place, says thus: "In that very rapture Death shall seize us, and as it were by a deep Sleep, so soon as the Soul goes out, it shall return in a moment; for when they shall be carry'd up, they shall dye, that coming to the Lord, at the Lords presence they may receive their Souls, because with the Lord they cannot be dead. And the same Opinion is approv'd by the Authority of S. *Austin*, in his Books concerning the City of God.

VIII. We shall all rise again. *S. Hier. Ep.* 152. *Aug. de Civit. Dei lib.* 20. *c.* 20. 1 Thes. 4. 16 in 1 *Epist ad Thes. c.* 4.

lib. 20. *c.* 20.

Seeing therefore it much concerns us to be throughly perswaded that this very, and therefore the same Body which is each of our own, tho it be corrupted and reduc'd to Ashes, yet that it shall be rais'd to Life, the Curate shall diligently undertake to teach this point. This is the Apostles meaning, when he says, *This corruptible must put on incorruption*; plainly shewing by the word [*This*] every ones own proper Body. *Job* also has most clearly propheci'd hereof; *And in my flesh,* says

Every ones own Body shall rise again.

1 Cor. 13 25.

Job 19 26.

says he, *shall I see God, whom I my self shall see, and my Eyes shall behold, and not another.* This very thing is gather'd from the Definition of the Resurrection: "For the Resurrection, as *Damascen* defines it, is a Recalling back to the state from which you fell. Lastly if we consider, for what reason there will be a Resurrection, as a little before has been shew'd, we shall have no ground to doubt of this matter. For therefore as we have taught, will the Body be rais'd again, that every one might give an account of his own works done in the body, whether Good or Evil. Man therefore must rise again with that very Body, with the help whereof he has serv'd God or the Devil, that with the same Body he might either receive his reward and Crown of Victory, or else endure the most miserable pains and punishments.

Damascen. l. 4. de Fide Orth. c. 28.

1 Cor. 5. 10.

IX. In what state the Body shall rise again.

Nor will the Body only rise again, but whatsoever does belong to the Truth of its Nature, and to the comliness and ornament of Man, shall be restor'd. Very excellent is the Testimony of S. *Austin* in this matter. "There shall then be no deformity or fault in our Bodies; if any have been loaded or grown unweildy with Fat, he shall not assume that Load of his Body; but whatsoever exceeds the true measure thereof, will be accounted superfluous: And on the contrary, whatsoever either Sickness or Old Age has done in the Body, shall by Christ's Divine Power be repair'd, as, if any have been overpin'd, and made thin by Leanness; because Christ not only has repair'd our Body, but whatsoever else has been taken from us through the Miseries of this life. And in another place, "Man shall not have again that Hair which he had, but that which would best become him, according to that, *The hairs of your head are all number'd*, which according to the Divine Wisdom shall be repair'd.

S. Aug. de Civit. Dei. c. 19, 20, 21. & Ench. c. 86, 87, 88, 89. Hier. Epist. 59. & 61.

S. Aug. Ench. c. 89.

X. None maim'd after the Resurrection.

And first, All the Members, because they belong to the Truth of Humane Nature, shall be restor'd together: for those who were Blind even from their very Birth, or by any Disease had lost

lost their Sight, the Lame and the Creeples, and those who were impotent in any of their Members, shall rise again with intire and perfect Bodies; for otherwise the Desire of the Soul, which is prone to conjunction with the Body, would be dissatisfi'd, whose desire notwithstanding in the Resurrection, we believe without doubt shall be fulfill'd. Besides, it is sufficiently apparent, that the Resurrection, no less than the Creation, is to be reckon'd among the Special works of God. As therefore in the beginning of the Creation all things were made perfect by God; so also we must affirm that it will be in the Resurrection.

XI. Scars of the Martyrs wounds will remain after the Resurrection to their Glory, but of the Wicked to their Misery. *S. Aug. lib. 22 de Civit. Dei. c. 20.*

Nor ought this to be allow'd concerning the Martyrs only, of whom S. *Austin* thus testifies; "They will not be without their Members, for "that Dismembring which they suffer'd, can be no "blemish to the Body; otherwise, they who are "Beheaded, should rise again without a Head; "but yet in the parts of those Members shall re-"main the *Scars* of the Sword, shining far above "Gold and Pretious Stones, even as do the Scars "of Christ's Wounds. And this also is truly said of the Wicked, tho their Members were cut off by their own fault: for by how much the more Members they shall have, with so much the more bitter Torment of Grief shall they be loaded: Wherefore this restitution of Members will redound not to their Happiness, but to their Calamity and Misery; when their Merits will not be ascrib'd to the particular Members, but to the Person to whose Body they were joyn'd: For to those who have done Penance, they shall be restor'd to be Rewarded; but to those who neglected it, to be punish'd. Now if these things be seriously consider'd by the Curats, they will never want Sentences and matter enough to stir up and inflame the minds of the Faithful to the study of Piety; that considering the Troubles and Afflictions of this Life, they may earnestly long for that blessed Glory of the Resurrection which is propos'd to the Just and Pious.

XII. The Body will rise again immortal.

Now it remains that the Faithful understand, in the consideration of those things which constitute or make up the substance of the Body, altho that very same Body shall be rais'd from the dead, which before dy'd; yet the Condition thereof shall be far different: For to omit other things; all the Bodies at the Resurrection shall differ from themselves very much in this thing: that whereas before they were subject to Death, after their Resurrection to Life, they shall all be Immortal without any difference of Good and Bad.

XIII. Whence our Bodys made immortal. Isa. 25. 8. Oſe. 13. 14. 1 Cor. 15. 26. Apoc. 21. 4. Apoc. 9. 4.

And this admirable Restitution of Nature Christs famous Victory has merited, which he got over Death, as the Holy Scripture testifies; for it is written: *He shall throw down Death headlong for ever*: And elsewhere: *O Death, I will be thy death.* Which the Apostle explaining, says, *In the last place, The enemy Death shall be destroy'd*: And we read in S. *John*: *Death shall be no more.* For it was very fit, that by Christ's merit whereby the power of Death was overthrown, the Sin of *Adam* at the long run should be overpower'd: And it was agreeable to the same Divine Justice, That the Good should for ever enjoy a bless'd Life: And the Bad suffering eternal Torments, should seek for Death, but should not find it: Should wish to dye, but Death should fly from them. This *Immortality* then is common to the Good and to the Bad.

XIV. Four Gifts of the Glory of our Bodys.

Furthermore, the reviv'd Bodies of the Saints will have some signal and excellent Oraments, whereby they shall be render'd much more Noble than ever they were before, and specially these Four which are call'd Dowers or Gifts, and have been observ'd by the Fathers from the very Doctrin of the Apostles. *Of these see S. Austin, Serm 99. de Temp. Ambr. in Com. in 1. ad Cor. c. 15.*

Impassibility.

The *First* of these is *Impassibility*, to wit, a Dower or Gift, which makes them that they cannot suffer any trouble nor be affected with any grief or inconvenience: For the force of Cold, the heat of Fire, or the violence of Water cannot hurt them.

It

It is sown, says the Apostle, *in Corruption, but it shall rise in Incorruption.* But the Schoolmen call this *Impassibility* rather than *Incorruption*, for this reason, to shew that it belongs properly to the Glorious Body: For *Impassibility* is not common to them with the Damn'd, whose Bodies, tho they be incorruptible, yet they can burn, and freez, and be afflicted with divers Torments. 1 Cor. 15. 42.

After this follows *Brightness*: wherewith the Bodies of the Saints shall shine as the Sun, for so testifies our Savior in *S. Matthew*: *The Just*, says he, *shall shine as the Sun in the Kingdom of their Father.* And lest any one may doubt thereof, he has declar'd the same by the example of his own Transfiguration. This the Apostle sometimes calls *Glory*, and sometimes *Brightness*: *He will reform*, says he, *the Body of our Humility, that it be made like to the Body of his Brightness. It is sown in Dishonor, it rises in Glory.* Of this Glory the people of *Israel* in the Wilderness saw a kind of resemblance, when *Moses*'s Face, by talking with God, and being in his presence did so shine, that the Children of *Israel* could not stedfastly look upon it. Now this Brightness is a kind of shining Glory redounding to the Body, from the most transcendent Happiness of the Soul, so that it is a kind of Communication of that Bliss which the Soul enjoys, after which manner also the Soul herself is made happy, because on her, part of the divine Happiness is deriv'd. But with This Gift, we are not to believe, That all are alike adorn'd as they are with the former. For all the Bodies of the Saints shall be indeed equally *impassible*, but the same *Splendor* they shall not have: For as the Apostle Testifies: *There is one Brightness of the Sun, and another Brightness of the Moon, and another Brightness of the Stars; for Star differs from Star in Brightness, so also is the Resurrection of the Dead.*

Brightness. Matt. 13. 33. Matt. 17. 2. Phil. 3. 21. 1 Co. 13. 4. Exod. 34. 9. 2 Cor. 3. 7. 1 Cor. 15. 41

With this Gift is joyn'd that which they call *Agility* or Swiftness, whereby the Body shall be freed from that weight wherewith it is now press'd: And may with the greatest ease be so mov'd Agility.

mov'd into what part soever the Soul would have it, that there can nothing be swifter than that motion, even as S. *Austin* in his book *De Civitate Dei*, and *Hierom in Esaiam*, have taught. Wherefore the Apostle says; *It is sown in Weakness, it is rais'd in Power.*

Aug. de Civit Dei l. 13. c. 18. & 20. l. 22. c. 11. Hier. in Esa. c. 40.

Subtilty.

And to these is added that which is call'd *Subtilty*: by vertue whereof the Body is wholly made subject to the government of the Soul, serves her, and is ready at her commands. And this is shew'd by the Words of the Apostle, *It is sown an Animal Body, it is rais'd a Spiritual Body.* These are in a manner the chief heads, which are to be taught in the explaining of this Article.

1 Cor. 15. 44

XV. How many and what Fruits may be had from this Article. The First.

But that the Faithful may know what Fruit they may gather from the knowledg of so many, and so great Mysteries.

First, we must declare, That we must give the greatest Thanks to God, who has hid these things from the Wise, and reveal'd them to little ones. For how many Men have there been exceedingly commendable for Prudence, or furnish'd with singular Learning, who yet as to this most certain Truth have been stark blind? That therefore he has made known these things to us, who could not aspire to that understanding, there is reason enough that with perpetual praises we celebrate his good-will and Mercy.

The Second.

And then this great Fruit will follow from the Meditation of this Article, to wit, That in the Death of them who are joyn'd to us, either by kindred or friendship, we can easily comfort both our selves and others, which kind of comfort it's manifest the Apostle us'd when he wrote to the *Thessalonians* concerning those that slept.

1 Thess. 4. 13.

The Third.

And also in all other afflictions and calamities, the thought of the Resurrection to come, brings us the greatest ease of our grief, as we have learn'd by *Jobs* example, who by this only Hope bore up his afflicted and troubled mind, that there would be a Time when at the Resurrection he should behold the Lord his God.

Job 19. 24.

Besides

Besides this will very much prevail with the Faithful, to take great care to lead an upright and a just life, and wholly clean from all pollution of sin: For if they but consider those exceeding great riches, which at the Resurrection shall be given, and now are offer'd them, they will easily be drawn to the study of vertue and piety. The Fourth

And on the contrary, There is nothing will have a greater force, to bridle the Lusts of the mind, and restrain Men from wickedness, than to be often put in mind with what mischiefs and torments the wicked shall be punish'd, who at that last day shall come to the Resurrection of Judgment. The Fifth. Joh. 5 29.

ARTICLE XII.

The Life everlasting.] The Holy Apostles our Leaders would conclude and shut up the Creed, wherein the sum of our Faith is contained, with the Article of *Life Everlasting*; both because after the Resurrection of the Flesh, the Faithful are to expect nothing else but the reward of *Everlasting Life*; and also that that perfect Happiness, and which is full of all good things, should be always before our Eyes, and to teach us to fix our whole mind, and all our thoughts thereupon. Wherefore in teaching the Faithful, the Curats shall never intermit to inflame their minds with the propos'd rewards of Eternal Life, and shall teach them that all things, yea even the most difficult are to be endur'd for the Christian names sake; are to be esteem'd as easie and pleasant, and that they should be render'd more ready and chearful to obey God. I. Why this is the last Article of the Creed.

But because under these words, which in this place are us'd to declare our Happiness very many Mysteries lye closely hid, they are so to be open'd, that according to every mans capacity, II. What the Discipline of this Article is.

they may be clear'd. The Faithful therefore are to be admonish'd, That in these words *Life Everlasting*, is signifi'd as well, that *Blessedness* which satisfies the desire of the Bless'd, as the *Perpetuity* of Life, which the Devils and Wicked Men shall also have; and so that Lawyer conceiv'd, who in the Gospel asked of our Lord and Savior, *What he should do to possess everlasting Life*; as if he had said, What must I do, that I may come to that place where I may enjoy perfect felicity? In this sense the Holy Scripture understands these words, as may be gather'd from many places. But by This name especially, that most excellent Blessedness is call'd, lest any one should think that it consists in corporeal and transitory things, which cannot be Everlasting.

Luc. 18. 27. Matt 19. 29. & 25. 46. Aug. de Civ. Dei l. 19. c. 11

III Why Bliss call'd Life Everlasting.

For neither could this word Blessedness sufficiently express what was design'd, especially seeing there have not been wanting Men, puffed up with an opinion of a vain kind of Wisdom, who have plac'd the Chiefest Good in those things which are perceiv'd by the *Senses*: For these things perish and grow old. But Blessedness is to be limited by no term of Time, yea rather these earthly things are farthest from true Happiness, from which he is gone far away, who is held with the Love and Desire of the World; for it is written: *Love not the World, nor the Things of the World; if any one love the World, the Love of the Father is not in him.* And a little after; *The World passes away, and the Concupiscence thereof.* These things therefore the Curats shall take diligent care to impress upon the minds of the Faithful, that they may resolve to despise mortal things, and know that in This life where we are not Citizens but Strangers, they can have no Happiness. Tho here also we may rightly be said to be Happy in *Hope, If denying Ungodliness and worldly Desires, we live soberly, justly, and godly in this World, waiting for that blessed Hope, and the coming of the Glory of the great God, and our Saviour Jesus Christ.* These things when many who seem'd very

1 Joh. 2. 15. ibid. 17. 1 Pet. 2. 11.

Tit. 2. 13.

very wise, understood not, and thought that in This Life Happiness was to be sought, they became Fools, and fell into the greatest Calamities. Rom. 1. 2.

IV. Bliss must needs be Everlasting.

But besides, by Vertue of these words [*The Life Everlasting*] we perceive, that Happiness once gotten, can never be lost, as some falsely have suppos'd; for Happiness is made up of all kinds of Good, without any mixture of evil: Which seeing it satisfies the desire of Man, it must necessarily consist in Eternal Life. For neither can a Bless'd Man chuse but greatly desire forever to enjoy those good things which he has gotten. Wherefore, unless that Possession be sure and settl'd, it must needs be troubl'd with an exceeding torment of Fear. *Sep. S. Austin de Civit. Dei lib.* 12. *c.* 20. *lib.* 22. *c.* 29. & 30. *de libero arbit. c.* 15. *de verb. Domini serm.* 64. & *serm.* 37 *de Sanctis.*

V. Everlasting Bliss cannot be express'd by Words.

But how great the Happiness of the Bless'd who live in their Heavenly Country, is, and that it can be comprehended, (unless merely in name,) by themselves only, these very words which we name when we say, *The Bless'd Life*, sufficiently shew: For if when to express any thing, we use that name which is common to many other things, we easily perceive that we want a proper name, whereby plainly to express the thing. When therefore *Happiness* is there signifi'd in words, which suit no better with the Bless'd, than with all the rest that live for ever; this is an argument to us, That there is some higher and more excellent thing which passes our Reason, to signifie it perfectly by any proper name. For tho in Holy Scripture there are very many other names given to this *Heavenly Happiness*, such as are, The Kingdom of God, of Christ, of Heaven, Paradice, the Holy City, the *New Jerusalem*, the House of our Father: Yet it is plain that there is none of them all sufficient to explain the Greatness of it.

VI. The force of this Article to persuade to Piety.

Wherefore the Curats may not pretermit the occasion offer'd them in this place, of inviting the Faithful, by so ample rewards as are signified in these words, *Life Everlasting*, to Piety, Justice and all Offices of Christian Religion. For it is manifest that Life is us'd to be reckon'd among the greatest Goods of Nature, and in this Good chiefly, when we say, *The Life Everlasting*, is Blessedness said to be. Now if we love nothing more, if there be nothing more dear or more sweet to us, than this slender and miserable Life, which is subject to so many and so manifold Miseries, that it may more truly be call'd a Death; with what intention of mind, with what earnestness ought we to seek after that *Everlasting Life*, which being freed from all evils, has a perfect and absolute supply of all good things? For as the Holy Fathers have taught, The Happiness of *Eternal Life* is to be defin'd, "A Freedom from all Evil, "and an enjoyment of all Good." Of the Evils, these Testimonies of Holy Scripture are very clear. It is written in the *Apocalyps* or *Revelation*, *They shall hunger and thirst no more, nor shall the Sun or the Heat fall upon them.* And again, *God shall wipe away every Tear from their Eyes; and there shall be no more Death, nor Sorrow, nor Crying, nor Grief, because the first things are past away.* But then the Glory of the Bless'd will be boundless, and the kinds of solid joy and pleasure will be innumerable. The greatness of which Glory, since our Understandings cannot conceive, and since they can by no means enter into our Minds; it is needful that we enter into it, to wit, *into the joy of our Lord*, that being every way compass'd about with it, we may abundantly satiate the desire of our Heart. But tho, as S. *Austin* writes, it seems more easie to number up the Evils we shall want, than the Goods and Pleasures we shall enjoy; yet it must be endeavored briefly and clearly to explain those things which may inflame the Faithful with the desire of getting this most excellent Happiness.

Chrysost. in 30 c. 9. ad Theod. lapsum. Aug. de Civit. D. i. lib 22. c. 30. Anselm. Ep. 2. & de simil. c. 47. & seq.

Apoc 7. 16. Ibid. 21. 4.

Serm. 64. de verb. Domini & de Symb. ad Catech.

lib. 3. ult.

But

But first it is necessary to use this distinction; which we have learn'd from the gravest Divines: For say they, There are Two sorts of Good things, whereof the one belongs to the very Being of Bliss, The other follows upon that Bliss. Wherefore for the better understanding thereof, the First may be call'd *Essential* Goods, and the other *Accessory*. And indeed that solid Bliss, which we may call by the common name Essential, is plac'd in the Vision of God, and enjoyment of his Beauty, who is the Fountain and Principle of all Goodness and Perfection. *This is Life Eternal*, says Christ our Lord, *to know thee the only true God, and Jesus Christ whom thou hast sent.* Which Sentence S. *John* seems to interpret when he says: *Behold! now we are the Sons of God: But it does not yet appear what we shall be, because we know, when he shall appear we shall be like him, because we shall see him as he is.* For he shews, that Bliss consists in these two things, both that we shall behold God near at hand, as he is in his own Nature and Substance, and also, because we our selves shall be made as Gods.

VII. Bliss twofold Essential & Accidental.

Joh. 17. 3.

1 Joh. 3. 2.

For they who enjoy him, tho they retain their own proper substance, yet do they put on a kind of admirable and almost divine Form, so that they may seem rather Gods than Men. But why this is so, appears plainly from hence, That every thing is known either by its own Being, or else by a similitude and resemblance thereof.

VIII. What kind of Persons the Blessed shall be, in Glory.

But because there is nothing like God, by help of which resemblance we can come to a perfect knowledg of him, it follows that no one can see his Nature and Being, unless his very Divine Being be pleas'd to joyn it self with us: And this the Apostles words shew. *We now see as through a Glass, darkly, but Then, face to face:* For that he says *darkly*, S. *Austin* interprets of a Resemblance fitted to know God by, which also S. *Dennys* plainly shews, when he affirms, That the things above cannot be perceiv'd by any resemblance of things below; for neither can the Being and Substance

IX. How the Bless'd shall see God.

1 Cor. 13. 12.

Aug. lib. 15. de Civ. c. 9.

Dyon. Areop. de divin. nom. c. 1.

stance of that which is incorporeal, be known by the resemblance of any corporeal things; Especially when it is necessary that the Resemblance of things be less gross, and more spiritual than those things, whose resemblance they bear, as experience teaches us in the knowledg of all things. Now because it cannot be, that the resemblance of any created thing can be found equally pure and spiritual, with God himself, hence it comes, that we cannot perfectly understand the Divine Essence by any resemblance. We may add also, that all created things are restrain'd within certain limits of Perfection: But God is *Infinite*, nor can the resemblance of any created thing, reach his Immensity. Wherefore there is left this one way only of knowing the Divine Substance, that he joyn himself with us, and by some way beyond our Belief, raise our Understanding higher, and so we may be fitted, to contemplate the Beauty of his Nature. But this in the Light of Glory we shall have, when being illustrated with that splendor, we shall see God, who is the true Light, by his own Light.

X. The Fountain of Bliss. 2 Pet. 1. 4.

For the Blessed shall behold God always present, by which superlative and most excellent Gift, being made partakers of the Divine Essence, they shall enjoy true and solid Bliss: Which we ought so to believe, as that with a sure Hope, we may expect it of the goodness of God for our selves, as is said in the Creed of the Fathers: For it says, *I expect the Resurrection of the Dead, and the Life of the World to come.* These things are plainly Divine, nor can we by words express, or so much as in thought conceive them.

A Similitude out of *Anselm. Lib. Simil. c. 18.*

But some small resemblance of that Bliss we may perceive by sensible things, for as Iron put into the Fire, receives fire into it; and tho the substance thereof be not chang'd, yet something may be seen in it of a different substance, to wit, the Fire: After the same manner they who are admitted into the glory of Heaven, being inflam'd with the Love of God, are so wrought upon

on, that tho they cease not to be that which they are; yet they may deservedly be said to be much more different from those which are in this life, than Iron which is red hot, from that which has no force of heat in it.

To speak the whole matter, therefore in few words, That superlative and absolute Bliss, which we call *Essential*, consists in the possession of God: For what can he want, to make his Happiness perfect, who enjoys the most perfect and gracious God? XI. Wherein Essential Bliss consists.

Now to this Bliss there are some Ornaments to be added, which are common to all the Bless'd. Which because they are less strange to human Reason, will be the more likely to influence and stir up our minds the more earnestly. Of this kind are those of which the Apostle seems to mean in his Epistle to the *Romans*. XII. The Accessories of Bliss. *Aug de Civ. Dei. l. 22. c. 30.* Rom. 2. 18.

Glory, Honour, and Peace to every one that does good: For the Blessed shall indeed throwly enjoy Glory, but not that glory only which we have shew'd to be Essential Bliss, or very nearly related to the nature thereof; but that also which consists in the clear and plain knowledg which every one shall have concerning the great and excellent dignity of another. But then how great must that Honor be accounted, which is given them by the Lord himself, when they shall no longer be call'd Servants, but the Friends, the Brethren and Children of God? Wherefore our Savior will thus salute them with the most kind and courteous expressions: Come ye blessed of my Father, possess the Kingdom prepar'd for you: That we may deserv'dly cry out; *Thy Friends, O God, are too much honour'd.* But they shall also be highly prais'd and commended by Christ our Lord, before his Heavenly Father and the Angels. The First. Luc. 12. 4. Matt. 25. 34. Ps. 138. 17.

Besides, if Nature have planted the desire of Honor in the Hearts of all Men, and especially of the Honor of those Men, who are most excellent for Wisdom, because they look upon them The Second.

them as the most commendable Witnesses of their vertue; how much may we think will this add to the glory of the Blessed, when they shall every one exceedingly honor and reverence one another?

The Third. It would be endless to reckon up all the Delights which the Glory of the Bless'd shall be crouded with: And indeed neither can we in Thought conceive them. But yet the Faithful ought to be assur'd, That whatsoever delights happen to us in this life, or can but be wish'd for, whether they belong to the knowledg of the Mind, or to the perfect disposition of the Body, the Bless'd Life of the Saints in Heaven, shall flow with plenty of all such things; altho all this will be in a higher degree than *Eye can see, Ear hear, or the Heart of Man conceive*, as the Apostle affirms.

1 Cor. 2.9.

The Fourth. For the Body which before was thick and burly, when in Heaven, Mortality being taken away from it, it shall be made tenuious and spiritual, shall want no more sustenance,

The Fifth. And the Soul with the greatest contentment shall be exceedingly satisfi'd with the Eternal Food of Glory, which the presence of the Master of that great Feast will minister to all,

Luc. 12.37.

The Sixth. And now who can desire costly Cloaths or Royal Ornaments for the Body, where there will be no use of such things, but all shall be cloathed with Immortality and splendor, and adorn'd with the Crown of Everlasting Glory?

The Seventh And if to the happiness of Man, there be wanting a large and stately House, what can be imagin'd either more large or stately, than Heaven it self, which shines every where with the Brightness of God? And therefore the Prophet, when he put before his Eyes the beauty of this dwelling, and grew warm with the desire of coming to those Seats: *How lovely*, says he, *are thy Tabernacles, O Lord of Hosts! my Soul longs, yea even faints for the Courts of the Lord: My Heart and my Flesh have greatly rejoyc'd in the living God.* And that this might be the desire of all the Faithful, That this may be the common voice of

Ps. 83. 1.

of all, as the Curats ought earnestly to wish, so ought they with diligent study to endeavor it: *For in my Fathers House*, says our Lord, *there are many Mansions*, in which shall be given greater or lesser rewards, according to every ones desert; *For he that sows sparingly, shall reap sparingly, and he that sows in Blessings shall reap of his Blessings.*

Joh. 14. 2.

2 Cor. 9. 6.

XIII. The sure way of getting Bliss.

Wherefore they shall not only excite the Faithful to that Bliss, but also they shall frequently admonish them that this is the way to obtain it; that being furnish'd with Faith and Charity, and persevering in Prayer, and in the due use of the Sacraments, they exercise themselves in all offices of kindness towards their Neighbour; and so by Gods mercy who has prepared that blessed glory for them that seek him, it shall come to pass, that at length that shall be fulfill'd which was spoken by the Prophet: *My people shall sit in the beauty of peace, and in the Tabernacles of Safety, and in wealthy Rest.*

Isa. 32. 18.

THE

THE CATECHISM FOR THE CURATES, BY THE DECREE OF THE Council of *TRENT*.

PART II.

Of the SACRAMENTS.

I. The Knowledge of the Sacraments necessary for the Curats. *See the Council of Trent, Sess. 17.*

SInce every Part of Christian Doctrin stands in need of the knowledge and diligence of the Pastor: Then surely the Discipline of the Sacraments, which even by Gods command is necessary, and very full of profit, requires the skill and industry of the Curat; and that by the diligent and frequent use thereof, the Faithful may be fitted worthily and savingly to be made partakers of these most excellent and most holy things; the Priests should stick close to the rule of that Divine Prohibition:

Give

Give not that which is holy to dogs, neither cast ye your pearls before swine. Mat. 7. 6.

In the first place therefore, because we must treat in general of all the kinds of Sacraments, we must begin with the Signification and Notion of the word *Sacrament*, and explain the dubious meaning thereof, that it may more easily be understood what the proper sense of the word in this place is. Wherefore the Faithful are to be taught, that the name *Sacrament*, as to our purpose, is taken by Prophane, otherwise than by Sacred Writers; for some Authors by the word *Sacrament* would signifie that Obligation, when we are bound by Oath to some Service, of which kind is that Oath wherewith Souldiers promise to do faithful service to the Common Wealth; and this is call'd a Military Sacrament or Oath; and this seems to be the most usual acceptation of the word amongst them. But among the Latin Fathers, who have written Divinity, the word *SACRAMENT* is taken to signifie some Holy Thing which lies close hid; as the Greeks, to signifie the same thing, us'd the word *Mystery*. Now in the same sense we understand the word *Sacrament* is to be taken, when it is thus written in the Epistle to the *Ephesians*, *That he might make known to us the Sacrament of his will*: And to *Timothy*, *Great is the Sacrament of Godliness*: And in the Book of *Wisdom*, *They understood not the Sacraments of God*. In which places, and many more, may be observ'd, that the word *Sacrament* signifies nothing else, but some Holy Thing kept hid and secret.

II. The Word *Sacrament* taken diversly.

By Prophane Authors.

And by the Fathers.

Eph. 1. 9.

1 Tim. 3. 6.

Wisd. 2. 22.

Wherefore the Latin Doctors have thought that the Sacraments might conveniently be call'd certain *Sensible Signs*, *which work or effect that grace which at the same time they signifie*, and, as it were, put before our Eyes. Tho S. *Gregory* thought, that they may therefore be call'd Sacraments, because the Divine Power under the Veils of corporeal things, secretly works Salvation. *D. Greg. in* 1 *Reg. c.* 16. *v.* 13.

III. What the Name *Sacrament* here properly signifies.

Nor

IV. The ancient use of the word *Sacramentum*.

Nor can any one suppose that this name *Sacramentum* has lately been brought into the Church; for he that shall have read S. *Hieron* and S. *Austin*, will easily see, that the ancient Writers of our Religion, have very frequently us'd the name of *Sacrament*, and sometimes also the name of *Symbole*, or *Mystical Sign*, or *Sacred Sign*, to signifie that thing whereof we are speaking; and let this be spoken concerning the Name of a Sacrament; which also indeed agrees to the Sacraments of the Old Law; to teach which, the Pastors have no need, seeing they are taken away by the Law and Grace of the Gospel. *See Hieron. in Amos c. 1. v. 11 & Tren. c. 1. v. 15. Aug. in Joan. Tract. 80. in fine: & contra Faust. lib. 19. c. 12. Cypr. Epist. 15. & lib. de Bapt. Christi.*

V. What a Sacrament is.

But besides the reason of the Name, which hitherto has bin declar'd, the Nature and Vertue of the thing is diligently to be inquir'd into; and it must be taught the Faithful, what a Sacrament is. For there is no one can doubt, but that a Sacrament is One of that kind of Divine Things, whereby Righteousness and Salvation is obtain'd: But tho there are many ways or reasons which may seem fit and accommodated to explain this matter; yet there is none shews it more fully and clearly than S. *Austins* Definition, which all the School Doctors after him have follow'd. *A Sacrament*, says he, *is a sign of a Holy Thing*: Yet in the same sense it is said, *A Sacrament is a Visible Sign of an Invisible Grace, instituted or appointed for our Justification.*

D. *Aug. lib. 10. de Civit. Dei. c. 5. & Ep. 2.*

VI. The Definition of a Sacrament explain'd.

Which Definition that it may be the better understood, the Pastors shall explain the several *Parts* of it. And *first* they must teach, that all sensible things are of two kinds, some are therefore invented that they may be *Signs*; *others* are made choice of, not to signifie any other thing, but meerly for their own sakes. Of this number may be reckon'd almost all things which are in nature. But of the *first* sort are to be accounted the Names of things, *Writings*, *Ensigns*, *Images*, *Trumpets*, and many other things of the like kind;

kind; for if you take away from *Words* the vertue of *Signifying*, then the *Cause* also why those words were made use of, seems to be taken away. These therefore are *Signs* properly so call'd. For as S. *Austin* testifies, "That is a Sign, which, be-"sides the thing it offers to the Senses, it causes "also, that by it we come to the knowledge of "something else, as by a Footstep which we "see made upon the ground, whereby we easily "know, that somebody, whose Foot-step appears, "has pass'd there.

Aug. l. 2 de Doct. Christi, c. 1.

VII. A Sacrament prov'd to be a Sign.

Which being so, it is plain, that a Sacrament is of that kind of things which are us'd for *signification's* sake: For by a kind of Resemblance and Likeness, it declares to us that thing which God by his Power works in our Souls, which Power cannot be perceiv'd by Sense. For *Baptism* (that what is taught, may be better known by an example) when we are outwardly wash'd with water, with the Use of Certain and Solemn words, signifies this to us. That by the Power of the Holy Ghost, all Pollution and Filthiness of Sin is wash'd away, and our Souls enrich'd and adorn'd with that excellent Heavenly Gift of Righteousness And at the same time, that very Washing of the Body, as shall be said in its proper place, works or causes that thing in the mind, which it signifies. But it is also clearly gather'd from Scripture, that a *Sacrament* is to be reckon'd among *Signs*. For the Apostle concerning *Circumcision*, a Sacrament of the Old Law, which was given to *Abraham*, the Father of the Faithful, in his Epistle to the *Romans*, writes thus, *And he took the Sign of Circumcision, a Seal of the Righteousness of Faith.* And in another place, when he affirms, that *we all, who are baptiz'd in Jesus Christ, are baptiz'd in his Death.* We may know, that Baptism has this signification, to wit, as the same Apostle says, *That we are bury'd with him by Baptism into Death.* And this will be no small profit to the Faithful, to understand that the Sacraments are *Signs*; for by this means it will come to pass, that they will more easily believe those things to be Sacred and

Aug. de doct. Christi l. 7. c. 9. Ex Epist. 23. & de Catec. rud. c. 26. Tertul. de Resurrect. carnis. c. 8. & Greg. in 1 Reg. l. 6, c. 8. pag. 1:18.

Gen. 17. 10.

Rom. 4. 11.

Rom. 6. 3.

Rom. 6. 4.

Holy, which are signifi'd and contain'd in, and wrought by them: And knowing the Holiness of them, they will be the more mov'd to worship and reverence the Divine Bounty towards us.

VIII. How many kinds of Signs there are. *l. 1. de doct. Christ. c. 1.* Natural. *Aug. de doct. Christ. l. 2. c. 1. & seq.*

It now follows, to explain these words *Of a Holy Thing*, which is the other part of the Definition, which to do well, must be a little further repeated, what S. *Austin* accurately and subtily has disputed concerning the *truth* of *Signs*.

For some Signs are call'd *Natural*, which beget in our minds the knowledge of some other thing besides it self; (and this, as was before shew'd, is common to all Signs): as *Smoak*, whereby presently is understood that there is *Fire*. And this *Sign*, for this Cause is call'd *Natural*; because Smoak does not in the Will signifie Fire; but the Use of things causes, that when any one sees *Smoak* only, he presently in his mind and thought perceives that there is also the nature and vertue of *Fire* underneath, which as yet lies hid.

Appointed by Men. *Aug. ibid. c. 3.*

Now there are some Signs, which are not by Nature made Signs, but *invented* and appointed by men for that purpose; as to talk with one another, and to tell freely to each other the sense of their minds, and to be able to understand each others Opinions and Counsels. But how various and manifold these are, may be understood by this, that some of them belong to the *Sight*, others to the *Hearing*, and the rest to the *other Senses*. For when we *Nod* to any one, and, for example, signifie any thing *by removing a Flag*, it is plain that that *signification* belongs only to the *Sight*: As the *Sound* of Trumpets, Pipes and Viols, which is made not only for Delight, but sometimes also for a *Sign*, belongs to the judgment of the *Hearing*, by which Sense especially are words conceiv'd, which have the greatest vertue to express the inward thoughts of our mind.

Given of God. *Aug. de doct. Christ. l. 3. c. 9.*

But besides these things which we have hitherto spoken of, and which are appointed by the *Will* and *Consent* of Men to be *Signs*, there are others

others given of God, of which yet that there is more than one kind, all do agree.

For there are some Signs which are of God commended to men for this reason only, to *signifie* or to *admonish*: Of which kind were the *Purifications of the Law*, the *Shew-bread*, and many other things which belong to the Ceremonies of the *Mosaical* Worship.

Signifying only Exod. 12. 15.

But God appointed others, which had not only the vertue of *signifying*, but of *working* also; and amongst this later kind of *Signs*, it manifestly appears that the *Sacraments* of the *New Law* are to be reckon'd, for they are *Signs given of God*, not invented by Men, which we verily believe to contain in them the efficacy of that Holy Thing which they signifie. But as we have shew'd that there is a very great *variety* of Signs; so also the Holy Thing is not to be thought to be of *one* manner only.

Both signifying and effecting. *Concil. Trid. Sess. de Sacr.*

IX. What the Holy Thing is, which a Sacrament signifies.

But as to the aforesaid Definition of a Sacrament, Divines shew, that by the Name *Holy Thing* is signifi'd *the Grace of God*, which makes us Holy, and adorns us with the Habit of all Divine Vertues; for, to this *Grace* they have deservedly thought, that the proper Name *Holy Thing* is to be given, because with the benefit thereof our Soul is consecrated and joyn'd to God.

X. A more full explication of a Sacrament.

Wherefore to shew more fully what a *Sacrament* is, it should be taught, that it is a *thing subject to Sense*, which by Gods appointment has vertue both to *signifie*, and to *work holiness and righteousness*: Whence it follows, that any one may easily understand, that the *Images of the Saints*, *Crosses* and *such like things*, tho they are *Signs* of Holy Things, yet they are *not* to be call'd *Sacraments*. Now the truth of this Doctrin it will be easie to prove, by the example of all the Sacraments, as before we observ'd of Baptism, when we said, that That *solemn washing* of the Body is a *Sign*, and has the *efficacy* of a *Holy* Thing, which is inwardly *wrought* by the power of the *Holy Ghost*, any one may do the same thing in the other Sacraments.

XI. Every Sacrament signifies at least three things, Present Grace, the Passion of Christ, and Life Everlasting.

But then this also specially belongs to these mystical Signs, which are *instituted* of God, that by Gods appointment they signifie not any *one* thing only, but *more* things together. Which thing may be seen in *all* the Sacraments, which shew not only our Holiness and Righteousness, but declare two other things besides, very nearly joyn'd with that *Holiness*, to wit, *Christ our Redeemer's Passion*, which is the cause of our Holiness: and *Life Everlasting*, and the Bliss of Heaven, to which our Holiness ought to be referr'd as to the End. And this may be observ'd in all the Sacraments. Rightly have the Holy Doctors taught, that every Sacrament has in it a threefold vertue of signifying; both because it brings to remembrance something already *past*; and because it points at and shews another thing *present*; and also because it foreshews something *yet to come*. Nor is it to be suppos'd, that these things have been thus taught of them, as that it cannot be prov'd by testimony of Holy Scripture: For when the Apostle says, *As many of us as have bin baptiz'd in Christ Jesus, have bin baptiz'd in his death*; he plainly shews, that Baptism is therefore to be call'd a *Sign*, because it puts us in mind of the *Death* and *Passion of our Lord*. And then when he says, *We are bury'd together with him by Baptism into Death; that as Christ rose again from the dead, by the glory of the Father, so also should we walk in newness of life*: From these words it is plain, that Baptism is a *Sign*, whereby the Divine *Grace is shew'd to be pour'd into us*, by verture whereof, is given to us, that leading a new life, we can easily and cheerfully perform all Offices of true Piety. Lastly, when he adds, *For if we are planted together in the likeness of his Death, we shall be also of his Resurrection*, it appears that Baptism, has no dark signification of the *Life Everlasting* also, which through it we shall obtain.

Rom. 6. 3.

Rom. 6. 5.

XII. A Sacrament sometimes signifies not one thing only present.

But besides these, divers kinds and ways of *signifying*, which we have mention'd, it oft happens, that a *Sacrament* shews and notes not *One thing* only as *present*, but *more*. This is easie to be observ'd

serv'd by any that consider the most Holy Sacrament of the *Eucharist*. Wherein is signifi'd *the presence of the true Body and Blood of the Lord*, which those who receive those Holy Mysteries not impurely, do perceive. From what has been said therefore, the Pastors cannot want Arguments, whereby to shew, How great a Divine Power, how many hidden Miracles are in the Sacraments of the New Law, to prevail with all to reverence them, and receive them with the greatest Devotion.

XIII. For what reason the Sacraments were instituted.

But to teach the true use of the Sacraments, there can nothing seem more proper than diligently to explain the Reasons, Why it was needful the Sacraments should be instituted. Of these there are many.

The First.

Whereof the *First* is, *The weakness of Human Understanding*, which by nature we see to be so fram'd, that no One can aspire to the knowledg of those things, which are comprehended by the mind and understanding, unless by those things which are perceiv'd by some sense. That therefore we might the more easily understand those things which are wrought by the hidden power of God, the same supream Maker of all things has most wisely order'd; that of his Good-will towards us, he declares that very Power by some *Signs* which fall under some *Sense*: For as S. *Chrysostom* excellently says, "If Man were but free "from the conjunction of the Body, those good "things would be offer'd him naked, and not "wrapp'd up in coverings: But because the Soul "is joyn'd with the Body, it was altogether "needful to use the help of sensible things, to "understand them.

Chrysost. hom. 81. in Matt. & hom. 60. ad pop. Antioch.

The Second

Another Reason is, *Because our Minds are not easily wrought upon to believe those things which are promis'd us.* And therefore from the very beginning of the World, God has bin us'd very frequently to shew by *Words* what he intended to do: and sometimes also when he intended any work, the Greatness whereof might shake the Belief of the Promise, he add'd to the words some *Signs also*, which

Aug. l. 4. de Baptis. con. Don. c. 24.

had a kind of miracle in them sometimes. For when God sent *Moses* to deliver the people of *Israel*; but he not being assur'd of Gods assistance who sent him, fear'd lest too heavy a burden should be laid upon him, which he could not be able to bear, or lest the people would not give credit to the Divine Oracles and Sayings; The Lord confirm'd his promise by a great *variety of Signs*. As therefore in the *Old Testament* God so ordered it, that the Constancy or Truth of some great Promise might be testified by *Signs*: so also in the *New Law*, our Savior Christ, when he promis'd us Forgiveness of Sins, Heavenly Grace, the Communion of the Holy Ghost, instituted some certain *Signs* subject to our Eys and Senses, by which, as by pledges, we might esteem him, as it were, oblig'd, and so for the future might never doubt of the Faithfulness of the Promise.

Fdd. 3. 10. Exod. 3. 42.

The Third. A *Third* Reason was, as S. *Ambrose* writes, *That the Soul might have ready at hand the remedies, and medicines*, as it were of the Evangelical *Samaritan, for the recovery and preservation of her Health*. For the *vertue which flows* from Christ's *Passion*, *i. e.* the *Grace* which he merited for us upon the Altar of the Cross, must be deriv'd upon our selves by the *Sacraments*, as it were by certain Pipes; otherwise no one can have any hope of Salvation. Wherefore our most merciful Lord would leave in his Church, *Sacraments* firmly establish'd by his Word and Promise, by which, without all doubt we believe that the Fruit of his Passion is truly communicated to us, only if on our part each of us will piously and religiously apply that Cure to himself.

Ambr. l. 5 de Sacr. c. 4.

The Four h. And now follows a *Fourth* reason why the Institution of the Sacraments may seem necessary, to wit, *That they may be Notes and Characters whereby the Faithful might be known to each other*. Especially since, as S. *Austin* observes, "There can be no Society, or Company of Men, whether of the true or "of a false Religion, which can be, as it were, consolidated into one Body, unless they be mutually "joyn'd together by some band of visible signs.

D. Aug. l. 19. contra Faust. c. 11. & de vera Relig. c. 17. Basil. in Exhort. ad Bapt.

Both

Both these do the *Sacraments* of the New Law *perform*, which both distinguish *Christians* from *Infidels*, and by that very Holy Eond knit the Faithful to one another.

It may further be shew'd, That there was an other very just cause of Instituting the Sacraments, from these Words of the Apostle, *With the Heart we believe to Righteousness, but with the Mouth confession is made to Salvation.* For in the Sacraments we seem *openly to profess*, and make declaration of *our Faith before Men.* Wherefore in coming to *Baptism* we openly testifie that we believe, That by vertue of that *Water* wherewith we are wash'd in that Sacrament, our *Souls* are *Spiritually cleans'd.* And then the *Sacraments* have a great power, not only to kindle and exercise *Faith* in our Souls, but also to inflame us to that degree of *Charity*, wherewith we ought to love one another, when we remember, that by communion of those Holy Mysteries we are ty'd together with the strictest Bond, and made Members of one Body. The Fifth. Rom. 10. 10.

Lastly, and which in the exercise of Christian Piety ought to be esteem'd very much, the *Sacraments do tame and restrain the Pride of Man's Heart*, and make us become Humble, while we are forc'd to submit our selves to sensible Elements, that we may become obedient to God, from whom we fell wickedly before, now to serve the Elements of this World. These are the things which seem chiefly necessary to be taught the Faithful, concerning the *Name*, *Nature*, and *Institution* of a Sacrament. Which after that the Pastors shall diligently have explain'd, it will then be necessary to teach *of what things* the several Sacraments consist. and what are the *Parts* thereof; and lastly, what *Rites* and Ceremonies are to be us'd in them. The Sixth.

First therefore it must be taught, That the *sensible Thing*, which, as was said before in the Definition, belongs to a Sacrament, is not only *One*, tho we must believe the *Sign* to be *One*. For there are *Two* things of which every Sacrament is made; of which XIV. Every Sacrament consists of Matter and Form.

which the *One* has the reason of *Matter*, and is call'd the *Element*, and the other has the vertue of *Form*, and is commonly call'd *The Word:* For thus we are taught by the Fathers. Concerning which matter, that testimony of S. *Austin* is sufficiently known and receiv'd of all, "The Word is joyn'd to the "Element, and so the Sacrament is made. By the name *Sensible Thing*, therefore they understand both the *Matter* or Element, as the *Water* in the Sacrament of *Baptism*, the *Chrism* in that of *Confirmation*, and the *Oyl* in that of *Extream Unction*, all which things fall under the Sense of *Seeing*, and also the *Words*, which are as the *Form*, and belong to the Sense of *Hearing*. *Both these* the Apostle plainly shews, when he says: *Christ lov'd the Church, and gave himself for her, that he might sanctifie her, washing her with the laver of Water in the Word of Life.* In which place are express'd both the *Matter* and *Form* of that Sacrament. But the *Words* were to be added to the *Matter*, that the *signification* of the thing done, might be made more plain and clear. For it is plain that of all Signs, *Words* have the greatest vertue, and if *They* are wanting, it must needs be very hard to know, What is signifi'd and shew'd by the *Matter* of the Sacraments. For, as may be seen in *Baptism*, since *Water*, has no less the vertue of *Refreshing*, than of *Cleansing*, and may well be a *Sign of both*; unless the *words* be added, any one may easily conjecture *either of these* to be signifi'd in Baptism; but no body will dare certainly to affirm any thing of it: But then when the *Words* are added, we straitway understand, that it has the vertue and signification of *Cleansing*.

S. Aug. in Joan. Tract. 80.

Eph. 5. 26. Aug. de doct. Christ. l. 2. c. 3.

XV. The Sacraments of the New Law excel those of the Old.

But herein it appears, That *our* Sacraments far excel the Sacraments of the *Old Law*, that in administring *those* of the Law, there was no *Form* observ'd that we know of, whence it came to pass that they were *uncertain* and *obscure*: But *ours* have such a certain prescribed *Form of Words*, that if by chance it be not closely observ'd, the *vertue* of the Sacrament is *lost*; and for this reason they are most clear, and leave no room to doubt. These then

then are the Parts which belong to the *Nature* and *Substance* of a *Sacrament*, and of which *every Sacrament* necessarily *consists*.

XVI. Every Sacrament is to be administred with certain Ceremonies, and why.

To the Sacraments are added certain *Ceremonies*, which tho they may not be omitted without sin, unless extream necessity force it: yet if at any time they should be omitted, since they reach not to the *Nature* of the thing, we must believe that the true reason of the Sacrament is not at all lessen'd thereby. And it has always very well bin observ'd, even from the very infancy of the Church, that the Sacraments were administred with certain solemn Ceremonies. For *First*, it was very fit to give that Reverence and Worship to the Holy Mysteries of Religion, that we might seem to handle Holy Things in a Holy manner. *Besides*, those *Ceremonies* do more clearly shew forth, and put before our Eyes, as it were, and make a deeper impression in our Hearts of the Holiness of those things which are done in the Sacrament: And then they raise up the Minds of them who look upon, and diligently observe them, to the thought of the more sublime and lofty things, and excite their Faith and Love towards them. For which reason there should the more care and pains be taken that the Faithful may be made rightly to know and understand the *Meaning* of the Ceremonies which are us'd in each of the Sacraments.

First. Secondly. Thirdly.

XVII. Why the Number of Sacraments is to be explain'd.

Now it follows, That we teach the *Number* of the Sacraments, the knowledg whereof brings this profit, that the people may with so much the greater devotion, bend all the powers of their Soul to praise and magnifie the singular goodness of God towards us, by how much the more assistances or helps they shall understand God has furnish'd us with, for our Salvation and Happiness.

XVIII. There are only Seven Sacraments. *Trid. Sess. 7. can. 1. de Sacr in gen. Con. Florent. in Doc. ad Arm.*

The Sacraments of the Church then, as may be prov'd by Scripture, and by the constant Tradition of the Fathers down to our times, and by the Authority of Councils, are *Seven* in number. But why they are neither *more* nor *fewer*, may be probably shew'd from those things which by a Similitude are transfer'd from the *Natural* to the *Spiritual*

ritual life. For these *Seven* things seem necessary to a Man to *live*, and to *preserve* his life, and to be made profitable to the *Common-wealth*: To wit, that he be *Born*, *Grow*, and be *Nourish'd*: If he fall into *Sickness*, that he be *recover'd*; that the *weakness* of strength be *restor'd*: And then as to the *Common-wealth*, that the *Magistrates* be not wanting on their part to *rule him* by their Authority and Government: And lastly, that by a lawful propagation of his Family, he *preserve both himself and mankind*. All which things, seeing they answer well to that life which the Soul lives to God, from hence it may easily be gather'd what the *number of Sacraments* is. For the *First* is *Baptism*, the Gate as it were of all the rest, whereby we are *born again* in Christ: *Then Confirmation*, by vertue whereof we *grow bigger* and stronger in the grace of God. For as S. *Austin* testifies, "It "was to the Apostles already baptiz'd, that the "Lord said, *Stay ye in the City, till ye shall be en-* "*du'd with power from above*. *Then* the *Eucharist*, wherewith, as with the Food of Heaven, our Spirit is *nourish'd* and sustain'd. For of this our Savior speaks, when he says: *My Flesh is Meat indeed, and my Blood is Drink indeed*. In the *Fourth* place follows *Penance*, by help whereof our *lost Health* is *restor'd* after we have bin wounded by Sin. Then *Extream Unction*, by which the *remains* of sin are *taken away*, and the powers of the Soul refresh'd: for S. *James* writing of this Sacrament, testifies thus: *And if he be in sins, they shall be forgiven him*. Then follows *Orders*, by which the *public ministration of the Sacraments is exercis'd* in the Church, and a *power* given to discharge or perform the *Sacred Functions*. *Lastly*, is added *Matrimony*, that by the lawful and holy Conjunction of the Man and the Woman, *Children may be begotten* and religiously brought up to the Service of God, and the Conservation of Mankind.

A notable Similitude. *D. Thom.* 3. *p. q.* 63. *art.* 1.

Baptism.

Confirmation.

D. Aug. Ep. 105.

Luc. 24. 49.

The Eucharist.

Joh. 6. 55.

Penance.

Extream Unction.

Jas. 5. 14.

Orders.

Matrimony.

XIX. The necessity of all the Sacraments not alike.

But This is specially to be observ'd, That tho all the Sacraments contain in them a Divine and Admirable Vertue; yet *all* have not a like and *equal necessity*, or *dignity*, or One and the same *significations*

cation. But there are *Three* of them which are more *necessary* than the rest, tho not for the same reason. For *Baptism* is *necessary* for *every* one without any exception at all, as our Savior shews in these words: *Except a Man be born again of Water and the Spirit, he cannot enter into the Kingdom of God.* And *Penance* is necessary to them only who after Baptism have intangl'd themselves with some *mortal sin*; nor can they escape eternal Destruction, unless they truly do Penance for the sin admitted. And *Orders* is altogether *necessary*, tho not to all the Faithful in particular, yet to the whole *Church in general.*

Trid. 1. Sess. 7 can. 3. 4. de Sacr. in gen. D. Tho. 3. p. q. 65. ar. 4. §. 3. 5.

But then if we consider the *Dignity* of the Sacraments, the *Eucharist* far excels all the rest, in *Sanctity*, in the number of *Mysteries*, and in *Magnitude*: All which things will be better understood when we shall come to handle, in their proper place, those things which belong to the particular Sacraments. *Dionys. lib. de Eccles. Hier. c. 3.*

XX. The Eucharist excels the other Sacraments in Dignity.

We must next see *Whence* it is we receive these Holy and Divine Mysteries: For there is no doubt but that the value of any excellent Gift is much increas'd by the worth and excellency of him from whom it came. But that Question is not difficult. For seeing it is *God* which justifies Men; but the Sacraments are the wonderful *Instruments* of obtaining Righteousness, it is plain, that one and the same *God* in Christ must be acknowledg'd to be the *Author* both of Justification, and of the *Sacraments.* Besides, the Sacraments have such a Force and Efficacy, as to penetrate into the inmost Soul; since therefore it is the Property of *Gods* Power alone to search into the Hearts and Souls of Men; from This also it is easy to see, That the Sacraments are instituted of *God* himself throw Christ; even as we must firmly and constantly believe, that they are inwardly dispens'd by him: For S. *John* affirms that he receiv'd this Testimony from him, when he says, *He that sent me to baptize in Water, the same said to me: Upon whom thou shalt see the Spirit descending and remaining upon him, that same is he that baptizes in the Holy Ghost.*

XXI. Christ the Author of the Sacraments.

Amb. l. 4. de Sacr. c. 6. D. Tho. 3. p. 4. 62. Trid. Sess. 7. can. 1. de Sacr. in gen. l. de Eccles. dog. & Cassign.

Col. 7. 18.

Jo. 1. 33.

But

XXII. Men only are Ministers of the Sacraments.

But tho God be the Author and Dispenser of the Sacraments; yet he would have them administred in the Church, not by *Angels*, but by *Men*: For to the making the Sacraments, there is no less need of the Office of *Ministers* than of *Matter* and *Form*, as is confirm'd by the constant Tradition of the Holy Fathers.

XXIII. The unworthiness of Ministers hinder not the efficacy of the Sacraments. *Trid. Sess 7. de Sac. in gen. ca. 11 & 12. Greg. Naz. in Orat. in S. Bap. Amb. de his qui myst. init. c. 5. Chrysost. hom 8. in 1 Cor. Aug. contra Donat. l. 1. c. 4. & l. 2. cont. lit. Petil. c. 47. 1 Cor. 3. 6. A similitude S. Aug. Tract. in Joan. Act. 19. 5.*

And because these Ministers in that Holy Function carry or represent not their own, but the *person of Christ*, for this reason it is, that whether they be *Good* or *Bad*, so they use the *Form* and *Matter*, which by *Christs Institution* the *Catholic Church* has always held, and intend to do the same thing which the *Church* in *the ministration* does, they truly make and confer the Sacraments: So that nothing can hinder the Fruit of Grace, unless those who receive them, wilfully defraud themselves of so great a good, and resist the Holy Spirit. That this was always the constant and undeniable sense of the Church, S. *Austin* in his Disputations he wrote against the Donatists, most clearly shews. And if we require Testimonies of Scripture, we may hear the very Apostle speaking in these Words: *I*, says he, *have planted, and Apollo has water'd, but God gave the Increase: For neither is he that plants, any thing, nor he that waters: But God, that gives the increase.* Whence it may sufficiently be understood, that as in planting of Trees, the naughtiness of those that planted them, is no hindrance to the Trees: So there can no hurt light upon them, by anothers fault, who were planted in Christ by the Ministery of Bad Men. Wherefore, as from S. *John*'s Gospel, our Holy Fathers have taught us, *Judas* Iscariot baptiz'd many, of whom nevertheless we read not that any were baptiz'd again; so as S. *Austin* has excellently written: "*Judas* baptiz'd; and yet after "*Judas*, none baptiz'd whom he baptiz'd: *John* "baptiz'd; and yet after *John*'s Baptism, they "were baptiz'd again; because the Baptism given "by *Judas*, was Christs Baptism, but the Bap-"tism which *John* gave, was his own: And yet "we rightly prefer not *Judas* before *John*, but Christ's

"Christ's Baptism, tho given by the hands of "*Judas*; before *John*'s Baptism, tho given by the "hands of S. *John* himself.

XXIV. It is a great wickedness to administer the Sacraments with an evil Conscience. *Aug. in Joan. Tract. 5. & contra Crescon. l. 3. c. 6. D. Thom. p. 3. q. 93. art. 4.*

Nor may the Pastors, or other Ministers of the Sacraments when they hear this, think it enough, taking no regard to the uprightness of their Manners, and purity of their Consciences, to take care only, how *rightly* to minister the Sacraments: for tho they ought to be very careful therein, yet *all* those things which belong to that Function are not plac'd in this one thing. But they ought always to remember, That the Sacraments indeed never lose that *Divine Vertue* which is in them; but yet that they bring eternal *Death* and ruine to those that minister them *impurely*. For *Holy things*, as once, and again, and oftentimes over and over we ought to admonish, should be handled *Holily*, and *Religiously*. *To the Sinner*, as the Prophet has it, *God has said, Why dost thou declare my Righteousness, and takest my Testament into thy Mouth? whereas thou hatest Discipline.* Now if it be unlawful for a man polluted with sin, to *Treat* only of Divine Matters: How great wickedness must we needs judge him guilty of, who being conscious to himself of many crimes, is yet not afraid, with his polluted mouth to *make* those Holy Mysteries, or to take into his *foul hands*, and handle, and to reach them forth, and minister them to others? especially since it is written by S. *Denys*: "To the wicked, the Symbols (for so he calls the Sacraments) "it is not permitted so "much as to touch them. The Ministers of Holy things therefore, are first of all to follow *Holiness*, and come purely to minister the Sacraments, and let them so exercise themselves in Piety, that through the frequent handling and use of them, by Gods help, they may attain a greater plenty of *Grace* thereby.

Ps. 49. 16. *Con. Trid. Ibid. Can. 6.*

S. Dion. de Eccles. Hier. c. 1.

XXV. The effects of the Sacraments.

And now these things being explain'd, it must be taught what the *Effect* of the Sacraments is, for this seems likely to afford no small light to the Definition of the Sacraments before mention'd. The *principal* of those *Effects* are reduc'd to *Two*.

And

XVI. The first, Justifying Grace common to all. Eph. 25. 26.

And *that Grace* which of the Holy Doctors we have learn'd usually to call *justifying*, deservedly takes the *chief* place; for so the Apostle has most plainly taught, when he said, *That Christ lov'd his Church, and gave himself for her, that he might sanctifie her, cleansing her by the laver of water in the word.* But by what means so great and admirable a thing is wrought by the *Sacrament*, that, as S. *Austin* says, "The Water cleanses the Body, "and touches the Heart; this verily connot be "comprehended by *human* reason and understand-"ing. For it is certain, that no *sensible* thing "of its own *nature* is endu'd with such a Power "as can penetrate to the Soul. But by the Light of "*Faith* we know that the Power of the *Almighty* "*God* is in the *Sacraments*, because they effect that "which the *natural* things themselves by their own "power *cannot* do. *Of this Efficacy of the Sacraments, see Trid. Sess.* 7. *Can.* 6. 7, 8. *De Sacram. Aug. Tract.* 26. *in Joan. & cont. Faust. c.* 16. *&* 17. *& in Psal.* 77. *v.* 15, 16.

S. Aug. in Joan. Tract. 80.

XXVII. The Receiving of Grace in the Sacraments, why of old prov'd by Miracles.

Wherefore that there might never any distrust or doubt of this *Effect*, arise in the minds of the Faithful; When the Sacraments *began* to be administred, it pleas'd the most merciful God by the evidence of *Miracles* to shew what the Sacraments *inwardly effected*, that we might most constantly believe, the same things to be always *inwardly wrought*, tho they were far enough distant from our *Senses*. Therefore to omit, that when our Savior was baptiz'd *in Jordan, the Heavens were open'd, and the Holy Ghost appear'd in the shape of a Dove*, to admonish us, that when at the Saving Font we are *wash'd*, he pours his *Grace* into our *Souls*. To pass by this, I say, (for this belongs rather to the Signification of *Baptism*, than to the Ministration of the *Sacrament*) Do not we read, that on the day of Pentecost, when the Apostles receiv'd the Holy Ghost, whereby they were thenceforth made more chearful and couragious to Preach the Truth of Faith, and to undergo many hazards for the glory of Christ, then *a noise from Heaven being made all of the Judaln*, as

Aug. Quæst. Vet. & Nov. Test. q. 93.
Mat. 3. 16.
Mar. 1. 10.
Luc. 3. 22.

Act. 2. 3.

it were of a mighty rushing wind, there appeared cloven tongues, like as of Fire: Whence it is understood, that in the Sacrament of *Confirmation*, the same Spirit is given *to us*, and the same *strength* bestow'd *on us*, whereby we stoutly resist and encounter those irreconcileable Enemies to us, to wit, the *Flesh*, the *World* and the *Devil*; and these *Miracles*, as oft as the Apostles minister'd those Sacraments in the *infancy of the Church*, were for some time to be seen, *till* the *Faith*, being *confirm'd* and *strengthen'd*, they began to cease.

XXVIII. How great the Difference of the Sacraments of the Old and New Law is. *Aug. lib.* 19. *cont. Faust. c.* 13. *& in Ps.* 83. *Amb. lib. de Sacr. c.* 4. Heb. 9. 14.

From those things therefore which have bin shew'd concerning the former effect of the Sacraments, to wit, *Justifying Grace*, it plainly appears, that there is in the Sacraments of the *New* Law a *better* and *more excellent vertue*, than the Sacraments of the *Old* Law had: which seeing *they were weak and beggarly Elements*, did *sanctifie* the *Polluted*, to the *cleansing* of the *Flesh*, but *not* of the *Soul*: Wherefore they were instituted only to be *Signs* of those things which are effectually wrought in *our Services*. But the *Sacraments* of the *New* Law flowing from *Christ's side*, *who through the Holy Ghost offer'd himself to God, cleanse our Consciences from dead works, to serve the Living God*, and so by vertue of the Blood of Christ, they work *that Grace* which they *signifie*. Wherefore if we compare them with the *Old* Sacraments, besides that they have a *greater* Efficacy, they will be found to be much *more full of profit*, and more *reverend* and *holy*. *August. lib.* 2. *de Symb. c.* 6. *& in Joan. Tract.* 15. *& lib.* 15. *de Civit. Dei. c.* 26.

XXIX. Another Effect which is of Three Sacraments only, is a Character. 2 Cor. 1. 21.

Another Effect of the Sacraments, not common to *all*, but proper to *three* only, is the *Character* of *Baptism*, *Confirmation* and *Holy Order*, which they imprint upon the Soul: For when the Apostle says, *God has anointed us, who has also seal'd us, and given us the pledge of his Spirit in our hearts*; by that word [*has seal'd*,] he clearly has describ'd the *Character*, whose property it is to *Sign* and *Mark* a thing.

Now

XXX. What this Character is. *Trid Sess. Can. 8.*

Now this Character, is as it were some *remarkable* thing impress'd upon the Soul, which can never be blotted out, but remains forever in it: Of which S. *Austin* has thus written: "Can the "Christian Sacraments haply do less, than this "corporal Mark, wherewith, to wit, the Soul-"dier is Sign'd? For that Mark is not impress'd "anew upon the Souldier at his return from the "War where he had serv'd; but the old one is "known and observable. *Of this Character see Aug. lib.* 2. *contra Epist. Parm. c.* 33. *& Epist.* 50. *circa medium, & Tract.* 5. *in Joan. & lib.* 1. *contra Crescen. c.* 30. *item D. Thom.* 3. *p. q.* 63.

XXXI. To what purpose a Character is impress'd. In Baptism.

Now this *Character* has this *virtue*, that it can both make us *fit* to receive or perform some *Sacred* thing, and also that by some Mark one man may be *distinguish'd* from another. Both these we have in the *Character* of *Baptism*: Both that we are made fit to receive the other Sacraments, and besides this, that thereby the Faithful may be distinguish'd from Infidels. The same thing may be observ'd in the *Character* of *Confirmation* and *Holy Order*; by the *One* of which we are *arm'd* and prepar'd as Christ's Souldiers to make public confession and defence of his Name, and against the Enemy set against us, and the Spiritual Wickednesses in High Places. And also we are discern'd from them who are but newly baptiz'd, and as it were Infants new-born. But the *Other* has both a conjunct power of *making* and ministring the *Sacraments*, and also *distinguishes* those persons, who have this power from the rest of the Faithful. We must therefore hold the Rule of the Catholic Church, which teaches us, that *these Three* Sacraments impress a *Character*, and are never to be iterated.

In Confirmation.

In Order.

XXXII. By what Motives the Faithful are to be excited to the use and reverence of the Sacraments.

These are the things *generally* to be taught concerning the *Sacraments*, in explaining of which Point, the Pastors shall diligently labour to do Two things especially. First to make the Faithful understand, how much *honour*, *worship* and *veneration* these *Divine* and *Heavenly Gifts* deserve: And the other, because the most merciful God has offer'd

offer'd them for the *common Salvation* of all, that they *use* them *piously* and *religiously*, and be so inflam'd with the desire of Christian *Perfection*, that they reckon it as a mighty Loss to them if at any time they want the most wholsome use of *Penance*, and especially of the *Eucharist*. These things the Pastors may do with ease, if they often inculcate into the ears of the Faithful, what has before bin said of the *Divinity* and *Benefit* of the *Sacraments*. *First*, That they were *instituted by the Lord our Saviour*, from whom nothing can come, but what is most perfect: *Besides*, when they are ministr'd, the *influence of the Holy Ghost is ready at hand to make them effectual* in our hearts: And *then* they have in them an admirable and *sure vertue to cure our Souls*: and also to *draw down upon us the immense riches of the Passion of our Lord*. And *Lastly*, They shew that the whole Christian Edifice is founded upon a *Corner-stone*: But were it not propp'd up on every side by the *Preaching* of the *Word*, and by the *Use* of the *Sacraments*, it might greatly be fear'd, that a great part of it would tumble down: For as by the *Sacraments* we are admitted to *Life*, so thereby, as with *Food* we are *nourish'd*, *preserv'd* and *increas'd*.

First.

Secondly.

Thirdly.

Fourthly.

Of the SACRAMENT *of* BAPTISM.

I. How frequently Men should be taught concerning the Sacrament of Baptism.

FRom what has bin spoken before of the Sacraments in *general*, we may easily perceive how necessary it is, both for the *understanding* of the *Doctrine* of Christian Religion, and for the *exercise* of *Piety*, to know those things which the Catholic Church requires us to believe concerning the Sacraments in *particular*; for he that carefully reads what the Apostle has written, will without all peradventure find, that it is greatly requir'd of the Faithful perfectly to know and understand their *Baptism*; and therefore he not only very *frequently*, but with *cogent arguments*, and full of the Spirit of God, renews the remembrance of this Mystery, commends the *Divinity* of it, and therein puts before our eyes the *Death*, *Burial*,

Rom. 6. 1.

and *Resurrection* of our Redeemer, for our *Contemplation* and *Imitation*. Wherefore the Pastors can never think they have taken pains and care enough in the handling of this Mystery: But besides those days, wherein, after the manner of our Fore-Fathers, the Divine Mysteries of *Baptism* are us'd to be explain'd, to wit, in the *Great Sabbath* of *Easter* and *Whitsuntide*, at which time the Church has bin us'd to celebrate *this Sacrament* with the greatest devotion and solemnity; they may at *other* times also take occasion to discourse of this Point.

II. How profitable it is to explain the several things done in administring Baptism.

And for this end *That* Time seems most proper, when at the ministration of *Baptism* to any one, they shall observe a fit number of the Faithful to be met together; for then it will be much more easie and convenient, though they cannot handle *all* the points that belong to this Sacrament, to teach at least *one* or *other* of them, when the Faithful with a pious and attentive mind think upon the Doctrin of those things, which at the same time they both *hear* with their *Ears* and *see* with their *Eyes* express'd in the *Holy Ceremonies* of *Baptism*. From whence it will come to pass, that every one being admonish'd by those things he sees done in *another* person, will call to mind how he has by solemn promise oblig'd *himself* to God, when he was initiated in Baptism, and will also consider with himself, whether in his Life and Conversation he has behav'd himself in such a manner, as the very Profession of *Christianity* obliges and undertakes.

III. What the Name Baptism signifies. *Eight kinds of Baptism. See Damasc. lib. 4. de fide Orthod. 10.*

That therefore what is to be *taught*, might be made the more *intelligible*, it must be declar'd what the *Nature* and *Substance* of *Baptism* is, after that the *signification* of the word [*Baptism*] shall have bin explain'd. There is none who know not that [*Baptism*] is a Greek word; which tho in Holy Scripture it signifies not only *that Washing* or *Cleansing*, which is joyn'd with this Sacrament, but even all *other kinds* of Washing; yea, and sometimes is extended to signifie *Suffering* also: Yet among Church-Writers, it signifies not *every*

kind

kind of Washing of the Body, but that *which is annexed to the Sacrament*, and is not ministred without the prescrib'd *Form of Words*, which signification the Apostles, by the Institution of Christ, frequently made use of.

IV. By what other names the Sacrament of Baptism is call'd.

Now the Holy Fathers made use of *other* names *also* to signifie the *same* thing. For S. *Austin* testifies that it was call'd *the Sacrament of Faith*, because they who receiv'd it, made *profession* of the *Faith* or Belief of the whole Christian Religion. Others call'd this Sacrament *Illumination*, because the heart is *illuminated* by the *Faith* we profess in *Baptism*. For thus says the Apostle, *Remember the former days, wherein being illuminated, ye underwent a great fight of sufferings*, to wit, signifying when they were *Baptiz'd*. Besides, *Chrysostom* in his Oration to those who were baptiz'd, calls it both a *Purgation*, whereby through Baptism we purge away the Old Leven, that we may be a New Lump, and a *Burying*, and a *Planting*, and *Christ's Cross*. The *reason* of all which *Names* may be gather'd from the Epistle to the *Romans*: And why S. *Denys* call'd it *the Beginning of the most Holy Commandments*, is evident, seeing that *this* Sacrament is the *Gate* as it were, through which we enter into the fellowship of Christian Life, and from thenceforth begin to obey Gods commands; and this will suffice briefly to be taught concerning the *Name* of Baptism. *Of the various Names of Baptism, See Greg. Naz. Orat. in Sancta Lumina, & Clem. Alex. lib.* 1. *Pædag. c.* 6.

D. Aug. Epist. 25. *in fin.*

Heb. 10. 19.

S. Chry. 10. 3.

S. Dionys. de Eccl. Hier. c. 2.

V. The Definition of Baptism.

But as to the *Definition* of the Thing. Tho there may many others be gather'd out of Sacred Writers, yet *That* seems more fit and suitable which we may learn from our Lords own words in S. *John's* Gospel, and from the Apostle in his Epistle to the *Ephesians*, *Except a man be born again of Water and the Spirit, he cannot enter into the Kingdom of God*. And the Apostle when he spake of the Church, *Cleansing her in the Laver of Water in the Word*. For through *Adam* by nature, we are born *the children of Wrath*, but by Baptism we are born again in Christ, the *Children of Grace*. For

Joh. 3. 5.

Ephes. 5. 26.

Joh. 1. 13. *he gave power to men to become the Sons of God, even to them that believe in his Name, who are not born of blood, nor of the will of the flesh, nor of the will of man, but of God.*

VI. How the Sacrament of Baptism is made.

But in what *words* soever the *nature* of Baptism chances to be explain'd, the people are to be taught, That *this* Sacrament is made by *Washing*, with which, according to the institution of our Lord and Saviour, must needs be us'd *certain* and *solemn words*, as the Holy Fathers have always taught, as is shew'd by the plain testimony of S. *Austin*, "The *Word* is added to the *Element*, and "so the *Sacrament* is made. But the Faithful must be carefully taught, not to fall into that Error, not to think, as it is vulgarly us'd to be said, that That *Water* which is kept in the Holy Font to *make* the Sacrament, *is* the *Sacrament*. For *then* only is it to be call'd the Sacrament of Baptism, when in truth we *use Water* to wash any one, adding *those words* which were *instituted* by our *Lord*. *Of this, see Chrysost. hom. 24. in Joan. Aug. l. 6. contra Donatist. c. 25. Conc. Florent. & Trid. item August. Tract. 80. in Joan.*

An Error to be mark'd.

VII. The *Matter* of Baptism is natural Water.

Now because in the Beginning when we spake of Sacraments in *general*, we said that every Sacrament consists of *Matter* and *Form*, therefore what each of these is in the Sacrament of *Baptism*, must be declar'd by the Pastors. The *Matter* therefore, or the *Element* of *this* Sacrament, is any kind of *natural Water*, whether of the *Sea*, or the *River*, or a *Pond*, or a *Well*, or a *Fountain*, that is us'd to be call'd *Water*, without any adjunct: For our Savior has taught, *Except a man be born again of Water and the Spirit, he cannot enter into the kingdom of God*: and the Apostle says, *That the church was cleans'd by the Laver of Water*. And we read in the Epistle of S. *John*, *There are Three which bear record in Earth, the Spirit, the Water, and the Blood*; this may be prov'd also from other testimonies of Holy Scipture. But that which S. *John* the Baptist said, that the Lord was coming *that would baptize with the Holy Ghost and with Fire*; this can by no means be understood of the *Matter* of Baptism but

Joh. 3. 5.

Eph. 2. 26.

1 Joh. 5. 8.

Mat. 3.

but ought to be apply'd either to the *inward* working of the *Holy Ghost*, or at least to the Miracle which appear'd on the day of Pentecost, *when the Holy Ghost came down from Heaven upon the Apostles, in the likeness of Fire*; whereof in another place Christ our Lord foretold, *John indeed baptiz'd with Water, but ye shall be baptiz'd with the Holy Ghost, not many days hence.* Act. 2. 3. Act. 1. 5.

VIII. The *Matter* of Baptism figur'd in the Old Testament.

But this we may observe from the Holy Scriptures to have bin *signifi'd* before-hand by the Lord, both in *Figures*, and in the *Oracles* of the Prophets. For the *Flood whereby the World was cleans'd, because the wickedness of man was great in the Earth, and all the thoughts of his heart wholly set upon evil*, carri'd the *Figure* and Resemblance of *this Water*, as the Prince of Apostles in his former Epistle shews. And the *Passage through the Red-Sea* signifi'd *this Water*, as S. *Paul* writing to the *Corinthians* expounds it, to omit the *cleansing* of *Naaman* the Syrian, and the admirable virtue of the *Pool of Bethsaiday*, and many others of the like kind. Wherein it plainly appears, that there is a *Symbol* of this *Mistery*. Gen. 6. 5. 2 Pet. 3. 18. 1 Cor. 10. 1. 4 Reg. 5. 24. Joh. 5. 2.

IX. The *Matter* of Baptism foretold by the Prophets.

And of *Prophesies* none can doubt but *those Waters* to which the Prophet *Esay* so freely invites all that thirst, and which *Ezekiel* in Spirit saw come forth out of the *Temple, and that Fountain which was open'd for the house of David, and inhabitants of Jerusalem, for the washing away of sin, and of uncleanness*, which *Zachary* propheci'd of, have relation to *this* saving *Water* of *Baptism*. Isa. 55. 1. Ezek. 47. 20. Zac. 13. 1.

X. Why *Water* the Matter of Baptism. *D. Hieron. Ep.* 85.

Now S. *Hieron* writing to *Oceanus*, shews by many reasons, how *suitable* it was to the *nature* of *Baptism*, that *Water* should be made choice of to be the proper *Matter* thereof. But as to this Point, the Pastors may teach first of all, that this Sacrament is very necessary to *all* without exception, to the attaining Life Everlasting; and therefore that the *Matter* of *Water*, which can *easily be had* any where, and is no where wanting, was most *proper*: And then *Water* very excellently *signifies the Effect of Baptism*; for as *Water* washes away *spots* and *dirt*, so also it very well demon- The Reasons. The First. The Second.

strates the *power* and *efficacy* of *Baptism*, by which the *spots* of *sin* are done away. To which may be added, That as *Water* is very *fit to refresh the Body*, so by *Baptism* the *Heat* of our *Lusts* in a great measure is abated. *Of the Matter of Baptism, see Conc. Florent. & Trid. Sess. 7. can. 2. & de consecrat. dist. 4. Item D. Thom. 3. p. q. 56. art. 5.*

The third.

XI. Why Christ to be u'd in Baptism. *Amb. l. 1. de Sacr. c. 2. & Innocent. l. 1. decretal. tit. 1. c. 3.* Note.

But this is to be noted, That tho *Simple Water* that has no mixture in it, be the proper *Matter* for *this Sacrament*, to wit, whensoever there happens a necessity of administring *Baptism*; yet by Tradition from the Apostles, it has always bin observ'd in the Catholic Church, That *Baptism* is conserr'd with *solemn Ceremonies*, and *Holy Chrism* added, whereby it is manifest, that the *Effect* of Baptism is the better declar'd. And the people are to be taught, that tho it may sometimes be doubt'd, whether *This* or *That* be *true Water*, such as the Perfection of the Sacrament requires, yet this must be held as a certainty. That the Sacrament of *Baptism*, can never be made of any *other Matter* than of the liquor of *Natural Water*, upon any account whatsoever.

XII. The Form of Baptism why diligently and frequently to be explain'd.

Now after that *One* of the two *Parts* of which Baptism consists, that is, the *Matter* of it has bin expounded: The Pastors shall take the same diligence and care to explain the *Form* of it, which is the other part of this Sacrament, and is very necessary. But in the explanation of this Sacrament, they must labor with so much the more care and diligence, because the understanding of so Holy a Mystery does of it self not only exceedingly *delight* the Faithful, which delight commonly arises from the understanding of all other Divine Matters, but it is much to be sought after, because of the *daily use* and *necessity* of it. For seeing that it often happens (as in its proper place will be said more fully) that Baptism must be ministred by *other people*, and very often times by *Women*: For this Reason, those things that belong to the *Substance* of this *Sacrament*, ought to be known and well understood promiscuously of *all* the Faithful.

And

And therefore in *plain* and *familiar* words which *all* may easily understand, the Pastors shall teach that this is the perfect and *absolute Form* of Baptism, [*I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*] For so our Lord and Savior appointed, when according to S. *Matthew*, he commanded the Apostles: *Go ye and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* By that word [*Baptizing,*] the Catholic Church, which is taught of God, rightly understood, that in the *Form* of this Sacrament, the *Action* of the *Minister* is to be express'd, which is done indeed, when it is said, [*I baptize thee*]. And because, besides the Ministers, it is necessary to signifie both the *person* of him who is *baptiz'd*, and the principal *Cause* which makes *Baptism*; therefore the Pronoun [*Thee*] and the Distinct Names of the *Divine Persons* are added, that so the absolute *Form* of the Sacrament might be concluded in the words even now mention'd. *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.* For it is not the person of the *Son only*, of whom S. *John* writes, *This is he that baptizes*: But all the *Persons* of the Holy Trinity work together at the Sacrament of Baptism. But that it is said in the *Name*, and not in the *Names*: This plainly shews, That there is but *One Nature* and Divinity in the *Trinity*. For in this place the *Name* is not referr'd to the *Persons*; but signifies that Divine *Substance*, *Vertue*, and *Power*, which is *One* and the *same* in *all* the Three Persons. *See Aug. contra Donatist. lib. 6. c. 25. D. Thom. 3. p. q. 66. Art. 5.*

XIII. The Form of Baptism instituted and explain'd.

Mat. 28. 19.

Joh. 1. 33.

Now in this Form, which we have shew'd to be *full* and *perfect*; it is to be observ'd, that there are some things exceeding *necessary*, which if they shou'd be omitted, there can be *no Sacrament*: and there are *other* things *not so* necessary, but that if they should be omitted, the Sacrament is made notwithstanding, of which kind is the word [*Ego, I.*] the vertue whereof is contain'd in the word. [*Baptizo, I Baptize*:] Yea, and in the Greek Churches, changing the order of words, they

XIV. The more Essential parts of the Form of Baptism.

they us'd to omit it, because they thought it not fit to make any mention at all of the *Minister*. Hence it is that they us'd this Form in Baptism: [*Let this Servant of Christ be baptiz'd in the name of the Father, and of the Son, and of the Holy Ghost:*] And yet it appears by the Sentence and Decree of the Council of *Florence*, That this Sacrament was *perfectly* administred by them: Since by those words is declar'd what belongs to the *truth of Baptism*: to wit, *Washing* or *Cleansing*, which at that time is verily perform'd.

XV. Why antiently the Apostles baptiz'd in Christ's name. Act. 2. 38. Act. 8. 10.

But if we may say that once there was a time, when the Apostles baptiz'd only in the name of *the Lord Jesus Christ*: We ought to be assur'd that they did this also by the inspiration of the *Holy Ghost*, that in the Infancy of the Church, their preaching in the Name of *Jesus Christ* might be the more remarkable; and that his *Divine* and *immense Power* might be the more celebrat'd. And then, if we look more closely into the *matter*, we may easily perceive, that there was wanting in that *Form*, none of those things which our Savior commanded to be observ'd. For he that but names [*Jesus Christ*] signifies at the same time the Person of the *Father* also, by whose appointment he was *anointed*; and the *Holy Ghost*, who anointed him.

XVI. Not certain that the Apostles baptiz'd in Christ's name. *Ambr. l. 1. de Spiritu. Sanct. c. 3. Basil. l. 1. de Spir. Sanct. c. 12.* Gal. 3. 27.

And yet it may seem doubtful, Whether or no the Apostles did at all baptize any in *this kind* of *Form*, if we will follow the Opinion of those Holy and Grave Fathers *Ambrose* and *Basil*, who interpret *Baptism in the name of Jesus Christ*, so, as they say by those words is signifi'd *Baptism*, not that which was given of *John*; but of our *Lord Christ*; altho the Apostles departed not from that common and usual Form wherein are express'd the distinct names of the Three Persons. Now this kind of speech, S. *Paul* seems to use in his Epistle to the *Galatians*, when he says; *As many of you as have his Baptiz'd in Christ, have put on Christ*: To signifie that they were baptiz'd *in the Faith of Christ*, but yet that they us'd no other Form, than that which the same our Lord

and

and Savior *commanded* to be observ'd.

Thus much therefore, it will be sufficient to teach the Faithful concerning the *Matter* and *Form* which chiefly belong to the *Substance of Baptism*. Now because in celebrating this Sacrament, we ought to observe the *right way* of *Washing*, therefore the Pastors must teach *how* that Part also ought to be done, and briefly let them understand, that the Church has bin us'd to celebrate Baptism, after any one of these three manners: For those that are baptiz'd, are either *plung'd into the Water*, or *Water is pour'd upon them*, or they are *sprink'd with Water*. Now whichsoever of these three ways is observ'd, we ought to believe *Baptism* to be *valid*. For *Water* is us'd in *Baptism*, to signifie the Washing of the *Soul*, which it performs: And therefore the Apostle calls Baptism a *Laver*. But he cannot be more properly said to be *wash'd*, who is *plung'd into Water*, which fashion was long observ'd in the Primitive times of the Church, than *He* who has *water pour'd on him*, which is the manner now adays; or than *He* who is *sprink'd with Water*, as it may be suppos'd S. *Peter* did, when in *one* day he convert'd and baptiz'd *Three Thousand Men*. But whether Baptism be perform'd with *One single* Washing, or with a *threefold* pouring of Water on the Baptiz'd, is not to be thought of any moment. For that by *any* of these three ways Baptism was formerly rightly perform'd in the Church, and may be so again, does plainly enough appear from the Epistle of S. *Gregory* the Great, written to *Leander*. Yet the Faithful are to retain *that custom* or Rite, which they observe to be us'd in their *own* Church.

XVII. Three manners of Washing.

Plunging, Pouring, Sprinkling. Eph 5. 26.

Act. 2. 41. *Greg. l. 1. Regist. Ep. 41.*

But it is fit to give them this warning, especially, that in *Baptism* not *any part* of the Body, but *the Head*, where all both *internal* and *external* Senses have their *strength*, is to be wash'd; and that he that baptizes, ought at the very *same time* of the Washing with Water, and not either *before* or *after* it, to pronounce the words which are the *Form* of the Sacrament.

XVIII. Three things chiefly to be noted.

These

XIX. When Baptism was instituted and commanded.

These things being explain'd, it will be convenient to teach the Faithful, and to put them in mind that *Baptism*, as all the other Sacraments were, was *instituted by Christ our Lord*. This therefore the Pastors shall frequently teach and explain, That there are *Two* different *Times* of Baptism to be noted, The *One*, when our Savior instituted it: The *other* when the receiving of it became a settl'd *Law* and *Obligation*. As for the *First*, It is plain that this Sacrament was then instituted of our Lord, when himself being baptiz'd of *John*, gave Power of *Sanctifying* to the *Water*. For S. *Gregory Nazianzen* and S. *Austin* testifie. "That at that "time, the vertue of begetting in us the Spiri-"tual Life, was bestow'd on *Water*. And in another place he writes; "From the time that *Christ* "was plung'd in *Water*, *Water* washes away all "sins. And in another place: "The Lord is "baptiz'd, not as wanting to be cleans'd, but by "the Touch of his pure Body, cleansing the Wa-"ters, that they may have power of cleansing. And to this purpose, This may well serve for an argument that the most *Holy Trinity*, in whose name Baptism is perform'd, have manifested their *divine presence at it*: For then was heard the *Voice of the Father*, then was present the *person of the Son*, and then descended *the Holy Ghost* in likeness of a Dove; besides all This, the *Heavens* were *open'd*, whither by *Baptism* we also may *now* ascend.

Greg. Orat in Nat. Salv. circa finem. Aug. Serm. 29, 36, & 37. de Temp. Matt. 3. 26. Marc. 1. 10. Luc 3. 21.

XX. The Waters sanctifi'd by the touch of Christs Body

But if any one desire to know, by what means so *great* and so *divine* a vertue was bestow'd on the *Waters* by our Lord. This indeed exceeds *Mans* understanding; yet *this* we understand well enough, that when our Lord receiv'd *Baptism*, the *Water* was *consecrated* to the saving use of *Baptism*, by the *Touch* of his most Holy and Pure *Body*; yet *so*, as that tho this Sacrament were instituted *before* the Passion, yet it must be believ'd, that *of the Passion*, which was as the *End* of *all* Christ's Actions, it took its *vertue* and *Efficacy*. *See Hieron. in com. in 3. cap. Mat. Aug. Serm 36. de Temp.*

And

And now of the *Other*, to wit, at what time, the *Law* of Baptism began to be *obligatory*, there can be no doubt. For the Holy Fathers agree, That *after* the *Resurrection* of our Lord, when he commanded his Apostles, saying, *Go ye and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*; from that time forward *all* Men that were to attain everlasting Salvation, *began* to be oblig'd by the *Law* of *Baptism*. And this is gather'd from the authority of the Prince of Apostles, when he says, *He has begotten us again to a lively Hope, through the Resurrection of Jesus Christ from the Dead*. As also we may learn from that place of S. *Paul*, *He gave himself for her, that he might sanctifie her*, (he speaks of the Church) *cleansing her with the laver of Water in the Word*. Both which places seem to refer the *Obligation* of Baptism to the time immediately following our Lords *Death*. So that it can by no means be doubted, that those words of our Savior, *Except a Man be born again of Water and the Spirit, he cannot enter into the Kingdom of God*, have relation to the time *after* his *Passion*. If therefore the Pastors diligently handle these matters, there can be no doubt, but that the Faithful will come to understand, and with truly devout Souls, will reverence the excellent dignity of this Sacrament; and especially when they consider that those *excellent* and *rich Gifts*, which, when Christ was baptiz'd, were manifested by the signification of Miracles, to be given and bestow'd by the secret influence of the Holy Ghost upon all those that are *baptiz'd*. For as if our eyes were open'd, as *Elisha*'s servants were, that we could but be *able* to behold those *heavenly* things, there can no body be thought to be so void of common sense, as not to be carried into the *greatest* Admiration of the *mysteries* of *Baptism*: Why then should we not think it will be so, when the Pastors shall have laid open the Riches of this Sacrament in *such sort*, that tho the Faithful cannot behold them with their *bodily* Eyes, yet with the Eye and sharpness of their *Soul*, illuminated with

XXI. When Baptism began to be of Obligation.

Mar. 16. 10, Mat. 28. 19.

1 Pet. 1. 3.

Eph. 5. 26.

Joh. 3. 5.

4 Reg. 6. 17.

with the splendor of *Faith* they may be able to *contemplate* them?

XXII. The Ministers of this Sacrament, of three Ranks.

And now it will seem to be not only *profitable*, but *necessary* also to shew by *whom* this Sacrament is to be *ministred*, both that they to whom chiefly this Office is committed, may labor to discharge it *holily* and *devoutly*, and also that *none* stretching beyond their *own* limits, might rashly seiz upon anothers possession, or proudly enter upon anothers Office, seeing the Apostle admonishes to keep a due *Order* in all things. The Faithful therefore may be taught, That there are *three degrees* of those who may minister *Baptism*: And in the *first* place are to be reckon'd the *Bishops* and *Priests*, to whom it is given, by *Right* of their Office, and not by any extraordinary dispensation or power, to exercise this Function. For to *Them* in the Apostles the Lord gave commandment, saying, *Go ye and Baptize*: Tho the *Bishops*, that they might not be forc'd to leave the more weighty charge of instructing the people, are us'd to leave the Ministery of *Baptism* to the *Priests*. And that the Priests have in *themselves* a *Right* to exercise this Function, so that even in presence of the *Bishop*, they may minister Baptism, is manifest both by the *practice* of the *Church*, and the *Doctrin* of the *Fathers*: For since they are instituted to consecrate the *Eucharist*, which is the Sacrament of *Peace* and *Unity*; it is but requisite that they should have power of administering *all* those things by which necessarily any one may be made partaker of that *Peace* and *Unity*. And if at any time the Fathers have said, That the *Power* of *Baptizing* hath not bin permitted to the *Priests*, but by *leave* of the *Bishop*, it seems that it should be meant of *that* Baptism only, which was accustom'd to be ministred, with great and *solemn Ceremony* on some certain *days* of the year. In the *next* rank of Ministers are the *Deacons*, to whom, without the consent of the *Bishop* or *Priest*, it was not allow'd to minister this Sacrament, as is witness'd by many Decrees of the Holy Fathers. The *lowest* rank, is of those who in a forcible *necessity*, may *baptize*, but *with-*

1 Cor. 15. 40.

Bishops and Priests by Power.

Matt. 28. 19.

Isid. l. 2. de Offic. Eccles. c. 4.

The Deacons by concession *Distinct. 93. c. 13.*

Any other Person in necessity.

out

out the use of the *solemn* Ceremonies; of this sort are *all* persons, yea even of the *Lay-people*, whether *Men* or *Women*, what *Sect soever* they profess; for *this power* is permitted even to *Jews*, *Infidels* and *Heretics*, when *necessity* compels; provided that in so doing they *intend* to do what the *Catholic Church* does in that kind of administration. These things both many Decrees of the ancient *Fathers* and *Councils* have confirm'd, and there is also an *Anathema* decreed by the Holy Council of *Trent* against those who presume to say, "That Baptism, "tho given by Heretics, in the name of the Fa-"ther, and of the Son, and of the Holy Ghost, "with an intention of doing what the Church "does, is not true Baptism. *Trid. Sess. 7. Can de consec. dist. 4. c. 24. Aug. l. 7. cont. Donatist. c. 53. & Ibid. l. 3. c. 10. & l. 2. cont. Parmen. & Conc. Later. c. 1. & Conc. Florent. in Decret. Eugenii.*

XXIII. Why lawful for all to Baptize.

Wherein verily we may admire the exceeding Goodness and Wisdom of our Lord; for seeing this Sacrament must necessarily be receiv'd of all, as he appointed *Water* to be the *Matter* thereof, than which nothing can be more common: so also would he have no one excluded from the *Administration* thereof, although, as was said before, it be not lawful for *all* to use the *solemn Ceremonies*; not as tho the *Rites* or *Ceremonies* are of more *Dignity*, but that they are of less *necessity* than the Sacrament.

XXIV. In the Ministers of Baptism what Order to be observ'd.

Nor may the Faithful suppose that this Office is permitted promiscuously to all, in *such a manner*, as that it is not very fit to appoint some *Order* and *Degree* of *Ministers*: For if *Men* be present, a *Woman* ought not; if a *Clerk* be present, a *Layman* ought not; if a *Priest* be present, a *Clerk* ought not to take upon himself the *administration* of *Baptism*. Altho *Midwives* which have bin *us'd* to baptize, are not to be disallow'd, tho sometimes in the presence of a *Man*, who is *unskilful* in performing this Sacrament, which otherwise seems more properly to be the office of a *Man*, they should perform it.

To

XXV. The Antient use, various Names, and necessity of God-Fathers.

Tertul. lib de Baptis. c. 18. & de Coron. milit. c. 3.

To *these* Ministers, who, as has bin already said, do administer *Baptism*, may be added *another sort* of Ministers, who by the most ancient practice of the Church have bin wont to be made use of at the sacred and saving celebration of *Baptism*. These we *now* call *God-Fathers* and *God-Mothers*, tho formerly they were commonly call'd by Sacred Writers *Undertakers*, *Answerers*, *Sureties*. Concerning the *reason of whom*, because the Office belongs to *all Lay-people* in common, the Pastors shall exactly teach, that the Faithful may understand what things are most necessary for the right discharging thereof. And first he must shew what the *cause* is, why at Baptism, besides those that Minister the Sacrament, there are also requir'd *God-Fathers* and *Undertakers*, which indeed will appear to all to be exceedingly well done, if they consider that *Baptism* is a Spiritual *Regeneration* or *New-Birth*, by which we are born the *Children of God*; for of this *New-Birth* speaks S. *Peter*, *Even as New-born Infants, desire you the reasonable milk without hypocrisie.* As therefore when any one is born into the world, he presently wants a *Nurse* and a *Schoolmaster*, by whose assistance and labour he is *educated* and *instructed* in good *learning* and liberal *Arts*; so also is it necessary, that those who at the Font of Baptism begin to live a *Spiritual Life*, should be committed to the *trust* and *prudence* of some one, of whom they may learn the precepts of *Christian Religion*, and be taught the whole *Practice* of *Piety*, and so by little and little to grow to *Manhood* in Christ, till at last, by God's help they come to be perfect *Men*: Especially seeing the Pastors, who have the public Cure and Charge of their Parishes, can scarcely have so much spare time, as to undertake that private care of instructing Children in the Faith. Of this most ancient practice, we have the clear testimony of S. *Dennys*. "It was, says he, the Invention and determination of our Divine Captains and Leaders (for so he calls the Apostles) to receive Infants according to that Holy Manner, and as the natural Parents of a Child, deliver him to one

1 Pet. 2. 2.

S. Dionis. de Eccl. s. Hier. c. 7. part. 3.

learn'd

learn'd in Divine Matters, as to a Schoolmaster, under whom, as under a Divine Father, and undertaker of his Holy Salvation; the Child might lead the rest of his life. The same Sentence does the Testimony of *Higinius* confirm. *As may be seen de Consec. dist. 5. c.* 100. & *Leapp. ibid. cap.* 181. & *Conc. Moguns. ibid. c.* 101 & 30. *q.* 1.

XXVI. What kind, and between whom Affinity is contracted in Baptism.

Wherefore it has bin very wisely decreed by Holy Church, that not only *he* that *Baptizes* is affianc'd with him that is *baptiz'd* by him, but the *God-father* and *God-mother* are also affianc'd with the *God-child*, and with his true *Parents*: So that amongst all these there can be *no lawful Marriage*, and if they should be marri'd, such marriage becomes *void*.

XXVII. What God-fathers are oblig'd to.

Moreover the Faithful must be taught what the *Duty* of God-fathers is. For this Office is so *carelessly* undertaken, that there is only the *Name* of this Office remaining; but that there is any thing *Holy* contain'd in it, Men seem not to have the least *apprehension*. This thing therefore in general let all *God-fathers* always consider. That they are strictly oblig'd *always* to account those who are committed to them as their *Spiritual Children*, and to take very great care of them, concerning those things which belong to the institution of a *Christian Life*; that through all the course of their life they behave themselves in *such* a manner, and be *such* kind of persons as *they* in most solemn manner *promis'd*, that they should be. Let us hear what S. *Denys*, writes concerning this matter, expressing the words of a *God-father*, "I promise to train up "this Child, when he shall come to understand-"ing of sacred things, with my careful exhorta-"tions, that he may renounce all things contrary "to his profession, and that he may profess and per-"form those divine things which he promis'd. And S. *Austin*, "You who undertake for others in "Baptism, as well Men, as Women, I admonish "before all things to consider, that you stand as "Sureties before God, for those whom you were "pleas'd to undertake for, at the Holy Font.

In the place before cited.

D. Aug. ser. 163. *de temp.* & *ser.* 215.

And

XXV. The Antient use, various Names, and necessity of God-Fathers.

Tertul. lib de Baptis. c. 18. & de Coron. milit. c. 3.

To *these* Ministers, who, as has bin already said, do administer *Baptism*, may be added *another sort* of Ministers, who by the most ancient practice of the Church have bin wont to be made use of at the sacred and saving celebration of *Baptism*. These we *now* call *God-Fathers* and *God-Mothers*, tho formerly they were commonly call'd by Sacred Writers *Undertakers*, *Answerers*, *Sureties*. Concerning the *reason of whom*, because the Office belongs to *all Lay-people* in common, the Pastors shall exactly teach, that the Faithful may understand what things are most necessary for the right discharging thereof. And first he must shew what the *cause* is, why at Baptism, besides those that Minister the Sacrament, there are also requir'd *God-Fathers* and *Undertakers*, which indeed will appear to all to be exceedingly well done, if they consider that *Baptism* is a Spiritual *Regeneration* or *New-Birth*, by which we are born the *Children of God*; for of this *New-Birth* speaks S. *Peter*, *Even as New-born Infants, desire you the reasonable milk without hypocrisie.* As therefore when any one is born into the world, he presently wants a *Nurse* and a *Schoolmaster*, by whose assistance and labour he is *educated* and *instructed* in good *learning* and liberal *Arts*; so also is it necessary, that those who at the Font of Baptism begin to live a *Spiritual Life*, should be committed to the *trust* and *prudence* of some one, of whom they may learn the precepts of *Christian Religion*, and be taught the whole *Practice* of *Piety*, and so by little and little to grow to *Manhood* in Christ, till at last, by God's help they come to be perfect *Men*: Especially seeing the Pastors, who have the public Cure and Charge of their Parishes, can scarcely have so much spare time, as to undertake that private care of instructing Children in the Faith. Of this most ancient practice, we have the clear testimony of S. *Dennys*. "It was, says he, the Invention and determination of our Divine Captains and Leaders "(for so he calls the Apostles) to receive Infants "according to that Holy Manner, and as the natural Parents of a Child, deliver him to one

1 Pet. 2. 2.

S. Dionys. de Eccl. s. Hier. c. 7. part. 3.

" learn'd

learn'd in Divine Matters, as to a Schoolmaster, under whom, as under a Divine Father, and undertaker of his Holy Salvation; the Child might lead the rest of his life. The same Sentence does the Testimony of *Higinius* confirm. *As may be seen de Consec. dist. 5. c. 100. & Leapp. ibid. cap. 181. & Conc. Moguns. ibid. c. 101 & 30. q. 1.*

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In the place before cited.

D. Aug. ser. 163. de temp. & ser. 215.

And

And indeed it very much becomes him who undertakes any Office, never to grow slack or weary in the diligent discharge of it, and he who has *profest* himself to be another's *Guide* and *Teacher* ought not to suffer him to be destitute, whom he has once receiv'd into his *charge* and *protection*, while he sees him stand in need of his help and defence. Now *those* things which *Spiritual children* are to be taught, S. *Austin* has comprehended in few words, speaking of this very Office of *God-Fathers*; for, says he, "They ought to admonish them to "keep *Chastity*, to love *Justice*, to preserve *Cha-* "*rity*; and above all things they ought to teach "them the *Creed*, and the *Lords Prayer*, as also the "*Decalogue* or ten Commandments, and those "things which are the *first* Rudiments of Christian "Religion.

Serr. 165. de temp. de consec. dist. 4. c. 120.

XXVIII. Who not to be taken as God-fathers

Which things being *so*; we may easily perceive, to what sort of Men the administration of this Holy *Tuition* is *not* to be committed, to wit, to them who either *will not* discharge it faithfully, or *cannot* perform it *wisely* and *diligently*. Wherefore besides the *Natural* Parents, who may not undertake this charge, that thereby it might appear, how far this *Spiritual* Education is different from the *Carnal*: First of all, *Heretics*, *Jews* and *Infidels* are altogether to be *prohibited* from *this* Office, because they are always contriving and studying to *blacken* the truth of our *Faith* with their *Lies*, and to overthrow all Christian Piety.

XXIX. How many God-fathers to be taken.

It has bin decreed by the Council of *Trent*, That there shall not be *many* God-fathers to one *person* baptiz'd, but *one* only, either *God-father* or *God-mother*, or at *most*, *one God-father*, and *one God-mother*. Both because the order of *teaching* and instructing might be *disturb'd*, or hinder'd by a multitude of *Masters*; and also because it was necessary to provide that such kind of Affinities might not be made amongst so very many which might streighten the society of people, that they cannot lawfully enter into Wedlock one with another.

Now

Now if the knowledg of those things which have bin already explain'd, is to be esteem'd so very *profitable* to the Faithful: Then surely there can nothing seem more *necessary*, than to be taught that the *Law* and *necessity* of *Baptism* was prescrib'd by *our Lord himself* to *all* Men; so that unless by the Grace of Baptism they are *born again* to God-ward, they are begotten of their *parents*, whether *Faithful* or *Infidel* it is no matter, to eternal *misery* and *Destruction*. The Pastors therefore ought often to explain what is read in the Gospel: *Except a Man be born again of Water, and the Spirit, he cannot enter into the Kingdom of God. Hereof see Clem. pp. Epist. 4. in med. Aug. in Joan. tract. 13. & de Eccles. dogm. c. 24. Amb. de iis qui Myst. initiantur, c. 4. Conc. Lateran. c. 1. Trid. Sess. 7. can. 51.*

XXX. The Law of receiving Baptism laid upon all by the Lord.

Joh. 3. 5.

Which *Law* or *Necessity* that it is not meant of *those* only who are of *ripe age*, but of *Children* and *Infants* also, and that the Church has receiv'd this by *Apostolical Tradition*, the common consent and Authority of the Fathers confirms. Besides, it must needs be believ'd, That Christ our Lord would not deny the Sacrament of Baptism and Grace to *Infants*, of whom he said; *Suffer ye, and forbid not the little Children to come to me: For of such is the Kingdom of Heaven, whom he embrac'd laid his Hands upon them, and bless'd them.* And then when we read, that a *whole Family* was baptiz'd of *Paul*; It sufficiently appears that *Children* also, who were in the number of them, were baptiz'd. And then, *Circumcision* which was a *Figure* of *Baptism*, much commends this custom. For there is no body ignorant that *Children* were us'd to be circumcis'd on the eighth Day. Now if the *Circumcision* made with *Hands* in taking away the Body of *Flesh* could profit *them*, it is evident then that *Baptism*, which is the circumcision of Christ, not made with *Hands*, must *needs* profit them. Lastly, as the Apostle teaches: *If by the sin of One, Death reign'd through One, much more they that receive an abundance of Grace, and of the gift of Righteousness, shall reign in life, through One, even Jesus Christ*

XXXI. That Infants are to be baptiz'd, prov'd.

First.

Secondly.

Matt. 19. 14. Mar. 10. 10.

Thirdly.

1 Cor. 1. 16.

Fourthly.

Gen. 17. 11. Lev. 12. 3. Luc. 1. 59. Coll. 2. 11.

Fifthly.

Rom. 5. 17.

Christ. Since therefore by the sin of *Adam*, *children* by their very *birth*, contract *hurt*, much more by *Christ our Lord* may they obtain *Grace* and *Righteousness* to reign in *life*, which verily without *Baptism* can by no means come to pass. *Conc. Trid. Sess.* 5. *decret. de peccat. origin.* & *Sess.* 7. *de Baptis. c.*12, 13, & 14. *Dionys. de Eccles. Hier. c.* 7. *Cypria. Ep.* 59. *Aug. Ep.* 28. & *lib.* 1. *de peccat. merit. c.* 23. *Chrysost. Hom. de Adam & Eva. Concil. Milevit. c.* 2. & *de consec. dist.* 4. *passim.*

XXXII. How Children baptiz'd are to be educat'd.

Wherefore the Pastors shall teach, That by all means *Infants* are to be baptiz'd, and then that by little and little their tender age is to be *instructed* to true Devotion by the Precepts of Christian Religion: For as it is excellently said of the Wiseman; *Train up a Youth in the way he should go, and when he grows old, he will not depart from it.*

XXXIII. After what manner Infants baptiz'd receive Faith. *Epist.* 23. *ad Bon.*

Nor is it to be doubted, but, when they are baptiz'd, they receive the Sacraments of Faith: Not that they *believe* with the *assent* of their *mind*; but because they are establish'd in the *Faith* of their *Parents*, if their *Parents* were *Faithful*, but if not, (to use S. *Austin*'s words) they are arm'd with the Faith of the whole *company of the Saints.* For we rightly confess that they are offer'd in Baptism by all those Saints, who were pleas'd to offer them, and by whose charity they are joyn'd to the communion of the Holy Ghost.

XXXIV. Infants to be baptiz'd as soon as may be.

And the Faithful are earnestly to be admonish'd to take care that their *Children* be brought to the *Church* so soon as may be without danger, to be baptiz'd with the *Solemn Ceremonies.* For since there is no other way left for Infants to attain Salvation, unless they are *baptiz'd*: We may easily perceive how great a *guilt* they bring upon *themselves*, who suffer them to want the Grace of that Sacrament, longer than necessity requires; especially since by reason of the weakness and tenderness of their age, they are in continual danger of their life. *Aug. lib.* 3. *de orig. anima. c.* 9. & *lib.* 1. *de peccat. merit. c.* 2. & *Epist.* 28.

But

But then the custom of the primitive Church declares that there is a different reason for those who are of *ripe years*, and have the perfect use of *Reason*, to wit, who are born of *infidel Parents*; for the Christian Faith is offer'd them, and with all earnestness they are to be advis'd, persuaded and invited to embrace it: And if they are converted to our Lord God, then they must be admonish'd that they defer not the Sacrament of Baptism beyond the time prescrib'd by the Church: For seeing it is written: *Delay not to be converted to the Lord, and put not off from day to day*; they are to be taught that *perfect conversion* is plac'd in the *new Birth* by *Baptism*: And besides, by how much the *later* they come to Baptism, by so much the *longer* must they want the *grace* and *use* of the *other* Sacraments of Christian Religion because none can be admitted to them without Baptism. And then, that they are also deprived of that excellent *benefit* we receive by Baptism; for the Water of Baptism not only washes off and takes away every *spot* or *blemish* of all those *sins*, which before were committed: but it *adorns* us with Divine *Grace*, by the aid and assistance whereof, we can also avoid *sin* for the future, and secure *righteousness* and *innocence*, in which thing consists the *sum* of the Christian Life, as all may easily perceive. *Tertul. lib. de Pœnit. c. 6. & de præscript. c. 41. Cyp. Epist. 73. de consecrat. dist. 4 c. 64, & 65. Aug. lib. de fide & operib. c. 9.*

XXXV. Adult persons to be invited and prepared for Baptism.

First.

Second 7.

Third 7.

But tho these things are so, yet the *church* has not bin us'd *presently* or *hastily* to bestow this Sacrament of *Baptism* upon this sort of men, but has decreed that it should be deferr'd for a certain *time*. For this *delay* has not joyn'd with it the same *danger*, as was noted before to impend over *Infants*; because the *purpose* and *resolution*, that they, who are endu'd with the use of *Reason*, have of receiving Baptism, and their Penance for their foregone *evil life*, will be available for *Grace* and *Righteousness* to them, if any *sudden* accident should happen to hinder them from being Baptiz'd. But

XXXVI. Why the Church is wont to defer the Baptism of those of ripe Age. The First Reason.

The Second. The First Advantage. on the contrary, this *delay* seems to be somewhat *advantagious*. For *first*, because the Church ought to be very provident that none come to this Sacrament through *Hypocrisie* and *Dissimulation*, the Dispositions of those who desire *Baptism*, will be more throughly *try'd* and *discover'd*. For which cause we find it decreed by antient Councils, that those *Jews* who come to the *Catholic Faith*, *before* Baptism was administr'd to them, were to be for

The Second. some Months amongst the *Catechumens*; and *then*, thereby they are more perfectly *instructed* in the Doctrin of that *Faith*, which they ought to professs, and in the *Rules* of *Christian Life*. *Besides*,

The Third. there is a greater and more religious *veneration* given to the Sacrament, if with *solemn Ceremony* they receive Baptism only on the appointed days of *Easter* and *Whitsuntide*.

XXXVII. When Baptism of the Adult is to be deferr'd. Act. 8. 38. 10. 48. But notwithstanding the *Time* of Baptism, sometimes it is not to be deferr'd for some just and necessary *cause*; as when there seems to be a present *danger of Life*, and *especially* if the persons to be baptiz'd do *fully understand* the Mysteries of Faith, which it is manifest that *Philip* and the Prince of Apostles did, when the *One* baptiz'd Queen *Candace's Eunuch*; and the *other*, *Cornelius*, and that without delay, and as soon as ever they professs'd that they embrac'd the Faith.

XXXVIII. They who are baptiz'd ought to desire Baptism. Furthermore, it must be taught and explain'd to the people, *how* they that are to be baptiz'd, ought to be *affected*. *First* of all therefore, they must of necessity be *willing* and *resolv'd* to *receive Baptism*. For since *every* one in Baptism *dies* to *sin*, and undertakes to lead a *new* way and manner of Life; it is but just, not to grant Baptism to any one that is *unwilling* to receive it, or that *refuses* it, but to them only who chearfully and freely receive it. Wherefore by Holy Tradition it has bin receiv'd, and always observ'd, Not to administer Baptism to *any*, before he be ask'd whether he *wills* it. Nay even in *Children* and *Infants* it must be suppos'd that that *Will* is not wanting: Since the *Will* of the *Church*, which answers for them, is not obscure.

Aug. de pun. Mrdis. c. 2. D. Thom. 2. 2. q. 68. sect. 7.

Besides

Besides *Madmen* and *Furious*, who being sometimes in their Wits, and then falling again into Madness, have at *that* time no *Will* to receive Baptism, are *not* to be baptiz'd, unless there be danger of *Life*. But when they are in such *danger of Life*, if before they began to fall mad, they gave any *Tokens* of their *Will* to be baptiz'd, they *are* to be baptiz'd: But if *not*, we must abstain from administring it to *such*. The *same* thing ought to be judg'd of them that *sleep*. But if they *never* were in a sound mind, so that they had *no use* of Reason, they are to be baptiz'd in the Faith of the *Church*, no otherwise than *children* are, who want reason, as both the *Authority* and *Practice* of the *Church* sufficiently declare.

XXXIX. Whether Mad persons ough: to be baptiz'd, and when. *D. Thom.* 3. *p. q.* 86. *art.* 12. Note.

But besides the *Will* of Baptism, *Faith* also is very necessary to attain the *Grace* of that *Sacrament*, for the same reason as was said concerning the *Will*. For our Lord and Savior has taught, *He that believes and is baptiz'd shall be sav'd*. And then there is need that every one *repent* of his *Sins*, and of his *ill-spent* life, and resolve for the *future* to abstain from *all* sin: For otherwise he that desires Baptism *so*, as that he will not amend his custom of sinning, is by all means to be *rejected*, for there is nothing so contrary to the *Grace* and *Vertue* of *Baptism*, as the *Mind* and *Purpose* of those is, who never put to themselves an *end* of *sinning*. Seeing therefore that *Baptism* is to be desir'd for *this end*, that we might *put on Christ*, and be joyn'd with *him*; it is plainly manifest, that he is deservedly to be *rejected* from *Holy Baptism*, who purposes to persevere in *sin* and *Vice*: But *especially* because *none* of all those things which belong to *Christ* and his *Church* are to be undertaken in *vain*. And we know well enough, if we consider the *Grace* of Righteousness and Salvation, that *Baptism* will be in *vain* to him, who purposes *to live according to the Flesh, and not according to the Spirit*: Altho, as to the Sacrament it self, without all doubt he does receive the *perfect Reason* thereof, only if so be, when he is rightly baptiz'd, he purposes to receive what by Holy Church is administr'd. Wherefore the Prince of

XL. Three things requir'd in Adult persons to be baptiz'd. Faith, Penance, and a Purpose to forsake sin. Marc. 16. 19

Note.

Rom. 8. 1.

Apostles answer'd to that great multitude, which as the Scripture says, *being prick'd as the Heart*, ask'd of him and the rest of the Apostles, *what they should do: Do Penance*, says he, *and be baptiz'd every one of you.* And in another place, *Do Penance and be converted, that your sins may be blotted out.* And S. *Paul* writing to the *Romans*, plainly shews him, who is baptiz'd, that by all means he ought *to dye to sin*; and therefore he warns us *not to yield our members as weapons of iniquity to sin, but to yield our selves to God, as those that are risen from the Dead.*

Act. 2. 50.

Act. 3. 19.

XLI. How profitable this Doctrine of Baptism is

Now if the Faithful often meditate on these things, they will be compell'd earnestly to admire that infinite goodness of God, who being led by his own *mercy* only, has bestow'd so *singular* and so *divine* a benefit upon *them* who deserv'd no such matter: And *then*, when they put before their Eyes, how free their life ought to be from *every crime*, who are adorn'd with so great a gift: They will easily understand that this is first of all requir'd of Christians, to study to lead *every* day of their Life so *holily* and *religiously*, as if that *very day* they had receiv'd the *Sacrament* and *grace* of *Baptism*. Altho to inflame their Souls with the study of true Piety, there can be nothing more profitable, than for the Pastors diligently to explain what the *Effects* of Baptism are.

XLII. The Effects of Baptism. The first, Remission of sins,

Of these things therefore because it must often be treated, that the Faithful may the better perceive that they are plac'd in the *highest* degree of *dignity*, and never suffer themselves at any time to be cast down thence by any *wiles* or *violence* of the *adversary*: It is necessary to teach them this thing *first* of all, that *sin*, whether contracted by *birth* from our *first-parents*, or *committed* of *our selves*, (altho it is so necessary, that it seems not able to be imagin'd) by the admirable vertue of this Sacrament is remitted and pardon'd. This was *long before* prophesi'd by *Ezekiel*, by whom our Lord God says thus: *I will pour clean Water upon you, and ye shall be cleans'd from all your filthiness.* And the Apostle to the *Corinthians*, after a long

Ezek. 36. 25

a long reckoning up of sins, subjoyn'd: *And these things ye were, but ye are Wash'd, but ye are sanctified.* And it is manifest that this Doctrine has bin always deliver'd by the *Catholic Church.* For S. *Austin* in his Book which he wrote of the *Baptism* of *Infants*, testifies thus: "By carnal ge-"neration we contract only *original* sin, but by "*regeneration* of the Spirit there is Forgiveness, "not only of *original*, but also of *wilful* sins. And S. *Hierom* to *Oceanus*: "All sins, says he, in *Baptism* "are forgiven. And that no one may doubt any more of this matter, after the Definition of *other* Councils, the *Council of Trent* has declar'd the *same* thing, when she decreed an *Anathema* against those who presum'd to think *otherwise*, or who doubted not to assert, "That tho in *Baptism*, sin "were *forgiv'n*, yet it is not *wholly* taken away "or pull'd up by the *Roots*, but *rac'd* or *scarr'd* in "a manner, so that the *roots* of sin yet remain "fasten'd in the Soul. For, to use the words of the same Holy Synod: "God hates *nothing* in the "Regenerate, because *there is no condemnation to* "*those who are truly bury'd with Christ by Baptism* "*into death, who walk not according to the Flesh*; "But putting off the *Old man*, and putting on the *New*, *which is created according to God*, they are made *innocent*, *spotless*, *pure*, without *hurt*, and lov'd of God. *Of this effect of Baptism, See Aug. lib. 1. contra duas Epist. Pelag. c. 13. & lib 3. c. 5. inEnch. c. 64. & lib. 1. de nupt. & concupisc. c. 25. Item. Greg. lib. 9. Epist. 39. Conc. Vien. & Florent. in Mater. de Sacram.*

1 Cor. 6. 11.

Lib. 1 de peccat. mer. & remiss. c. 15

Epb. 85 ante medium.

Sess. 5. can. 5.

It must be confess'd indeed, as in the same place by authority of That Holy Synod has bin decreed, that even in those that are *baptiz'd* there does remain *concupiscence*, or a kind of scum: But that has not truly the Reason or Nature of *sin*: For according to S. *Austin*, "In little *Children* bap-"*tiz'd*, the *guilt* of Concupiscence is *absolv'd*, tho "the Concupiscence it self *remain* till Death: And elsewhere he testifies, "The *Guilt* of Concupis-"cence in Baptism is loos'd, but the Infirmity re-"mains. For *concupiscence*, which proceeds of *sin*,

XLIII. Concupiscence remaining in those that are baptiz'd is not sin. *Aug. ib.*

is nothing else, but an *Appetite* of the mind by its own nature repugnant to Reason: Which motion notwithstanding, if it have not the *Consent* of the *Will*, or *Negligence* joyn'd with it, is far from the true nature of *sin*. But when S. *Paul* says, *I had not known Concupiscence to be sin, if the Law had not said, Thou shalt not covet:* By these words he means, not the very *Concupiscence* it self, but the *Corruption* of the *Will*. The same Doctrine S. *Gregory* taught, writing thus: "If there be *any*, who "say that in *Baptism* sin is forgiven only *superficially*, or as to the *outward* commission of it, what "can be spoken more like an *Infidel* than this? since "by the *Sacrament* of *Faith*, the Soul is absolv'd from *sin*, even to the very *Roots* thereof: And to prove this he uses the testimony of our Savior, when in S. *John* he says, *He that is wash'd needs not, but to wash his Feet, but is clean throughout.*

Rom. 7. 7.

Lib. 9 Regist. Epist. 39.

Joh. 13. 10.

XLIV. A Figure of Baptism. 4 Reg. 9. 14.

Now if any one would see an express *Figure* and resemblance of this matter, let him contemplate the History of *Naaman* the *Syrian's Leprosie*, who when he had wash'd himself seven times in the Water of *Jordan*, he was so cleans'd from his Leprosie, as the Scripture witnesses, *That his Flesh became like the Flesh of a little Child.* Wherefore the proper *Effect* of *Baptism*, is the *Forgiveness of all sins*, whether contracted by *Original Corruption*, or by *our own Fault*; For which cause it was instituted by our Lord and Savior, as to omit other Testimonies, the Prince of Apostles shew'd in most clear words, when he said, *Repent, and let every one of you be baptiz'd in the name of Jesus Christ, for the remission of sins. Of concupiscence remaining in those that are baptiz'd, See Aug. lib. 1. de peccat. merit. & remiss. c. 39. Item lib. 1. cont. duas Epist. Pelag. c. 13. l. 3. c. 3. in medio. & lib. 1. de nupt. & concupisc. c. 23. & 25. Item lib. 6. cont. Julian. q. 5. & de verb. Apost. Serm. 6.*

Act. 2. 38.

XLV. The Second effect of Baptism, The remission of the Punishment due to sin. Rom. 8. 3.

But now in *Baptism* not only *sins* are remitted; but also all the *Punishments* of sins and wickedness are graciously pardon'd of God. For tho it be common to *all the Sacraments*, that by them is communicated the *vertue* of Christ our Lords

Passion;

Passion; yet of *Baptism only* is it said by the Apostle, *that through it we dye, and are bury'd together with Christ*. Whence Holy Church always understood, that without exceeding great *wrong* to this Sacrament it could not be, that those Offices of Piety or Devotion, which by a usual name the Fathers call'd *works of Satisfaction*, could be enjoyn'd to *him* that was to be cleans'd by *this Sacrament*. That the *Punishments* due to sin are *remitted* in *Baptism*, *See Ambros. in cap.* 11. *ad Rom. Aug. lib.* 1. *de nupt. & concupisc. c.* 33. *& in Ench. cap.* 4. *D. Thom.* 3. *Art. p. q.* 69. *art.* 2. *unde nec nulla est imponenda pœnitentia, Greg. lib.* 7. *regist. Epist.* 24. *& habetur de consecrat. dist.* 4. *cap. Ne quod absit. D. Thom. p. q.* 68. *ar.* 5.

XLVI. Works of Penance before Baptism, to what purpose.

Nor are the things which we here teach contrary to the *practice* or *custom* of the *Ancient Church*, which antiently requir'd the *Jews*, when they were to be baptiz'd, to *fast forty days* together. For that was not ordain'd for *satisfaction*: For those that receiv'd *Baptism*, were by that means admonish'd that for *the more reverencing* of the Dignity of that *Sacrament*, they should for some time, without intermission give themselves to *Fasting* and *Prayer*.

XLVII. What Punishments are not remitted in Baptism.

But tho we ought to be assur'd that in *Baptism* the *Punishment* of Sin is pardon'd, yet no one is freed from *that kind* of punishment which is deserv'd of the *civil Judgement* for any grievous Crime: So as that he that deserves *to dye* should be freed by *baptism* from the punishment *appointed* by the *Laws*. Notwithstanding the *Religion* and *Piety* of those Princes is highly to be *commended*, who, that the *Glory* of God in his *Sacraments* might be made the more *illustrious*, do at the *Fonts* remit and pardon *that punishment* also. Besides, *Baptism* procures us *after* the stage of *this life*, a *freedom* and *discharge* from *all* those *punishments* which follow *Original* Sin, for by merit of our *Lord's Death* it is, that we obtain these things. But, as was said before, *by Baptism we dye with him. For if*, as the Apostle says, *we are planted together with him in the likeness of his Death, we shall be also* in the likeness *of his Resurrection*. But

Note.

Rom. 5. 6.

XLVIII. Why after Baptism we are not freed from all Misery of Life.

But if any one ask, why immediately after *Baptism*, and even in this *mortal life* we are not freed from these inconveniences, and are not carry'd by vertue of this *Sacred Washing* into that *perfect* state of life, in which *Adam*, the first Father of Mankind was plac'd *before* he sinn'd; we must answer, that this is thus done for *Two* reasons especially.

The First Reason.

The *First* of which is, That *we* who by Baptism are knit to the *Body of Christ*, and are made his *Members*, might not receive *greater* dignity than our *Head*. Since therefore Christ our Lord, tho from his first birth, he had the *Fulness of Grace and Truth*, yet he laid not down the *Frailty* of *Humane Nature*, which he took, *before* he had endur'd the torments of his *Passion* and *Death* it self, and *then* he rose to the *Glory* of Life Everlasting: who can wonder, when he sees the Faithful, who have already by *Baptism* got the grace of the *righteousness* of *Heaven*, to be notwithstanding, yet cloath'd with *weak decaying Bodies*, that afterwards having gone through many labors for Christ's sake, and last of all even through Death it self, they may be called again to *life*, and be found worthy to enjoy an *everlasting* Age with *Christ*?

The Second Reason.

Another cause why after Baptism there remain in us the *infirmity* of the *Body*, *Diseases*, sense of *Grief* and the motions of *Concupiscence*, is *This*, to wit, that we may account them as the *Husbandry* and *Matter* whereupon our *vertues* are to exercise themselves, whence we may get a more *plentiful Harvest*, and *larger Rewards*: For when with a patient mind we endure *all* the *inconveniences* of *this* life, and by the Divine Assistance, bring *all* the *evil affections* of our Hearts under the government of *Reason*, we ought assuredly to hope, that the time will come, when if with the Apostle, *we have fought the good fight, and finish'd the course, and kept the faith, the Lord, the righteous judge in that day will give us also the crown of righteousness which is laid up for us.* And *thus* the Lord seem'd to do also with the children of *Israel*, whom tho he deliver'd from the bondage of the *Egyptians*, and drown'd

1 Tim. 4.7.

drown'd *Pharaoh*, and his armies in the *Sea*, yet he did not *immediately* bring them into that blessed Land of Promise; but first exercis'd them with many and *various fortunes*, and then when he put them into the *possession* of the Promis'd Land, he put the *other* Inhabitants out of the possessions of their *Fathers*; and some *other* Nations, which they could not destroy, were left remaining, that God's people might never want *occasion* of exercising their *Warlike Virtue* and *Courage*. A Figure.

To these may be *added*, that if through *Baptism*, *besides* those heavenly gifts wherewith the *Soul* is adorn'd, there were given *Bodily* endowments also, it might well be suspected, that *many* would come to *Baptism*, seeking rather the advantages of *This Life*, than the Glory which is to be hop'd for in the *Future*. Whenas yet what is seen, *is* not false and uncertain; but those good things, which a Christian ought always to propose to himself, and, *which are not seen, are true and eternal*. The Third Reason. 2 Cor. 4.

XLIX. Christians are not without *comfort* when they suffer.

But yet in the mean time the condition of *this* Life which is full of *Miseries*, wants not its *pleasures* and *joys*. For what can be more *pleasant* or *desirable* to us, who now by *Baptism* are grafted into *Christ* as branches, than to follow *him* our Captain with the *Cross* on our Shoulders, and not to be tir'd by *any labours*, nor hinder'd by *any dangers*, so as not *to press forward with all diligence to the reward of the high calling of God*; Some to receive of the Lord the *Laurel* of *Virginity*, others the *Crown* of *Teaching* and *Preaching*, others the *Palm* of *Martyrdom*, and others the other *Ornaments* of their *Vertues*? Which excellent Badges of *Renown* and Tokens of *Honor*, would not be given to *any*, unless *first* we exercis'd our selves in the Stage of this *troublesom* Life, and stoutly kept our *ground* in the Battel.

I. The *Third* Effect of Baptism, Infusion of *Grace*.

But to return to the *Effects* of Baptism: It must be explain'd, that by vertue of *this Sacrament*, we are not only deliver'd from *those evils* which are truly said to be the *greatest* of all, *but* also *we are enrich'd with the best and most excellent endowments*. For our *Souls* are fill'd with *Divine Grace*,

whereby

Mar. 16. 17. Eph. 5. 26. *Sess. 6. c. 7. de justifica.*

whereby being made *just* and the *children of God*, we are train'd up to be *heirs* of eternal *Salvation* also. For, as it is written, *he that believes and is Baptiz'd, shall be sav'd*; and the Apostle testifies, *The Church is cleans'd by the Laver of Water in the Word.* But *Grace*, as the Council of *Trent* has decreed to be believ'd of all under pain of an *Anathema*, is not only *that* by which we have *Remission of Sins*; but it is a *Divine Quality inherent in the Soul*, and as it were a kind of *Splendor* and *Light*, which wipes away all the *Stains* and *Spots* of our Souls, and makes our Souls more *beautiful* and *glorious*; and this is plainly gather'd from Holy Scripture, when it says, that *Grace is pour'd out*, and it is us'd to call *that Grace* the *Pledge of the Holy Ghost.*

LI. The *fourth* Effect of Baptism, *Infusion* of *Vertues.* Tit. 3. D. Aug. 23.

And to This is added a most *noble Train of all Vertues*, which, together with *Grace* is pour'd of God into the Soul: Wherefore when the Apostle to *Timothy* says, *He has sav'd us by the Laver of Regeneration and Renewing of the Holy Ghost, which he has pour'd abundantly upon us, through Jesus Christ our Saviour.* S. *Austin* expounds those words, *Abundantly pour'd*, to wit, says he, For the Remission of Sins and for an abundance of Vertues. *Of this Effect of Baptism see Chrysost. hom. ad Neoph. & Baptiz. Damasc. lib. 2. de fide Orthod. cap. 36. Lactant. lib. 3. Divin. Instit. c. 25. Aug. Epist. 23. ad Bonifac. item. l. 1. de peccat. meritis & remiss. cap. 29. Prosp. l. 1. de vocation. gent. cap. 9.*

LII. The *fifth* Effect, *Connexion* to Christ our Head.

And then by Baptism we are *joyn'd and knit to Christ as Members to the Head.* As therefore from the *Head* flows *Vertue* and *Spirit*, whereby *all* the several *parts* of the *Body* are fitly mov'd to perform their proper functions; so also of the *Fulness* of *Christ our Lord* is shed, upon *all* those who are *justifi'd*, Divine *Grace* and *Vertue*, which renders us *fit* and *ready* for *all* Offices of Christian *Piety*. *That by Baptism we are knit to Christ as Members to the Head, See Aug. Ep. 23. item. l. 1. de peccat. meritis & remiss. c. 16. Prosp. de vocat. Gent. lib. 1. c. 9. Bernard. Serm. 1. in Cœna Dom. D. Thom. 3. p. 7. 69. art. 5.*

Nor

LIII. Whence the Difficulty of doing well, even in those that are Baptiz'd.

Nor ought it to seem strange to any, if, tho thus we are furnish'd and adorn'd with *plenty of vertues*, yet we find a great deal of *difficulty* and *pains* in the very *beginning*, or at least before the *compleating* of pious and honest actions. For it so happens, for *this* reason, not as though those vertues from which those pious actions spring, are not given us of the *Divine Bounty*; but because *after* Baptism there remains a sharp *struggling* of the *carnal Desire* against the *Spirit*: in which contest notwithstanding it would ill become a *Christian* either to *faint* or grow *cowardly*: Since being encourag'd with the goodness of God, we ought to strengthen our selves with an assur'd *Hope*, that time will be, when by daily use and exercise of *living well*, *whatsoever things are comely, whatsoever things are just, whatsoever things are holy, all these will seem easie and pleasant.* These things let us *willingly* consider, these things let us *chearfully* perform, *that the God of Peace may be with us.* Phil. 4. 8. 2 Cor. 3. 11.

LIV. The *sixth* Effect of Baptism, A *Character*.

Besides, by *Baptism* we are *sign'd with a character* which can *never* be blotted out of our Soul: of which there is no need to speak more in this place, seeing any one may transfer hither matter enough pertinent to this point, from what has bin spoken before, when we treated of the Sacraments *in general*, *See Aug. lib. 6. contra Donatist. c. 1. & in Ep. Joan. Tract. 5. Trident. Sess. 7.*

LV. Baptism not to be *iterated* and why.

But because from the *Nature* and *Vertue* of this *Character*, it has bin defin'd by the Church, that the Sacrament of Baptism is for *no reason* in the world to be *iterated*; for this cause the Faithful should be admonish'd often and diligently by the Pastors, that they suffer not themselves at any time to be led into error. For this thing the Apostle has taught us, saying, *There is One Lord, One Faith, One Baptism.* And then when he exhorts the Romans, that *being dead with Christ by Baptism*, they beware that they lose not the life they had receiv'd from him; when he says, *for in that Christ dy'd to sin, he dy'd once*, he seems plainly to signifie *This*, that as he cannot dye *again*, so may not we dye *again* by *Baptism*. Wherefore Rom. 6. 10.

also

also Holy Church openly professes, that she believes One Baptism. Which that it is extreamly agreeable to the *Nature* and *Reason* of the thing, is understood from hence, that *Baptism* is a kind of *Spiritual Regeneration* or *Birth*. As therefore by the power of *Nature* we are born and brought forth into the world *once* only: and as S. *Austin* says, "The Birth of the Womb cannot be *repeated*: So also is there only *One Spiritual Birth*; not is *Baptism* at any time ever to be *repeated*. *Of this matter see Trid. Sess. 7. de Baptismo Can.* 11. & 12. *item. Concil. Cartha. Can.* 1. *Vien. ut habetur in Clem.* 1. *lib. de Sum. Trinit. D. August. Tract.* 11. *in Joan. Beda in cap.* 3. *Joan. Leo Magn. Ep.* 37. & 39. *D. Thom.* 3. *p. q.* 66. *a* 9.

In Joan. Tract. 11.

LVI. Baptism not iterated when ministred with a Condition.

Nor let any one think that *Baptism* is *iterated* by the Church, when she washes any one of whom it is uncertain whether he were before Baptiz'd, using this Form of Words, **If thou art already Baptiz'd, I Baptize thee not again; but if thou art not yet Baptiz'd, I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.** For so Baptism is not to be said to be wickedly *iterated*, but to be administer'd holily with the *Adjunct*.

LVII. How cautiously Baptism is to be administred with a Condition.

In which case notwithstanding there are some things diligently to be heeded of the Pastors, wherein almost daily offence is committed, not without great *wrong* to this *Sacrament*. For there are not wanting some that think that no sin can be admitted, if altho without differencing, they Baptize with *this Adjunct*. Wherefore if an Infant be brought to them, they think they ought to make *no question* whether it were Baptiz'd *before*, and forthwith they proceed to give it *Baptism*: but tho they are *confident*, that that Sacrament *had bin* administer'd at *home*, yet they doubt not to repeat *with the Adjunct* this Holy Washing in the Church, together with the Solemn Ceremony, which yet without *Sacrilege* they *cannot do*: and so bring upon themselves that blot, which Sacred Writers call *Irregularity*: For by authority of Pope *Alexander*, That form of Baptism is permit-

Lib. 1. *decretal. tit. de Baptism. de quidam.*

ted

ted to *them* only, of whom, after diligent enquiry, it remains *doubtful*, whether they rightly receiv'd *Baptism*; but otherwise it is *never* lawful to administer Baptism *again*, no not even with the *Adjunct. Of the Irregularity here mention'd, See Apostas. & rest. Baptis. c. Ex Literarum & Consecr. dist. 4. cap. Eos qui, & l. 3. decretal. de Baptismo & ejus effectu, c. de quibus.*

LVIII. The *seventh* Effect of Baptism, *The Opening of Heaven.* *Beda in 3. c. Luc.* Mat. 1. 16. Mar. 1. 10. 1 Ja. 3. 21.

But besides the other things which we obtain by Baptism, This is, as it were the *Last*, whither *all* the rest seem to be referr'd, to wit, *that it opens to every one of us the Gate of Heaven*, which before through sin was shut. Now these things which by vertue of *Baptism* are wrought in us, can in us perform plainly the same things which we read in the Gospel to have happn'd in the *Baptism* of *our Savior*: For *the Heavens were open'd, and the Holy Ghost appear'd descending upon Christ our Lord, in the likeness of a Dove*: Whereby is signifi'd to them that are baptiz'd, that *Divine Gifts* are bestow'd on *them*, and *Heaven Gates* open'd to *them*; not indeed that so *soon* as they are *Baptiz'd*, but at a more *fit* opportunity, they may *enter* into that *glory*, when being freed from *all* their *miseries*, which in that *blessed state* can have *no place*, for their *mortal* life, they shall have *Immortality*.

LIX. Whence the *inequality* of Grace in Baptism.

And these truly are the *Fruits* of *Baptism*, which fruits, as to the vertue of that Sacrament, that they *equally* belong to *all*, there can be no doubt: But if we consider with what *mind* and *affection* every one comes to receive it, it must needs be confess'd that *one* receives *more*, and *another less* of this heavenly *Grace* and the other *fruits* of Baptism.

LX. The *Prayers, Rites and Ceremonies* of Baptism to be explain'd.

It remains now that we plainly and briefly explain, what is fit to be handl'd concerning the *Prayers, Rites and Ceremonies* of this *Sacrament*: For what the Apostle admonish'd concerning the gift of *Tongues*, that it is *unprofitable to speak, what the Faithful understand not*: The same thing may be said concerning *Rites* and *Ceremonies*; for they carry in them the *Image* and *Signification* of those things, which are done in the *Sacrament*. Now

if

if the Faithful know not the *meaning* and *vertue* of those *signs*, it will seem that the *profit* of those Ceremonies cannot be very great. The Pastors therefore are to take pains to make the Faithful *understand* them, and to assure themselves, That tho they are not so exceeding *necessary*, yet that they are to be *much accounted* of, and had in *great Honor*. And this, both the *Authority* of those that appointed them, who without all dispute were the *Holy Apostles*, and also the *End* for which they would have those Ceremonies us'd, sufficiently teaches; for so it is plain, That the Sacrament is administer'd with the greater *Devotion* and *Holiness*, and those excellent and transcendent Gifts which are contain'd therein, are put *before our Eyes* as it were, and Gods immense bounty the *more* impress'd upon the *Souls* of the Faithful. *Of these Rites see Dionys. c. 2. de Eccl. Hier. Clem. Epist. 3. Tertul. lib. de Corona milit. & de Bapt. passim. Origin. hom. 12. in num. Cyp. Epist. 70. item vide de consecr. dist. 4.*

LXI. The explication of the several Rites of Baptism.

But all the *Ceremonies* and *Prayers* which the Church uses in the administration of *Baptism*, are to be reduc'd to *Three* Heads. That in explaining of them, a certain *order* may be observ'd by the Pastors, and that those things they teach, may the more easily be kept in the *memory* of their Auditors.

And the *First* sort is of those which are observ'd *before* they come to the Font of Baptism. The *Second* is of those which are us'd *at* the Font: And the *Third* of those that are us'd to be added when *Baptism* is *perfected* or finish'd. *First* therefore, *Water* must be prepar'd which must be us'd at Baptism.

Water.

Consecration of the Water. *Cyp. Epist. 70. Basil. de Spirit. Sanc. c. 17. & de Consec. dist. 4. c. in Sabb.*

For the *Water* of Baptism is *consecrated*, the Oyl of Mystic *Unction* being added: And this may not be done at *any* time, but after the custom of our *Ancestors*, there are certain *Festival days*, which are worthily to be reckon'd most *Solemn* and *holy*, waited for, in the *Vigils* whereof, the *Water* of this Holy Sacrament is prepar'd, in which days *only*, unless necessity require to do otherwise, it was the custom of the ancient Church, to administer Baptism. But tho the Church at this time, by reason of

of the *peril* of common *life*, thought not fit to retain *that custom*; yet has she hitherto observ'd these solemn days of *Easter* and *Pentecost*, at which time the *Water* of *Baptism* is to be consecrated with the *greatest Religion* and *honor*.

After the consecration of the Water, the other things which then go *before* Baptism, must be explain'd: For they who are to be initiated by *Baptism*, are either *carri'd* or *led* to the *Church doors*, and are by all means forbid to *enter* therein, as being altogether *unworthy* to enter into the house of God, before they have cast off the *yoak* of their most loathsom *servitude* from themselves, and dedicated themselves wholly to *Christ* and to his most just *Government*. *Tertul. de Corona milit. c.* 3. *Cyril. Hyerosol. Catech.* 8. Standing at the Church doors.

And then the Priest asks them, *What they desire of the Church*, which being made known, He instructs them *first* in the *Doctrine* of Christian *Faith*, which they ought to profess in Baptism, and this is done in the *Catechism*. Which manner of teaching, that our Savior appointed, there is none can doubt, seeing he commanded his Apostles, saying, *Go ye into all the World, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.* Whence we may know that Baptism is not to be administred, before the *chief Heads* at least of our Religion be expounded. But because the way of *Catechism* consists of many *Interrogations*, if he who is instituted be of *ripe age*, he answers by *himself* to those things that are ask'd: But if he be an *Infant*, his *God-Father* rightly answers, and makes solemn promise and vow *for him*. The Catechism. *Clem. Rom. Epist.* 3. *Aug. de fide & oper. c.* 9. Mar. 16. 15. Matt. 28. 19.

Then follows the *Exorcism* which is made of holy and religious Words and Prayers, to drive out the Devil, and to weaken and destroy his Power. To the Exorcism are added *other Ceremonies*, whereof every one, as being mystic, have their proper and clear signification. *Of Exorcisms see Tertul. de Præscript. c.* 41. *Cypr. Epist.* 2. *August. lib.* 2. *de Gratia Dei, & peccato Orig. cap.* 40. & The Exorcism.

lib. 3. de Nupt. & concupis. cap. 26. Optat. lib. 4. contra Permenianum.

The Salt. For when *Salt* is put into the *Mouth* of him that is brought to be baptiz'd, hereby is plainly signifi'd, that by the Doctrine of *Faith* and gift of *Grace*, he shall attain to a freedom from the *corruption of sin*, and relish the taste of *good Works*, and be delighted with the *Food* of *Divine Wisdom*. *Beda in l. 1. Esdras, c. 9. Isid. l. 2. de Offic. Eccles. c. 20. & Aug. l. 1. Confes. c. 11.*

Sign of the Cross. And then his *Forehead, Eyes, Breast, Shoulders, Ears*, are sign'd with the sign of the *Cross*: All which things declare that by the mystery of *Baptism*, his *senses* are *open'd* and strengthen'd, that he may be able to receive *God*, and to understand and keep his *Commandments*. *Of the sign of the Cross see Tertul. lib. de Resur. carn. Basil. lib. de Spiritu Sancto Chrys. cons. gent. & alios.*

The Spittle, and coming to the Font. Afterwards his *Nostrils* and *Ears* are smeer'd with *Spittle*, that as that *Blind-man* in the Gospel, whom the Lord commanded to wash his *Eyes*, smeer'd with Clay, in the *Water of Siloam*, recover'd his sight: So also we may understand that such is the power of *Holy Baptism*, that it gives *Light* to the *Mind*, to perceive the *Heavenly Truth*. *Of the Spittle Ambr. lib. 1. de Sacram. 1. & de his, qui myst. iniit. c. 1. & de consecr. distinc. 1. 4. c. postea.*

The Abrenunciation. Those things done, they come to the *Font* of Baptism, and there other Ceremonies and *Rites* are us'd, by which may be understood the *sum* of Christian Religion. The Priest, *thrice* in conceiv'd words interrogates him that is to be baptiz'd, **Dost thou renounce the Devil and all his Works, the World, and all his Pomps?** Then *He*, or the *God-father* in his name, answers to every demand: **I renounce them.** He therefore that is about to give his name to Christ, ought *first* of all to promise holily and religiously, that he forsakes the *Devil and the World*, and that from thenceforth he will ever account and detest them *both*, as his most deadly enemies. *Tertul. lib. de Coronam. c. 13. & de spectac. c. 4. & de idol. c. 6. Cypr. Epist. 7. 54.*

And

And then, standing together at the *Font* of Baptism, he is interrogated by the Priest in this manner: **Dost thou believe in God the Father Almighty?** To whom he answers; **I believe.** And so being ask'd onwards concerning the other *Articles of the Creed*, he solemnly and religiously professes his *Faith*; in which *Two* Answers is contain'd all the *Discipline* and *Power* of the *Law of Christ*. The Profession of faith. *Cyril. Hierof. Catech.* 2, & 3.

But when Baptism must now be administred, the Priest asks of *him* who is *to be baptiz'd*: **Whether it is his Will to be baptiz'd?** Who consenting either by *himself*, or by his *God-Father* in his name, if he be an *Infant*, he presently washes him with that *saving Water*, **In the Name of the Father, and of the Son, and of the Holy Ghost.** For as Man of his *own will* obeying the *Serpent*, was justly *condemn'd*: So the Lord will have none to be enroll'd as a Soldier of his *against their Wills*. That by a *willing* obedience to his commands, they may at last attain to everlasting Salvation. The will of Baptism.

And now after that Baptism is *perfected*, the Priest anoints with *chrism* the *crown of his Head* that is baptiz'd, that he may understand, that from that Day forward he is *joyn'd to Christ* the *Head*, as a *Member*, and graffed into *his Body*, and that a *christian* is so call'd from *christ*, and *christ* so call'd from *Chrism*. But what *chrism* signifies, is well enough understood by what the Priest *then prays*, as S. *Ambrose* testifies. *Dionys. Eccl. Hierar. cap.* 3. *Cyril. Hierof. Catech.* 3. *Basil. l. de Spirit. Sanct.* c. 27. The Chrism. *Lib.* 2. *de Sacram.* c. 27.

Afterwards, the Priest puts upon the baptiz'd person a *White Garment*, saying, **Receive the white Garment, which do thou keep free from any Spot, before the Tribunal of our Lord Jesus Christ, that thou mayst have Eternal Life.** The White Garment.

But to Infants who use not Apparel, is given a *white Kerchief*, with the same words. By which Symbol the Holy Fathers teach, is signifi'd both the Glory of the *Resurrection*, which he is born to by Baptism; And that *neatness* and *beauty* wherewith

the stains of sin being wash'd away in Baptism, the Soul is adorn'd: And also that *innocence* and *integrity* which throughout all his whole life the baptiz'd person ought to keep. *Dionys. loc. citato, Ambr. de iis qui myst. init. c.* 8.

The burning Wax-light.

And then a *burning Wax-Light* is giv'n into his *Hand*: Which shews that *Faith* being inflam'd with *charity* which he receiv'd in *Baptism* is to be *nourish'd* and *increas'd* with the study of *good works*. *Of this Wax-light, see Greg. Naz. serm. de Baptis. Greg. Turon. lib.* 5. *c.* 11. *Niceph. inst. Eccl. l.* 3. *c.* 11.

The Imposing of the Name.

At Last a *Name* is given to the person baptiz'd, which *name* is to be taken from some one, that for his excellent *Piety* and *Religion* is reckon'd in the number of the *Saints*: for so it will easily come to pass, that he will be stirr'd up by the *Likeness* of his *Name* to the *Imitation* of his *Sanctity*: And besides when he prays, he may hope that he whom he studies *to imitate*, will be his *Advocate* for the *health* and *protection* both of his *Soul* and *Body*.

LXII. What names to be rejected by Christians.

And therefore they are to be reprov'd, who so diligently search for, and then put upon their Children the *names of Heathens*, and especially of those who were *eminently wicked*: Since thereby it may be understood, how little account they make of the study of *Christian Piety*, who seem so much delighted with the memory of *wicked Men*, that they will fill the Ears of the Faithful with *such kind of names*.

LXIII. A repetition of the whole Doctrine of Baptism.

If these things be explain'd by the Pastors concerning the *Sacrament of Baptism*, there will seem nothing in a manner pretermitted that may be thought very pertinent to the knowledg thereof. For it has bin shew'd, what the *Name* of *Baptism* signifies, what the *Nature* and *Substance* of it is, and also of what *parts* it consists. It has bin said, *by whom* it was *instituted*, who are the *Ministers* necessary to make this Sacrament, and *Who* ought to be made use of as *Schoolmasters*, to help the weakness of the baptiz'd persons. It has bin shew'd also, to *whom* and what kind of dispos'd persons *Baptism* ought to be administred; what the

the *Vertue* and *Efficacy* thereof is. Lastly, it has bin largely enough explain'd, as to their design and purpose, what *Rites* and *Ceremonies* are observ'd. All which things the Pastors shall remember, are to be taught for *this cause especially*, That the Faithful may always be employ'd in *this* Care and Knowledge: That in those things which they have so holily and religiously *promis'd*, when they were initiated by *Baptism*, they might *keep their Faith and charge*, and lead *such* a kind of *Life*, as may answer to the most holy *Profession* of a *Christian*.

Of the SACRAMENT *of* CONFIRMATION.

I. The time and necessity of explaining of the Sacrament of Confirmation.

IF *ever* the diligence of the Pastors were requir'd to explain the Sacrament of *Confirmation*, certainly there is *Now* the *greatest* need to make it as clear as may be, since *This* Sacrament is wholly omitted by *some* in Gods Holy Church; and *very few* endeavour to receive that fruit of *Grace* thereby, which they ought. Wherefore the Faithful are to be *so* taught, concerning the *Nature*, *Vertue* and *Dignity* of this Sacrament, both on *Whitsunday*, and also on other days, when the Pastors judge it convenient to be done, that they may know, not only that it is *not* to be *neglected*, but that it is to be receiv'd with the *greatest Religion* and *Devotion*, lest by their *fault*, and to their extream *damage* it happen, that this divine benefit may seem to be bestow'd on them in vain.

II. Why this Sacrament is call'd Confirmation. *Conc. Aur. c. 3. item Florent.*

But to begin with the *Name*: It must be taught that this Sacrament is therefore of the Church call'd *Confirmation*: Because he that is baptiz'd, when by the Bishop he is *anointed* with *holy Chrism*, with these solemn Words added; **I sign thee with the Sign of the Cross, and Confirm thee with the Chrism of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost**: If nothing else hinder the efficacy of this Sacrament, he will begin to grow stronger by receiving *new* Vertue, and so to be a perfect Soldier of Christ.

III. Confirmation is a Sacrament.

Now in *Confirmation* the Catholic Church always acknowledg'd that there is the true and proper Nature or Reason of a *Sacrament*. Which thing both Pope *Melchiades* and many other very Holy and Ancient Popes plainly declare. And S. *Clement* could not prove the Doctrin of this Truth, with a more *grave* or *weighty* Argument, than when he said: "All must make haste without lingering, to be born again of God, and "then to be consign'd by the Bishop, i. e. to receive the sevenfold grace of the Holy Ghost: "Seeing that otherwise He cannot be a perfect "Christian, that injuriously and wilfully, and not "forc'd by necessity, omits this Sacrament, as we "have learn'd of S. *Peter*; and the other Apostles, "by command of our Lord, have taught. And this very Faith the Roman Bishops *Urban*, *Fabian*, *Eusebius*, who being full of the *same Spirit*, pour'd out their *Blood* for Christ, have confirm'd by their Doctrin, as may be seen by their *Decrees*. Hereto may be added the concurring Testimony of the *Holy Fathers*, amongst whom *Dionys* the Areopagite Bishop of *Athens*, telling how to make this holy *Oinament*, and how to use it, said thus: "The "Priests cloath the person baptiz'd with a Garment suitable to their cleanness, to bring them "to the Bishop. And he, *i. e.* the Bishop signing the baptiz'd with the *Holy* and *truly Divine* "*Oyntment*, makes him partaker of the most holy "Communion. And *Eusebius* Bishop of *Cæsarea*, ascrib'd so much to *this Sacrament*, that he doubted not to say, "That *Novatus* the Heretic could not "receive the Holy Ghost, because when he was baptiz'd, he was not sign'd with the Seal of *Christ* in "his great Sickness. But of this matter we have most clear Testimonies, both from S. *Ambrose*, which he wrote concerning those who are initiated; and also from S. *Austin*, in his Books which he wrote against the Epistles of *Pauliss* the Donatist; both of which were *so confident*, that there could be no doubt of the *truth* of this *Sacrament*, that they taught and confirm'd it by many places of *Scripture*. Wherefore the *One* testifies that those words of

Epist. ad Episc. Hisp. c. 2. cf. ante finem habes decreta horum Pontificum de Confirm. dist. 5.

S. Dionys. de Eccl. Hier. c. 2.

Lib. 6. Histor. c. 43. lib. de iis qui suspicione c. 7. p. 204.

of the Apostle, *Grieve not the Holy Spirit of God, whereby ye are seal'd*: And the other, that which is read in the *Psalms*, *As the ointment on the Head, which went down to the Beard, even Aarons Beard*; as also that of the same Apostle; *The love of God is shed abroad in our Hearts through the Holy Spirit which is given us*, are to be apply'd to the Sacrament of *Confirmation*. *That Confirmation is a Sacrament, see it prov'd, Ambr. de Sacr. lib. 3. c. 2. l. de Spiritu Sancto, c. 6. & 7. Aug. de Trinit. lib. 15. c. 26. & in Epist. Joan. Tract. 3. & 6. & in Psal. 26. And above all these Vernul. lib. de Reform. eccl. Cypr. Epist. 7. Origen. hom. 9. in Levit. Hieron. contra Lucifer. Cyril. Hieros. Catech. 2.* Eph. 4. 30. Psal. 132. Rom. 5. 5.

IV. The difference of Confirmation and Baptism.

But altho by *Melchiades* it be said that *Baptism* is very nearly joyn'd to *Confirmation*; yet it is not to be accounted the *same* Sacrament, but far disjoyn'd from the other. For it is manifest that the *Truth* of *Grace* which *all* the Sacraments do severally give, and the *Truth* also of the *sensible* thing which signifies that *Grace*, do make them to be various and *different Sacraments*. *Epist. ad Episc. Hisp. in medio.*

The first difference. 1 Cor. 13. 11

Since therefore by the Grace of *Baptism* Men are begotten to a *new life*; but by the Sacrament of *Confirmation*, those who are already begotten, *grow* to be *Men*, and put away *Childishness*; it is well enough known how much difference there is in the natural life betwixt *Generation* and *Growth* in stature; the same difference there is between *Baptism*, which regenerates us, and *Confirmation*, by vertue whereof we increase and receive perfect strength of Mind.

The second.

Besides, because there ought to be a *new* and *distinct* kind of Sacrament, when the Soul runs into any *new difficulty*, it may easily be perceiv'd, that as we want the Grace of *Baptism* to *reform* the Soul by *Faith*; so also it is very expedient that the Souls of the Faithful be *strengthen'd* or *confirm'd*, that they may not be terrifi'd by the *fear* or *danger* of any pains, punishments, or death, from the *Confession* of their Faith. Which being done by the *sacred Chrism of Confirmation*, it is thence

plainly gather'd, that the Reason or Nature of *this* Sacrament, is plainly divers from that of *Baptism*. Wherefore Pope *Melchiades* accurately prosecutes the difference betwixt them, writing thus, "In *Baptism* Man is *lifted* into the *Camp*, but "in *Confirmation* he is *arm'd* for the *Battel*. In the Font of *Baptism* the Holy Ghost gives Fulness of *Innocence*, but in *Confirmation*, he gives perfection of *Grace*: In *Baptism* we are *regenerated* to Life: *Regeneration* by it self *saves* those that receive Baptism in Peace; but *Confirmation* adorns, and prepares for the *encounters*. But these things have not only been deliver'd by other Councils, but especially decreed by the Sacred Council of *Trent*, so that we may not now, not only be of *another opinion*, but neither may we by any means *doubt* hereof. *Laod. can* 48. *Meli. c.* 6. *Florent. & Constant. Trid. Sess.* 7.

Loc. citato.

V. Christ the Author of the Sacrament of Confirmation.

But because it was shew'd before how necessary it was to teach of all the Sacraments in common, *of whom* they had their *beginning*: We must therefore teach the same thing here of *Confirmation*; that the Faithful may be more affected with the Sanctity of *this* Sacrament. The Pastors therefore must teach, that *Christ* our Lord was not only the *author* thereof, as S. *Fabian* Bishop of *Rome* witnesses, but appointed the *Rite* of *Chrism*, and the *words* which Holy Church uses in the *administration* thereof: which thing is easily allow'd by them who confess *Confirmation* to be a *Sacrament*; seeing that all Sacred Mysteries are above the reach of *humane* nature, nor can they be instituted by *any* but by *God himself*.

Epist. 2. *initio.*

VI. The Matter of the Sacrament of Confirmation is Chrism.

And now we must speak of the *Parts* thereof, and first of the *Matter* of it, which is call'd *Chrism*, which Name being borrow'd from the Greeks, although thereby *Prophane* Writers signifi'd any sort of *Oyntment*: yet *Sacred* Writers have made use thereof by a common custom of speech, to signifie *that Oyntment* only which is made of *Oyl* and *Balsom*, with the *Solemn Consecration* of the *Bishop*. Wherefore the Two aforesaid corporeal things make the *Matter* of Confirmation: Which composition

position of divers things, as it declares the manifold Grace of the Holy Ghost, which is given to those that are confirm'd; so does it also shew the *excellency* of *this Sacrament*. Now that *This* is the *Matter* of *this* Sacrament, both Holy Church and Councils have always taught, and also it has bin deliver'd by S. *Dennys*, and very many others of the gravest Fathers, but chiefly by Pope *Fabian*, who witnesses that the Apostles receiv'd of the Lord the *Confection of Chrism*, and left it to us. *See Aug. in Ps. 44. vers. 9. & lib. 13. de Trinit. cap. 27. Greg. in 1. cap. Cant. Conc. Laod. c. 48. & Carth. 2. c. 3. & 3. cap. 39. Dionys. de Eccl. Hierar. c. 2. & 4. of the Oyl, See Amb. in Ps. 118. & lib. de Spirit. Sanct. cap. 3. Cypr. Epist. 70.* *Epist. 1. ad Episc. Orient.*

VII. Why Chrism appointed the Matter of Confirmation.

Nor could any *other* Matter than that of *Chrism*, seem more proper to declare *that* thing which is wrought by *this Sacrament*. For *Oyl* which is *fat* and is naturally *durable*, and *spreads* it self, does lively express that *fulness* of Grace which through the Holy Ghost runs down from Christ the *Head*, and is pour'd upon his *Members*, as the Oyntment *which ran down Aarons beard, even to the skirts of his garments: For God anointed him with the Oyl of gladness above his fellows*: And *of his fulness have we all receiv'd*. Now what else does *Balsom* (whose smell is most pleasant) signifie, but that the Faithful, when by the Sacrament of *Confirmation* they are perfected, send abroad such a sweetness of all vertues, as that they can say with the Apostle, *We are the sweet savour of Christ to God?* *Balsom* has this *other* property or vertue, that whatsoever is cover'd therewith, it keeps it from *corruption* or *rottenness*: And this seems excellently well suited to signifie the *vertue* of this Sacrament, since it is plainly manifest that the souls of the Faithful being well dispos'd or prepar'd by that heavenly Grace which is given in *Confirmation*, can easily be secur'd from the contagion of Sin. Psal. 132. 2. Psal. 4. 48. Joh. 1. 16. 2 Cor. 2.

VIII. Why Chrism consecrated only by Bishops.

Now the *Chrism* is consecrated by the *Bishop* with *solemn ceremonies*. For that our Savior so taught at his last Supper, when he left with his Apostles the way or manner of *making* Chrism, Pope *Fabian*

S. Fab. Papa ubi supra.

him, a man very famous for his *Sanctity* and glory of *Martyrdom*, has deliver'd; altho why it ought to be so, may be shew'd even from Reason it self. For in most of the *other* Sacraments, Christ so appointed the *Matter* of them, that he gave Holiness to it: For he will'd not only that *Water* should be the *Element* of *Baptism*, when he said, *Except a Man be born again of Water, and the Spirit, he cannot enter into the Kingdom of God*: But when *himself* was baptiz'd, he caus'd that thenceforth the *Water* should be endu'd with a power of *Sanctifying*. And therefore S. *Chrysostom* said: "The Water "of Baptism could not purge away the sins of "Believers, unless it self had bin sanctifi'd by the "touch of the Lords Body. Because therefore the Lord himself did not hallow this *Matter* of Confirmation by the very *use* and *handling* thereof; it is therefore necessary that with Holy and Devout *Prayers* it be *consecrated*: Nor can *this Consection* belong to any other but a *Bishop*, who is appointed the ordinary Minister of *this* Sacrament.

Joh. 3. 5.

Hom. 4. super. imperf. & habetur de Consecr. dist. 4. nunquid.

IX. The Form of the Sacrament of Confirmation.

And now is to be explain'd the *other* Part whereof this Sacrament consists, to wit, the *Form* and the *Words* which are to be us'd at the anointing: And the Faithful are to be admonish'd, That in the receiving of this Sacrament, they *then* especially, when they hear them pronounc'd, apply their minds to *Piety*, *Faith* and *Devotion*, that there may be nothing to hinder the Heavenly Grace. In these words therefore the Form of Confirmation is perform'd [**I sign thee with the sign of the Cross, and I confirm thee with the Chrism of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost**] But yet if to the *Truth* hereof we also add the *Reason*, it is easie to prove the same. For the *Form* of the Sacrament ought to contain all those things, which explain the *Nature* and *Substance* of the Sacrament. But especially these *three* things ought to be observ'd in Confirmation. *The Divine Power* which as the principal cause works in the Sacrament, and then *the strength of Soul and Spirit* which is given to the Faithful for Salvation: And lastly

lastly the Sign wherewith he is mark'd, that is entring into the Combat of the Christian Camp. And first these words, In the name of the Father, and of the Son, and of the Holy Ghost, which are put in the last place. Secondly these: I confirm thee with the Chrism of Salvation, which are plac'd in the middle. Lastly, those which are plac'd in the beginning of the Form; I sign thee with the sign of the Cross, sufficiently declare. Altho if it could not by any reason be prov'd that this is the true and perfect Form of this Sacrament, the authority of the Catholic Church, by whose Rule we are always taught, suffers us not to doubt in the least concerning this matter.

X. The Bishop the ordinary Minister of Confirmation.

The Pastors ought to teach also to whom the administration of this Sacrament is committed; for seeing that there are many, as the Prophet complains, that run and yet are not sent; it is needful to teach who are the true and lawful Ministers thereof, that the Faithful may have the very Sacrament and Grace of Confirmation. The Holy Scriptures therefore shew that the Bishop only has the ordinary power of making this Sacrament. For we read in the Acts of the Apostles; When Samaria had receiv'd the word of God, That Peter and John were sent to them, who pray'd for them, That they might receive the Holy Ghost, for as yet he had not come upon any one of them, but they were baptiz'd only. In which place we may see, that he who baptiz'd, for as much as he was a Deacon only, had no power of Confirming; but this Office was reserv'd for the more perfect Ministers, i. e. the Apostles. And besides, wheresoever the Holy Scriptures make mention of this Sacrament, the same thing may be observ'd, nor are there wanting the most clear testimonies of Holy Fathers and Popes, Urban, Eusebius, Damasus, Innocent, Leo, as may be seen in their Decrees. And S. Austin grievously complains of the corrupt custom of those of Egypt and Alexandria, where the Priests presum'd to administer the Sacrament of Confirmation. That a Bishop is the ordinary Minister of Confirmation, these do teach, Urbanus

Trid. Sess. 23. c. 4. & can. 7. Act. 8. 14.

bium Papa Epist. ad omnes Christianos in fine. Euseb. Papa Epist. 3. ad Episcop. Tusciæ & Campaniæ. Damasus Papa Epist. 4. ad Pros. & cæteros Epis. Orthod. circa med. Innocentius Pap. Epist. ad Episc. Hispaniæ. Clemens item Pap. Epist. 4. Concil. Wormaciens. c. 8. & Florent. de Sacram. Horum summorum Pontificum Epistolæ habentur in Tomis Conciliorum ferè omnes in primo juxta cujusq; ætatem. Vide insuper Aug. in Quæst. Novi Testam. quæst. 42.

XI. Why a Bishop the Minister of Confirmation.

And that this is well and rightly done, to defer this Office to the *Bishops*, the Pastors may shew by this *similitude*. For as in the building a *House*, altho the Workmen who are the *inferior Servants*, prepare the *Morter*, *Lime*, *Timber*, and the *other Materials*, and make them *fit*; yet the *perfecting* of the work belongs to the *Architect* or chief builder; So also *this Sacrament*, whereby the Spiritual Building is *perfected* as it were, is fit to be administred by *no other* person, but by the *Chief Priest* or *Bishop*.

XII. Why God-fathers added.

There is also to be a *God-father*, as has bin shew'd to be done at *Baptism*. For if they who are to *fence*, have need of a *Fencing-Master*, by whose *skill* and *counsel* they may be taught what strokes to make to wound the Enemy, and yet to save themselves harmless: How much *more* will the Faithful want a *Captain* and *Monitor*, when cover'd and secur'd with the Sacrament of *Confirmation*, as with the strongest *Armor*, they enter into this *Spiritual Fight*, the reward whereof is *eternal Salvation*? Rightly therefore are *God-fathers* to be had at the Administration of *this Sacrament*, with whom there is *such an Affinity* contracted, as hinders the contracts of *Matrimony* among them to be lawful, as before was said, when we treated of the *God-fathers* that are to be us'd at *Baptism*.

Trid. Sess. 24. c. 2 de ref. matrim.

XIII. What the Curats are to teach those that are to be confirm'd.

But because it comes often to pass, that the Faithful in receiving *this Sacrament*, are either *too hasty*, or *too dissolutely negligent and trifling*, for we have nothing to say of those that *contemn* and *despise* it; the Pastors must shew *who*, *of what Age*, and *how religiously* they ought to be dispos'd to whom *Confirmation* ought to be given.

And

And *first* they must teach, That this Sacrament is *not of so great necessity*, as that without it a Man cannot be sav'd. But tho it be not *necessary*, yet it is not to be *preterminted by any*: But rather very great care ought to be taken, lest in a matter so full of *Holiness*, and through which the *divine gifts* are so *liberally* bestow'd on us, any negligence should be committed. For that which God has offer'd to *all in common* for their *Sanctification*, is to be desir'd of *all*, with the *sincerest affection*. And indeed S. *Luke* describing this admirable effusion of the Holy Ghost, says thus: *And suddenly there came down from Heaven, a sound as of a rushing mighty Wind, and it fill'd the whole House*. And then, a little after: *And they were all fill'd with the Holy Ghost*. Whence we may understand, that because that *House* bore the *Figure* and representation of *Holy Church*, that the Sacrament of *Confirmation* which took its beginning from *that day*, belongs to *all* the Faithful. And this is easily gather'd also from the very *Reason* of that *Sacrament*. For *they* ought to be confirm'd with *Holy Christm*, who have need of Spiritual *Increase*, and who are to be brought to a *perfect Stature* of Christian Religion: But there are none which this is not proper for. For as *Nature* designs that those who are *born* into the World, should *thrive* and come to *perfect Age*, altho sometimes she misses of what she design'd: So the Catholic Church, the common Mother of us all, earnestly wishes, that in those whom by Baptism she has *regenerat'd*, the Form of a Christian Man might be *perfectly compleated*: But because this is done in the Sacrament of this *mystic Unction*, it is manifest that it equally belongs to *all the Faithful*.

XIV. How justly the Church desires that all be confirm'd.

De consec. dist. 3. c. 2. & 1. item Conc. Aurel. c. 3. Hugo de S. dict. de Sacram. l. 2. p. 7. ca. 39.

Act. 2. 2.

Wherein *this* is to be *noted*, That after Baptism the Sacrament of *Confirmation*, may indeed be administer'd *to all*, but yet this is not expedient to be done before Children shall come to the *Use of Reason*. Wherefore if it seem not convenient to stay to the *twelfth year* of age; yet it is very convenient to deferr this Sacrament at least to the *seventh year*: For Confirmation is *not* instituted as of

XV. What Age is require'd in those that are to be confirm'd.

of necessity to Salvation; but that by vertue thereof, we may be found prepar'd and in a good readiness, when we are to fight for the Faith of Christ, to which kind of Fight, no one sure can judge Children to be fit, who as yet want the use of Reason.

XVI. With how great reverence we must come to Confirmation. D. Tho. 3. q. 72. a. 8. ad 2. Concil. Aur. c. 2.

Hence therefore it comes, that those of ripe Age that are to be confirm'd, if they desire to have the Grace and gift of this Sacrament; must not only bring with them *Faith* and *Devotion*; but they must blot out of their minds *all* the *more grievous sins* they have committed. To which purpose, the Pastors must perswade them first to *confess their sins*, and then stir them up to *Fasting*, and *other Exercises* of *Devotion*, and admonish them to renew that laudable practice of the antient Church, that none should receive this Sacrament *but fasting*. And it must needs be thought no hard matter to perswade the Faithful to these things, if they rightly understand the *gifts* and admirable *effects* of *this Sacrament*.

XVII. The *Effects* of Confirmation. The First.

Therefore the Pastors shall teach, that *confirmation* has this thing common with the *other* Sacraments, that unless there be some hinderance on *his part* who *receives* it, it gives *new Grace*; For it has bin shew'd that these Sacred and mystic *Signs* are of *that* sort, which both *declare* and *work Grace*.

The Second.

But besides those things which are to be thought *common* with *this* and the *other Sacraments*, these things are *proper* to *Confirmation*. *First*, that it *perfects* the Grace of *Baptism*. For those who by *Baptism* are made *Christians*; as *Infants* new-born, have yet a kind of *Tenderness* and *Softness*; but then by the Sacrament of *Christ* they are made *stronger* against the utmost violence of the *Flesh*, the *World*, and the *Devil*, and their Souls are *confirm'd* to confess and glorifie the name of our Lord Jesus Christ, of whom also that that very *Name* is invented, there is none can doubt.

XVIII. A certain error refuted.

For neither, as some no less unlearnedly than impiously have phancy'd, is the *Name* of *Confirmation* deriv'd hence, that in former times *Infants* that were

were baptiz'd, when they were now grown men, were brought to the *Bishop*, that *they* might *confirm* the Christian Faith, which in Baptism they undertook. So that *Confirmation* seems not (in this Notion) to differ from *Catechizing*. Of which practice there can be brought no proof: But from *hence* it was that it receiv'd this *name*: That by vertue of *this Sacrament*, God confirms *that* thing in us which by *Baptism* was *begun* to be wrought, and brings us to the *Perfection* of Christian Solidity. *Trid. Sess. 7. can. 1. de Conf.*

Nor does it *Confirm only*, but it gives *Increase* also, of which *Melchiades* witnesses thus: "The "Holy Ghost, who by his saving descent came upon the *Water of Baptism*, in the Font, gave a *Fulness* or Sufficiency, to *Innocency*; but in *Confirmation* he gives *Increase* to *Grace*: And then it not only increases, but increases after a *wonderful sort*. This the Scripture has very elegantly signifi'd and express'd by the *wearing of a Coat*. For says our Lord and Savior, when he spake of *this* Sacrament, *Stay ye in the City, till ye shall be clothed with vertue from on high*. The Third Effect. *De Confir. dist. 5. c. Spiritus. Ensebius. Emiss. hom. in die Pent.* Luc. 24. 48.

XIX. The efficacy of Confirmation declar'd by an Example.

Now if the Pastors will shew the divine *Efficacy* of this Sacrament, (and that this will have a great influence on the minds of the Faithful, there can be no doubt) it will be sufficient to explain what happen'd to the Apostles themselves. For they either *before* the Passion, or at the *hour* of the Passion, were so *weak* and timist, that when our Lord was apprehended *they all run away*: But *Peter* who was design'd to be the *Rock* and *Foundation* of the Church, and bore the highest constancy and greatness of a generous Soul, was so terrifi'd at the voice of one poor silly Woman, that he deny'd not *once* and *again only*, but even a *third* time also, that he was Jesus Christ's Disciple: Yea, and *after* the Resurrection, for fear of the Jews, they kept themselves close shut up in a House. But then on the day of Pentecost they were all fill'd with so great a *power* of the *Holy Ghost*, that while they freely and boldly planted the Gospel which was committed to them, Act. 2.

not

not only in the Region of the *Jews*, but *all over the World*, they thought nothing could be a greater happiness to them, *than to be counted worthy to suffer Disgrace, Bonds, Torments, and crucifyings for the name of Christ.*

Act. 5.

The Fourth Effect.

Besides, Confirmation has *this vertue*, that it imprints a *Character*: Whence it comes to pass, that for no reason whatsoever is it to be *iterated*, as was before observ'd in *Baptism*, and will be more fully explain'd in the *Sacrament of Order*, in its proper place. If therefore these things be diligently and often explain'd by the Pastors, it can hardly be, but that the Faithful knowing the *dignity* and *profitableness* of this *Sacrament*, will use their utmost endeavors to receive it holily and religiously. *That Confirmation is not to be iterated, See Consec. dist. 5. c. dictum est, & cap. de bom. D. Thom. 3. p. q. 72. art. 5.*

XX. The Rites and Ceremonies of Confirmation explain'd.

It remains now that some of the *Rites* and *Ceremonies*, which the Catholic Church uses in *administrating this Sacrament* be briefly consider'd. The explication whereof how profitable it will be, the Pastors will understand, if they look back to those things which were said before, when they are to treat of this Point.

Chrism and Unction.

Those therefore that are confirm'd, are *anointed in the Fore-head* with Sacred *Chrism*. For in this Sacrament the Holy Spirit pours himself into the Souls of the Faithful, and *increases Strength* and Courage in them, that in the Spiritual Combat they may fight *manfully*, and resist their most deadly enemies.

Why in the Fore-head.

Wherefore it is declar'd, That they are not to be terrifi'd from the free confession of the Name of Christ with any *fear* or *bashfulness*, the tokens of which affections are us'd to appear most in the *Fore-head. Rhaban. l. 1. de Instit. cleric. c. 30. & habetur de consecr. dist. 5. c. novissimè. Aug. in Psal. 141. D. Thom. 3. p. 9. 71. ar. 9.*

The Sign of the Cross.

Besides, that *Note* whereby a Christian is distinguish'd from others, and as it were a Soldier by certain honorable *Badges*, is distinguish'd from the rest, is given him in the most *observable part* of his *Body*.

This

This also has bin solemnly and religiously observ'd in the Church of God, That at *Whitsuntide* especially *this Sacrament* is *administer'd*, because specially on *that* day the *Apostles* were *confirm'd* and strengthen'd by the Power of the *Holy Ghost*. By the remembrance of which divine work, the Faithful might be admonish'd what, and how great mysteries were to be consider'd in that Sacred Unction. Why at Whitsuntide. Act. 2. 1.

And when he that is anointed and confirm'd, that he may be put in mind that he ought as a valiant Champion to be ready prepar'd to endure *all adversities* with an *unconquer'd* and *resolute Soul* for the name of Christ, is *lightly struck upon the Breast by the Bishop*. The Stroke.

And lastly the *Peace* is given him, that he may understand, that he has the *Fulness* of heavenly *Grace*, and that *Peace which passes all sense or understanding*. And let this be the sum of those things which are to be taught of the Pastors concerning the Sacrament of *Christm*; and that not so much by *naked Words* and *Arguments*, as with an ardent study and endeavor for *true Piety*, that they may be seen to plant these things in the *inmost Souls* and *Thoughts* of the Faithful. The Peace. Phil. 4. 7.

Of the SACRAMENT *of the* EUCHARIST.

I. The Dignity of the Eucharist often to be explain'd, that it may not be us'd irreverently.

AS there is none of all those Holy Mysteries, which our Lord and Savior has commended to us as the certain Instruments of Divine Grace, that can be compar'd with the most Holy Sacrament of the *Eucharist*: So also is there no greater *Punishment* to be fear'd from God for *any sin whatsoever*, than if *This* thing which is full of *all sanctity*, or rather which contains the *Author* and *Fountain* of Sanctity, be not *holily* and *religiously us'd* by the Faithful. And this the Apostle both plainly saw, and has plainly warn'd us about it: For when he had declar'd under how grievous a guilt they were bound, *who discern'd not the Lords Body*; he presently subjoyns; *Therefore are there many sick and weak among you, and many sleep*. That therefore

Dionys. de Eccl. Hier. c. 6. & de Consec. disp. c. 2. Nihil in 1 Cor. 11. 30.

the Faithful may understand, both that *divine Honor* is to be given to this heavenly *Sacrament*, and may gather a plentiful increase of *Grace*, and may avoid the most just *indignation* of *God*; all these things are very diligently to be explain'd by the Pastors, which seem proper the more to illustrate the *Majesty* thereof.

II. The *Institution* of the Eucharist, first to be explain'd.

To which purpose there will be need, that following S. *Pauls* method, who professes that he deliver'd to the *Corinthians what he had receiv'd of the Lord*; they first of all explain to the Faithful, the *Institution* of this Sacrament. For that the thing was thus done, plainly appears from the Evangelist.

III. Why, when, and how Christ instituted the Eucharist. Joh. 13.

For, *When the Lord lov'd his own, he lov'd them to the end*; of which *Love* that he might give them some divine and admirable *pledge*, knowing that the hour was now come, that he must go from this World to the Father, and that he might at no time ever be wanting to those that are *his*, he in his unsearchable wisdom perfected the thing which quite surpasses all the Order and Course of *Nature*. For, celebrating the Supper of the *Paschal Lamb* with his Disciples, that the *Figure* might give place to the *Truth*, and the *Shadow* to the *Body*; *He took Bread, and giving Thanks to God, he Bless'd it, and Brake, and Gave it to his Disciples, and said, Take and Eat; This is my Body, which shall be given for you, This do in Commemoration of me. In like manner he took also the Chalice, after he had supp'd, saying, This Chalice is the New Testament in my Blood: This do, as oft as ye shall drink it in Commemoration of me. Of the Institution of the Eucharist, see Trid. Sess. 13. c. 2. de Euch. Leo. Serm. 7. de Pas. c. 3. Euseb. Emiss. hom. 4. & habetur in consec. dist. 2. 1. Quia Corpus.*

Mat. 26. 20. Mar. 14. 22. Luc. 22. 19. 1 Cor. 11. 24.

IV. Why this Sacrament call'd the *Eucharist*.

When therefore Sacred Writers found that they could by no means shew in *one Word*, the *Dignity* and *Excellence* of this *admirable Sacrament*, they endeavour'd to express it in *more Words* or Names: For sometimes they call'd it the *Eucharist*, which word we may render in English [*The Good Grace*] or [*the Thanksgiving*]. And indeed rightly is it call'd

call'd the *Good Grace*; both because it *foreshews* the *Life Everlasting*, whereof it is written, *Eternal Life is the Grace of God*: And also because it *contains* in it *Christ our Lord*, who is the *true Grace* and the *Fountain* of *all Gifts*. Nor do we less fitly interpret it a *Thanksgiving*: For when we offer this most pure Host or Sacrifice, we daily give God infinite Thanks for all his benefits towards us; and especially, for so excellent a benefit of his *Grace* which he gives us in this *Sacrament*. But that very Name also is very agreeable with those things which we read were done by Christ our Lord at the instituting this Mystery. For, *taking Bread he brake it, and gave thanks*. *David* also, when he contemplated the greatness of this Mystery, before he would pronounce that Verse; *The merciful and gracious Lord has made a remembrance of his Wonders, he has given Food to them that fear him*; thought it good, first to give Thanks: *Confession* or Thanksgiving *and Magnificence is his work*. *Chrysost. hom.* 24. *in* 7. *ad Cor. ad hac verba, Calix Benedictionis Cypr. l. de lapsis. Ambr. lib.* 5. *de Sacram. c.* 3. *D. Thom.* 3. *p. q.* 73. *a.* 4.

Rom. 6. 23.

Mat. 26. 16. Mar. 14 22. 1 Cor. 11. 24. Luc. 22. 19. Ps. 110. 5.

It is also oft call'd a *Sacrifice*, of which Mystery shall be spoken more largely afterwards.

V. Other names giv'n to the Eucharist. Sacrifice. Communion.

It is also call'd a *Communion*, which name is taken from that place of the Apostle, where he says: *The Chalice of Blessing which we Bless, is it not the Communion of the Blood of Christ? and the Bread which we break, is it not the participation of the Body of Christ?* For as *Damascen* has explain'd it; "This Sacrament couples us to *Christ*, and makes "us Partakers of *his Flesh*, and of his *Deity*, and "reconciles us to one another in the same Christ, "and consolidates us as it were into *one* Body. *See Iren. lib.* 5. *cap.* 7. *Chrys. hom.* 44. & 45. *in Joan. Cyril. in lib.* 7. *in Joan. c.* 13. *Cyril Hier. Catech.* 4. *Aug. Tract.* 26. *in Joan. Trid. Sess.* 13. *de Eucb. in Praefat. Conc. Nicen.* 21. *Carth.* 4. *c.* 77. & 26. *q.* 6. *passim.*

1 Cor. 10. 16. *Damasc. l.* 4. *fl. Orthod. c.* 4.

Whence it comes to pass that it is also call'd the *Sacrament of Peace* and *Charity*, that we may know how unworthy they are of the name of a

The Sacrament of Peace and Charity.

Christian, who practise *enmity*; and that *Hatred*, *Strife* and *Discord* are by all means to be rooted out, as the most odious *plague* of the Faithful. Especially seeing that in the daily Sacrifice of our Religion, we profess not to be so studious and careful of any thing as of *Peace* and *charity*.

Viaticum. It is also by Sacred Writers commonly call'd a *Viaticum*, or Travellers Bait on his Journey: Both because it is our *Spiritual Meat* wherewith we are sustain'd in the Pilgrimage of this life, and because it gives us *strength* to attain to eternal Glory and Happiness: And therefore according to the ancient appointment of the Catholic Church, none of the Faithful were to depart this life without *this Sacrament*.

A Supper. 1 Cor. 11. 24. *Cypr. de Cena Domini.* And the most antient Fathers following the Authority of the Apostles, sometimes call'd the Holy Eucharist by the name of a *Supper*, because in that saving Mystery of the Last Supper, it was instituted by Christ our Lord.

VI. The Eucharist to be consecrated and taken fasting. Not that we ought therefore *after our Meat* or *drink* to consecrate or receive the *Eucharist*, since that wholesome practice introduc'd by the Apostles, as the antient Writers have noted, has *always* bin kept and observ'd; namely, that it should be receiv'd *fasting*. *Aug. Ep.* 188. *c.* 6.

VII. The Eucharist truly a Sacrament. And now the Reason of the *Names* being explain'd, it must be taught that this is *truly a Sacrament*, and that it is *one* of *those seven* which Holy Church has always religiously observ'd and reverenc'd. For when the Consecration of the *Chalice* is made, it is call'd *The Mystery of Faith*. Besides, to omit almost infinite Testimonies of Sacred Writers, who have ever thought, That this ought to be reckon'd among the *true Sacraments*, it is manifestly prov'd from the very *Reason* and *Nature* of a Sacrament; for therein are outward and sensible Signs. And then it has both the *Signification* and effectual *working of Grace*. And besides all this, neither the *Evangelists*, nor the *Apostles* leave any room to doubt that it was instituted by *Christ*. All which things coming together to confirm it to be a *true* Sacrament, it is evi-

dent

dent that *all arguments* to prove it to be so, are *needless*. *August. l.* 3. *de Trinit. c.* 4. & *l.* 20. *contra Faust. c.* 13. *Ambr. l.* 1. *de Sacram. c.* 2. *Trid. Sess.* 13. *de Euch. c.* 5. *D. Thom.* 3. *p. q.* 73. *art.* 1.

VIII. The name *Sacrament* given to many things in the Eucharist.

Now this is diligently to be observ'd of the Pastors, that there are *many* things in this Mystery to which sometimes Sacred Writers have attributed the *Name* of a *Sacrament*. For sometimes the *Consecration* and *Receiving*, but frequently the *very Body* and *Blood* of our Lord, which is contained in the Eucharist, is us'd to be call'd the *Sacrament*. For S. *Austin* says, "That this Sacrament "consists of two things, *viz.* the *Visible appearance of Elements*, and the *Invisible Flesh and Blood* of our very Lord Jesus Christ. *August. hic ad sensum potius quam ad verba citatus; sed lege hac de materia librum Lanfranci contra Berengarium, constat* 23. *tantum capitibus. Vide de Consecr. dist.* 2. *ferè tota.*

De Catechud. l. 5. *c.* 16.

And after the same manner we affirm, That this Sacrament is to be *ador'd*, to wit, understanding the *Body* and *Blood of* the *Lord*. But it is plain that all these are not so *properly* call'd *Sacraments*: But the Species of *Bread* and *Wine* have the true Reason of this name *Sacrament*.

Note. *Trid. Sess.* 15 *de Euch c* 5. & *can.* 6.

But how much this Sacrament differs from *all the rest*, is easily perceiv'd; for the *other* Sacraments are perfected in the *use* of the *Matter*, to wit, while they are administer'd to any one.

IX. The Eucharist differs from the other Sacraments. First. Secondly.

For *Baptism* then takes the Nature of a *Sacrament*, when a person is indeed *wash'd with Water*: But to the perfection of the *Eucharist*, the *Consecration* of the *Matter* is *sufficient*: For each of them ceases not to be a Sacrament, though it were laid up in the Pyx. And then in the making of the *other* Sacraments, there is no *change* of the *Matter* and Element into *another* nature. For the *Water* of *Baptism*, or the *Oyl* of *Chrism*, when those Sacraments are administer'd, lose not their *former nature* of Water and Oyl. But in the *Eucharist*, that which was *Bread* and *Wine* before Consecration, the Consecration being made, is truly

the substance of the *Body* and *Blood of the Lord.*

X. The Eucharist but one Sacrament, tho double in Matter.

Now altho there be *Two Elements*, to wit, *Bread* and *Wine*, of which the whole Sacrament of the *Eucharist* is made; yet, being taught by the Authority of the Church, we confess that there is *not many Sacraments*, but *one Sacrament only*. Otherwise the Number of *Seven* Sacraments, which number has always bin held, and was determin'd in the Councils of *Lateran*, *Florence* and *Trent*, cannot stand. For seeing the Grace of this Sacrament makes us *one mystic Body*, that the *Sacrament it self* might agree to the thing it makes, it must needs be but *One*; and *One too*, not as tho it were *individual*, but because it has the *signification* of *One* thing. For as *Meat* and *Drink*, which are two *different* things, but serve only to *One* purpose, to wit, to refresh and strengthen the Body; so it is fit that those two *different* Species of the *Sacrament* should answer to them, since they signifie the *spiritual Meat* wherewith our Souls are sustain'd and refresh'd. Wherefore it is said by our Lord and Savior, *My Flesh is Meat indeed, and my Blood is Drink indeed. Ex Concilio citatis Lateranense generale sub Innocent. II. non numerat quidem distinctè septem Sacramenta, sed ex variis Canonibus satis clarè colliguntur: Florent. in doct. de Sacram. Trid. Sess. 7. can. 1.*

Joh 6.

The Eucharist signifies Three things.

But it is diligently to be explain'd what the Sacrament of the *Eucharist signifies*, that the Faithful beholding with their *Eyes* the *Sacred Mysteries*, may also at the same time, feed their Souls with the *Contemplation* of the *Divine things*. Now there are *Three* things which are shew'd in this Sacrament.

The Passion of Christ. Luc. 22. 19. 1 Cor 11.

The *First* is the *Passion of Christ*, which is *now past*; for he taught: *Do this in Commemoration of me*: And the Apostle testifi'd: *As oft as ye shall eat this Bread and drink this Chalice, ye will shew the Death of the Lord, till he come.*

Divine Grace.

The *second* is the *Divine and Heavenly Grace*, which being *present* in this Sacrament, is given to feed and preserve the *Soul*. For as in *Baptism* we

we are *begotten* to a New life, and in *Confirmation*, we are *strengthen'd* to resist Satan, and openly to profess the name of Christ; so in the Sacrament of the *Eucharist* we are nourish'd and sustained. *Tertul. de R. sur Carnis c. 8.*

The *Third*, which foreshews somewhat to come, is that Fruit of *eternal Glory and Delight*, which we shall receive in Heaven by the promise of God. These three therefore which are plainly distinguish'd by the variety of time *past*, *present* and *to come*, are so signifi'd in Holy Mysteries, that the whole Sacrament, altho it consists of divers Species, may be apply'd to shew *any* of all these, as it were to the signification of *one* thing. Eternal Glory.

XI. The Double Matter of the Eucharist Bread and Wine.

But first of all, the Pastors must know the *Matter* of this Sacrament, both that they themselves may know *how to consecrate it*; and also that the Faithful may be admonish'd, of *what thing* it is a *Symbol*; and also may be inflam'd with the *love* and *desire* of that *thing* which it *signifies:* The *Matter* therefore of this Sacrament is *double:* The *one* part is *Bread* made of Wheat; of which we will speak *first*; of the *other* will be spoken *afterwards*. For as the Evangelists *Matthew*, *Mark* and *Luke* do teach, *Christ our Lord took Bread into his Hands, Bless'd and brake it*, saying: *This is my Body*. And In S. *John*, the same our Savior call'd himself *Bread*, when he said: *I am the living Bread which came down from Heaven. Vide de Consecr. dist. 2. c. 1, & 2. & 55. ubi habes de hac materia decret. Alexand. Pap. in 1. Epist. ad omnes Orthodoxos & Cypr. lib. 2. Epist. 3. & Ambr. l. 4. de Sacram. l. 4. vide etiam Iren. l. 4. c. 34. & l. 5. c. 2.* Mat. 26. 20. Mar. 14. 22. Luc. 22 19. Joh. 11.

XII. Wheaten Bread the true Matter of the Eucharist.

Now since there are *divers kinds* of Bread, either because it is made of *different matter*; as when some is made of *Wheat*, some of *Barley* and some of *Peas*, and other Fruits of the Earth; or because it has *different Qualities* (for some is *leven'd*, and some is *unleven'd*.) As to the first, our Saviors words shew, that the *Bread* ought to be made of *Wheat*; for by a common custom of speaking, when *Bread* is *absolutely* nam'd, it is plain enough that *Wheaten-Bread* is meant. And this is declar'd by *D. Tho. 3. p. q. 74. a. 3.*

a Figure of the *Old* Testament; for the Lord com-
Levit. 24. 5. manded, that the Loaves of *Shew-Bread*, which signifi'd this Sacrament should be made of the *like Matter*.

XIII. Unleven'd Bread the Matter of the Eucharist. Mat. 26. 17. Mar. 14. 12. Luc. 22. 7.

Now as no Bread but *Wheaten Bread* can be thought fit to be *Matter* for *this Sacrament*, (for so the *Tradition* of the *Apostles* teaches us, and the *authority* of the *Catholic Church* has confirm'd:) so also it may easily be gather'd from what *our Lord Christ did*, that it ought to be *Unleven'd*: For on the first day of *Unleven'd bread*, when it was unlawful for the Jews to have in their Houses any *leven'd* Bread, he made and instituted *this Sacrament*. *Vide lib.* 3. *decretal. tit. de celebrat. Missarum c. ult. ubi habes Auctoritatem Honorii Papæ* 3.

XIV. An Objection answer'd.

But if any one hereto oppose the Authority of *John* the Evangelist, who says that all these things were done *before the day of the Passover*, that reason may be easily solv'd. For that day which the *other Evangelists* call the *first day of unleven'd Bread*, because on the *fifth day* of the week at *Evening*, the *feast days of unleven'd Bread began*, at which time our Savior celebrated the *Passover*; that *same* day
John 13. 1. S. *John* calls *the day before the Passover*, as judging the space of a *natural* day, which is begun at Sun-rising, was *chiefly* to be observ'd. Wherefore
In Mat. hom. 38. S. *Chrysostom* also, interprets the *first day of Unleven'd Bread* to be that day whereon at Evening *Unleven'd Bread* was to be eaten. But how suitable the Consecration of *Unleven'd* Bread is to that *Integrity* and *Cleanness* of the Soul, which the Faithful ought to bring to this Sacrament, we are taught
1 Cor. 5. 7. by the Apostle, when he says, *Purge out the old Leven, that ye may be a new lump, as ye art unleven'd. For Christ our Passover is sacrificed, therefore let us banquet, not with the old Leven, nor with the Leven of malice and wickedness, but with the unleven'd Bread of Sincerity and Truth.*

XV. The Eucharist may be made of Leven'd Bread.

Not that *this Quality* is to be thought so necessary, that if the Bread have it not, the Sacrament cannot be made: For *either kind* of *Bread* has the true and proper *nature* and *name* of *Bread*. Altho no one ought by his own private authori-

ty,

ty, or rashness rather, alter the laudable Rite of his Church. And by so much the less is it permitted to the *Latin Priests* to do it, whom the *Popes* have moreover commanded to perform the Sacred Mysteries with *unleven'd* Bread only. And let this suffice for the explication of *One part* of the *Matter* of *this Sacrament*. Where notwithstanding it is to be noted, that it is not determin'd *how much Matter* ought to be us'd in making this Sacrament; since the certain number of them who either may or ought to receive the Sacred Mysteries cannot be defin'd.

Conc. Florent. Sess. vii. & lib. 3 decret. de cel. & Miss. c. final.

XVI. Wine of the Grape the other Matter of the Eucharist.

It remains now that we speak of the *other Part* of the *Matter* and Element of this Sacrament, And that is *Wine*, press'd out of the fruit of the *Vine*, wherewith a little *Water* is mixt: For that our Lord and Savior us'd *Wine* in the Institution of this Sacrament the Catholic Church has ever taught, seeing he himself said, *I will not drink henceforth of the fruit of the Vine, until that day.* In which place S. *Chrysostom*, "*Of the fruit of the Vine*, says "he, which surely brought forth *Wine*, not *Water*, "that so long before-hand he might be seen to "pluck up by the roots the Heresy of them, who "thought that *Water only* was to be us'd in these "Mysteries.

Mat. 26. 29. Mar. 14. 25.

Hom. 83. in Mat.

XVII. Water to be mingl'd with Wine.

Yet the Church of God always mingl'd *Water* with the *Wine*; First because our Lord *Christ himself did so*, as is prov'd by the authority of Councils, and by the testimony of S. *Cyprian*: And then, that the memory of the *Blood* and *Water* which came out of his *Side*, might be renew'd. And then as we read in the *Apocalyps*. *Water* signifies the *People*. Wherefore *Water* mingl'd with *Wine* signifies the Conjunction of the *Faithful* with *Christ their Head*. And this, by Apostolical Tradition, Holy Church has always observ'd.

Cypr. lib. 2. Epist. 3. Trid. Sess. 22. de Sacrif. Miss. c. 7. & Can. 9. Apoc. 17. 15.

Note.

But altho the *Reasons* for mingling the Water with the Wine are *so weighty*, that it may not be neglected under *mortal* sin, yet tho it should be wanting, the Sacrament remains.

But

XVIII. A little Water to be mingl'd.

But the Priests ought to take care, that as in the Sacred Mysteries they ought to mingle Water with the Wine, so also that they pour *but a little* thereinto. For by the Opinion and Judgment of Ecclesiastical Writers, That *Water* is turn'd into *Wine*. Wherefore Pope *Honorius* writes thus concerning it, " There has bin for a long time " in your parts a pernicious abuse, to wit, that there " is us'd a *greater* quantity of *Water* in the Sacrifice, " than of *Wine*; when according to the reasonable " practice of the general Church, there ought to " be us'd a far *greater* quantity of *Wine* than of *Wa-* " *ter*. Of this Sacrament therefore there are only these Two Elements, and it has bin rightly setl'd by many Decrees, " That none may offer any thing " but *Bread* and *Wine*, notwithstanding which there were some presum'd to do so.

Habetur lib. 3. Decretal. de celeb. Miss. c. 13.

Note.

Et vide de consec. dist. 2. c. 1, 2. & seq.

XIX. How convenient this Matter of the Eucharist is. First. John 9.

But now we must see how *fit* these two Symbols of *Bread* and *Wine* are, to declare those things whereof we believe and confess them to be *Sacraments*.

And *first* they signifie *Christ* to us, as he is the *true life of Men*. For the Lord himself says, *My Flesh is Meat indeed, and my Blood is Drink indeed.* Seeing therefore the Body of Christ our Lord yields *nourishment of eternal Life* to them who do purely and holily receive the *Sacrament* thereof; rightly is it made of *those* things, wherein *this Life* is contain'd; that the Faithful may easily understand that by the Communion of the *Body* and *Blood* of *Christ*, their mind and *Soul* is *fed*.

Secondly. *Damasc. lib. 4, de fide Orthod. c. 14.*

These Elements also are somewhat available to this end, that Men may learn and know that the *Truth of Christ's Body and Blood* are in the *Sacrament*; for when we observe that *Bread* and *Wine* is dayly *chang'd* into *human Flesh* and *Blood* by the strength of *Nature*: We may the more easily be led by this similitude to believe that the *Substance of Bread* and *Wine* by the *Heavenly Benediction*, is *converted* into the *trut Flesh* and *true Blood of Christ*.

Thirdly.

This admirable *Change* of the *Elements* helps also to shadow what is done in the *Soul*. For as tho there appears *outwardly* no change of the Bread

and

and Wine, yet their substance truly passes into the *Flesh* and *Blood of Christ*; so also, tho nothing *seems* to be chang'd *in us*, yet *inwardly* we are *renew'd to life*, while we receive the *true life* in the *Sacrament* of the *Eucharist*.

Add hereto, that since the Body of the Church is compos'd of *many Members*, this *conjunction* is not by any thing more clear'd than by the Elements of *Bread* and *Wine*. For *Bread* is made of *many Grains*, and *Wine* is press'd out of a *Multitude of Grapes*: And so *we*, tho we are *Many*, yet they shew us to be strictly held *together* by the bond of this Divine Mystery, and as it were made *One Body*. Fourthly.

Now it follows that we treat of the *Form* which ought to be us'd at the consecrating the *Bread*: Not that the faithful people need to be much taught these Mysteries, unless there be necessity: (for it is not necessary to instruct those persons in these matters who are not initiated in Sacred Things): But lest by ignorance of the Form, the Priests in making this Sacrament may make any foul mistakes. XX. The Form of the Eucharist as to the *Bread* defin'd and prov'd.

We are taught therefore by the *Holy Evangelists Matthew* and *Luke*, and by the Apostle, that *This* is the Form, [(**This is my Body,**] for it is written, when they had supp'd, *Jesus took Bread and blessed it, and brake it, and gave it to his Disciples, and said, Take and eat, This is my Body.* Which *Form* of consecration, seeing it was observ'd of Christ our Lord, the same has bin always us'd in the Catholic Church. By Scripture. Mat. 26. 26. Mar. 14. 22. Luc. 26. 19. 1 Cor. 14. 22.

We might here forbear the Testimonies of the *Holy Fathers*, which to reckon up would be endless, and the Decree of the *Council* of *Florence*, which is open and ready for all to see; especially since by those words of our Savior, *Do this in commemoration of me*, we plainly see the same thing. *In Decret. de Sacram. Item Trid. Sess.* 13. *cap.* 1. By Fathers and Councils.

For what the Lord commanded to be done, ought to be referr'd not only to what *he did*, but also to what *he said*: And we must know that indeed it chiefly belongs to the *Words*, which were utter'd no less for the sake of *Effecting*, than for Note.

the

the sake of *Signifying*. *As to the Fathers, see Amb. lib.* 4. *de Sacram. c.* 4. & 5. *Chrys. hom. de Prodit. Judæ. Aug. lib.* 3. *de Trinit. c.* 4. *Iren. lib.* 4. *cont. Hær. c.* 34. *Orig. lib.* 8. *cont. Celsum. Hesich. lib.* 6. *in Levit. c.* 22. *Cyril. Alex. Epist. ad Calosorum Episcop. Tertul. lib.* 4. *contr. Marc. in Hier. Epist.* 1.

By Reason. But this may easily be perswaded by *Reason*: For the *Form* is that whereby is signifi'd that thing which is wrought in this Sacrament: Now when these words signifie and declare that thing *which is done, i. e.* the *conversion* of the *Bread* into the *true Body of our Lord*, it follows, that the *Form* is to be put in those very *Words*; in which meaning we may take that which is written by the Evangelist, [**He Blessed**]: For he seems to mean, as if he had said, *Taking Bread, he Blessed it, saying*, **This is my Body.**

Mat. 26.

Note. For tho the Evangelist plac'd these words [**Take and Eat**] before; yet it is plain, that thereby is signifi'd not the Consecration of the *Matter*, but the *Use* only. Wherefore they ought indeed by all means to be pronounc'd by the Priest, but to the *making* the *Sacrament* they are *not necessary*.

Note. As also that Conjunction [**for**] is pronounc'd in the Consecration of the Body and Blood; for otherwise it would come to pass, that if this Sacrament were to be administer'd to no body, it ought not, or cannot be done: Whereas there can be no doubt but the Priest pronouncing the words of our Lord after the manner and appointment of Holy Church, doth truly consecrate the proper matter of *Bread*, altho it may then chance that the Holy Eucharist be not administer'd to any body at all.

XXI. The Form of the Eucharist as to the *Wine* defin'd and prov'd. *Decretal. lib.* 3. *de celeb. Miss. c.* 6.

And now as to the Consecration of the *Wine*, which is the *other Matter* of this Sacrament, for the same reason before mention'd, there is need that the Priest rightly know and understand the *Form*. *That* therefore we must certainly believe is comprehended in these words; **This is the Chalice of my Blood of the New and Eternal Testament, the Mystery of Faith, which shall be shed for you, and for many, for the remission of sins.**

Of

Of which words there are many gather'd from *Sacred Scripture*: But some have bin preserv'd in the Church by *Apostolical Tradition*. For that which is said, [**This is the Chalice**] is written by S. *Luke*, and by the Apostle: But that which follows, [**Of my Blood, or my Blood of the New Testament, which shall be shed for you, and for many for the Remission of Sins.**] was partly said by S. *Luke*, and partly by S. *Matthew*. By Scripture. Luc. 22.20. 1 Cor. 11.25. Mat. 26. 28.

But those words [**Of the Eternal**] and [**Mystery of Faith**] Holy *Tradition*, the interpreter and keeper of Catholic Unity has taught us. By Tradition.

But of this *Form* no one can doubt, if he mind in this place also, what was said *before* of the Form of Consecration, which is us'd over the Element of *Bread*: For it is manifest that by these words, which signifie the substance of the *Wine* to be converted into the *Blood of our Lord*, the *Form* of *this* Element is *chang'd*. Wherefore since those words plainly declare this thing, it is plain, that there is *no other Form* to be made. And Reason.

XXII. Three Effects of Christ's Blood.

But they express besides, certain admirable *Fruits* of Christ's blood shed in his Passion, which specially belong to *this Sacrament*. *One* is an *Entrance* to the *Eternal Inheritance*, which comes to us by right of the *New* and *Eternal Testament*. *Another* is an *Entrance* to *Righteousness* by the Mystery of *Faith*. *For God has offer'd Jesus, through Faith in his Blood to be our Reconciler, that he might be just, and the justifier of him who is of the Faith of Jesus Christ*. The *Third* is the *Forgiveness of Sins*.

XXIII. The words of the Consecration of the Wine explain'd. *Decretal lib. 3. de celeb. Miss. c. 6.*

But because these very *words* of Consecration are full of *Mysteries*, and are very suitable to the matter, we must consider them more carefully. Now that it is said, [**This is the Chalice of my Blood**] it must be thus understood [*This is my Blood which is contain'd in the Chalice*]. Rightly therefore and very fitly here whilst the *Blood*, as it is the *Drink* of the Faithful, is *consecrated*, there is mention to be made of the *Chalice* or Cup: For neither would *Blood* seem to signifie sufficiently this kind of *drink*, unless

unless it were in some *Vessels*: It then follows, [**Of the New Testament**] which for this reason is added, that we may understand that the *Blood of Christ* our Lord is not now given to Men in a *Figure*, as it was done in the *Old Testament*, (for we read in the Epistle to the *Hebrews*, *Without Blood a Testament is not dedicated*;) but *really* and *truly*, which properly belongs to the *New Testament*. Wherefore the Apostle says, *Therefore Christ is the Mediator of the New Testament, that by means of Death, those who are call'd, might receive the promise of eternal inheritance*. But the Word [**Eternal**] is to be referr'd to the *eternal inheritance*, which of right comes to us by the *death of Christ our Lord*, the eternal Testator. That which follows [**The Mystery of Faith**] excludes not the Truth of the thing; but that which lies close hid and farthest off from the sight, signifies that it is to be believ'd with a *steady Faith*. But these words in this place have *another* meaning, than they have, when they are attributed to *Baptism*, for it is call'd the *mystery of Faith*, because by *Faith* we perceive *Christ's Blood* hid under the Species of *Wine*. But we properly call *Baptism* the *Sacrament of Faith*, as the Greeks call it *the Mystery of Faith*, because it contains the *whole profession* of *Christian Faith*. Altho for another reason also we call the Blood of our Lord *the Mysterie of Faith*, to wit, because therein especially, human reason finds much difficulty and labor, when Faith offers to us to believe, that the Son of God, both God and Man, suffer'd *Death* for us: which *Death* is indeed signifi'd in the Sacrament of the *Blood*. Wherefore fitly in this place, rather than in the Consecration of the *Body*, is the *Passion* of the Lord commemorated in these words [**Which shall be shed for the remission of Sins**]. For the *Blood* being *separately consecrated* by it self, with relation to the *Passion* of the Lord, has greater *force* and *power* to lay *before the eyes* of *all*, both the *Death* and *kind* of suffering. But those words which are added [**for you and for many**] are taken severally from S. *Matthew* and S. *Luke*,

Heb. 9. 16.

Mat. 26. 28. Luc. 22. 20.

S. *Luke*, which notwithstanding Holy Church, taught by the Spirit of God, has join'd together: but they belong to the *fruit* of the *Passion*, and shew the *profitableness thereof*: For if we look at the *vertue* of it, it must be confess'd, that our Savior shed his *Blood* for the salvation of *all men*. But if we look at the *fruit* which *men gather from thence*, we may easily understand that it comes *not to all* to advantage, but only to *some*. When therefore he said, [*For you*] he signifi'd either them that were then *present*, or those whom he had *chosen* out of the *Jewish people*, such as were his *Disciples*, except *Judas*, with whom he spake. But when he added, [*For many*] he would have the *rest* that were elected either *Jews* or *Gentiles*, to be understood. Rightly therefore was it done, that it was not said *for all*, seeing that in this place the design of the discourse extends only to the *fruits* of the *Passion*, which brought the Fruit of Salvation *only to the Elect*. And hither do belong those words of the Apostle, *Christ was once offer'd to take away the sins of many*: Heb. 9. and that which our Lord himself said in S. *John*, *I pray for them, I pray not for the world*; *but for those whom thou hast given me, because they are thine*. Joh. 17. 8. There are many other Mysteries wrapp'd up in these words of the Consecration, which the Pastors by the daily meditation and study of Divine Matters, and God assisting them, may easily discover.

XXIV. We must judge of the Eucharist by Faith, not by Sense. 1 Cor. 11. 29.

But now to return to the explication of those things which the *Faithful* must by *no means be ignorant* of. And because the Apostle admonishes, that they are guilty of a most heinous sin, who difference not the Lords Body; let the Pastors chiefly teach, that the *Mind* and *Reason* is here to be call'd off from *sense*. For if the Faithful perswade themselves, that *those things only* are contain'd in this Sacrament, which are perceiv'd by the *senses*; they must needs be led into the *greatest impiety*, when with their *Eyes*, their *Feeling*, their *Smell*, their *Taste*, perceiving nothing at all, but the Species of *Bread* and *Wine*, they will judge that there is

only

only Bread and *Wine* in the *Sacrament.* There must be care tak'n therefore, that as much as may be, the minds of the Faithful may be abstracted or withdrawn from the judgment of *sense*, and stirr'd up to contemplate the immense *Power* and *Vertue of God.*

XXV. Three things done in the Eucharist by Consecration. The First

Now there are *three wonderful* and *stupendious* things, which in *this* Sacrament, *Holy Church* without all doubt believes and confesses to be *wrought* by the *words of Consecration.*

The *First* is, That the *true Body of Christ*, that very same which was *born of the Virgin*, and now *sits in Heaven* at the Right-hand of the Father, is contain'd in *this Sacrament. See Dionys. de Eccl. Hierarch. c.* 3. *Ignat. Epist. ad Smyr. Just. Apol.* 2. *Iren. lib.* 4. *c.* 34. *&* *l.* 5. *c.* 2. *Trid. Sess.* 13. *c.* 1. *de Euch.*

The Second.

The *Second* is that *no substance* of the *Elements remains* in it: Altho nothing seems more strange and distant to the *senses. Cyp. de cœna Domini. Euseb. Emiss. hom.* 5. *de Pasch. Cyr. Hier. Catech.* 1, 3, & 4. *Ambr. l.* 4. *de Sacra. c.* 4. *Chrysost. hom.* 83. *in Matt. & 60. ad Pop. Antioch.*

The Third.

The *Third*, which is easily gather'd from both the former, tho the *words of Consecration* fully *express* it, is that what is beheld by the *Eyes*, or perceiv'd by the *other Senses* is in a wonderful and unspeakable manner, without any subject matter. And one may see indeed all the *Accidents* of *Bread* and *Wine*, which yet are inherent in no *substance*, but they consist of themselves; because the Substance of the *Bread* and *Wine* is so *chang'd* into the *Body* and *Blood of the Lord*, that the *substance* of the *Bread* and *Wine* altogether *ceases.*

XXVI. The true Body of Christ prov'd to be in the Eucharist. Mat. 26. 26. Mar. 14. 20. Luc. 22. 19.

But that the *first* may be *first* handl'd; Let the Pastors endeavor to shew how *plain* and *clear* the *Words* of our Savior are, which shew the *Truth of Christ's Body* in the *Sacrament*; for when he says, *This is my Body: This is my Blood*: There is no one in his right mind, can be ignorant, what we are to understand: Especially seeing the design of the discourse is concerning the *human Nature* which the Catholic Faith suffers none to doubt that Christ truly had: As that very holy and learn'd Man *Hi-*

larius

larius has written concerning the Truth of Christ's Flesh and Blood, when according to the very *profession of our Lord*, and our *Faith*, *his Flesh* is *truly our Food*, that there is no room left us to doubt thereof. But there is *another* point to be open'd by the Pastors, whence it may plainly be known, that the *true Body* and *Blood of the Lord* is contain'd in the *Eucharist*. For after that the Apostle had remember'd, That the *Bread* and *Wine* was consecrated by our Lord, and the Sacred Mysteries administer'd to his Apostles, he subjoyns: *But let a Man prove himself, and so let him eat of that Bread and Drink of that Chalice, for he that eats and drinks unworthily, eats and drinks judgment to himself, not differencing the Lords Body.* But if, as Heretics say, that *nothing else* were to be venerated in the Sacrament, besides the *memory* and *sign* of Christ's Passion, what need was there that the Faithful should be exhorted with such *weighty* words, to prove themselves? For by that weighty word, *Judgment*, the Apostle has declar'd, that some *horrid wickedness* is committed by *him*, who *impurely* taking the *Lords Body*, which lies hid in the Eucharist, does not difference it from *other* kinds of *Meat*. Which also before, in the same Epistle he more fully explain'd in these words: *The Chalice of Blessing which we bless, is it not the Communication of the Blood of Christ? and the Bread which we break, is it not the participation of the Lords Body?* Which words verily shew the *true substance* of the *Body* and *Blood of Christ our Lord.*

S. Hilar. l. 8. de Trinit. super illa verba velut manna.

1 Cor. 11. 28.

1 Cor. 11. 26.

XXVII. The same confirm'd by consent of Fathers.

These places of Scripture therefore shall be explain'd by the Pastors, and first it must be taught, that there is nothing doubtful or uncertain in them: Especially since the *authority of Gods Church* has thus interpreted them. To the knowledg of which sense, we may come by a *twofold* way and means. The *first* is, by consulting the *Fathers*, who flourish'd both in the beginning, and so down through every Age of the Church, and were the *best Witnesses* of the *Doctrin* of the *Church*. But all these by an exact consent and agreement have most plainly taught the truth of this Opinion.

Of which to bring the several Testimonies, because it would be a most tedious labor, it shall be sufficient to mark, or rather to shew a *few things*, whereby a judgment may easily be made of the *rest*. S. *Ambrose* therefore first produces his Faith, who in his Book of those that are initiated in the "Mysteries testifies, "That the *true Body of Christ* "is taken in *this Sacrament*, as his *true Body* was "taken of the *Virgin*: and this is to be held with "most certain Faith: And in another place he teaches, "That there is *Bread*, *before the Consecra-* "*tion*, but *after the consecration*, the *Body of Christ*. Another witness hereof is S. *Chrysostom*, one of no less Fidelity and Gravity, who professes and teaches this Truth, both in many other places, and especially in his 60*th*. Homily, of those who unworthily receive the Sacred Mysteries, as also in his 41, and 45. Homilies upon S. *John*. For he says: "Let us obey and not contra-"dict God, tho that which is spoken, seem to be "contrary to *our Reason* and *our very Eyes*: for *his* "*word* is *infallible*, *our Senses* are *easily* deceiv'd. To these, exactly agrees what S. *Austin*, the vigorous defender of Catholic Faith, always taught. And first, expounding the Title of the 33. *Psalm*, he writes: "To carry himself in his own hands, "is to *Man* an impossible thing, and is proper to "*Christ alone*: For *He* was carri'd in his *own hands*, when giving that Body of his, he said, [*This is my Body*]. And besides, *Cyril*, *Justin*, and *Irenaus* in his fourth Book upon S. *John* so plainly affirm the *true Flesh of Christ* to be in this *Sacrament*, that *his* words cannot be rendred obscure by any fallacies or captious interpretations. But if the Pastors want any other Testimonies of the Fathers, it is easie to add *more*, as S. *Dennys*, *Hilary*, *Hieron*, *Damascen*, and innumerable others, The grave Sentences of whom concerning this matter, we may read collected and gather'd together by the Labor and Industry of learn'd and pious Men. *Divus Augustinus in Ps.* 33. *Conc.* 1. *a medio ad finem usq;. Cyril. l.* 4. *in Joan. c.* 33. & 14. & *l. c.* 13. *Just. Apolog.* 2. *sub finem ad Antoninum*, *Pium. Iren. l.* 5.

Lib. 4. de Sacra. & de iis qui Myster. init. c. 9 vide & de consec. dist. 2. plurib. in locis. Chrys. ad Popul. Antioch. homil. 60, & 61.

contra

cont. haeret. c. & l. 5. in Joan. c. 34. Dionys. Eccles. Hier. c. 3. Hilar. l. 8. de Trinit. Hierom Epist. ad Damasum. Damasc. l. 4. de Orthod. fid. c. 14. There remains *another* way, whereby we may find out the judgment of Holy Church in those things which belong to Faith, to wit, the contrary Doctrin and Opinion being condemn'd.

XXVIII. The same further confirm'd by Decrees of Councils.

And it is manifest that the *Truth of the Body of Christ* in the Holy Sacrament of the *Eucharist* was *so* scatter'd and spread abroad through the *whole Church*, and willingly embrac'd by *all the Faithful*, that when *Berengarius* five hundred years ago presum'd to *deny* it, and asserted, That there was only a *Sign*, he was forthwith condemn'd by the Sentence of *all* in the *Council* of *Vercells*, which by Authority of *Leo* IX. was conven'd; and himself *retracted* his Opinion, and condemn'd it with an *Anathema*. Who afterwards returning to the *same impiety*, was condemn'd in *three other Councils*, *one* at *Tours*, and *two* at *Rome*, whereof the one was call'd together by Pope *Nicholas* II. and the other by Pope *Gregory* VII. And afterwards the Faith of the *same Truth* was more fully declar'd and settl'd in the Councils of *Florence* and *Trent*.

XXIX. And by Reason.

If therefore the Pastors shall diligently have explain'd these things (not to say any thing of those, who being *blinded* and *harden'd* in their Errors, hate nothing more than the *Light of Truth*) they will be able to confirm the *weak*, and to affect the Souls of the *devout* with the greatest joy and delight: Especially since the Faithful may not doubt, but that the Belief of this Persuasion is to be reckon'd among the other Articles of Faith.

The First.

For when they believe and confess God's *Power* to be *supream* over all things, they must needs believe, that he *wants not Power* to effect *this great Work*, which we admire and worship in the Sacrament of the *Eucharist*.

The Second.

And then, *when they believe the Catholic Church*, it must needs follow that they believe also that this is the *truth* of *this Sacrament*, as we have explain'd it.

XXX. How great the Churches Dignity by reason of the Sacrament of the Eucharist.

And indeed there can be no greater *sweetness* and *profit* to the Faithful, than to contemplate the *dignity* of this *most profound Sacrament*. For *first*, they perceive, how great the Perfection of the Law of the *Gospel* is, which has the priviledge, to have that thing *in Truth* and *Reality*, which in the time of the *Mosaical Law* was only *shadow'd* by *Signs* and *Figures*. Wherefore it was divinely said of S. *Dennys*, "That our Church is in the *middle*, be-"tween the *Synagogue* and the *upper Jerusalem*, and "participates of *both*. And indeed the Faithful can never sufficiently admire the *perfection* of *Holy Church*, and the *height* of her *Glory*, seeing there seems to be but *one* step or degree only betwixt *her* and the *Bliss of Heaven*. For *This* we have common with those in *Heaven*, that *both of us have Christ* God and Man *present* with us: But *we* are below *them* this one step, *They* being present *there*, enjoy the blessed *Vision*: But *We* with a firm and constant *Faith* worship him, being *present with us*, but hiding himself far from the sense of our Eyes, under the admirable cloathing of the *Sacred Mysteries*. Besides, in this Sacrament the Faithful experience the most perfect *Love* of *our Savior Christ*: For it highly became his *goodness*, never to withdraw from us that Nature which he took of us, but, as much as may be, to be, and to be conversant among us: That at all times that might seem to be truly and properly said; *My delight is to be with the children of Men.*

De Eccl. Hier. c. 3 p. 1.

Prov. 8.

XXXI. Whole Christ, as God and Man contain'd in the Eucharist.

And now in *this* place the Pastors must explain, not only that the *true Body of Christ*, and whatsoever belongs to the *true Nature* of a *Body*, as *Bones* and *Sinews*, but also that *whole Christ* is contain'd in this Sacrament. For they ought to teach, That *Christ* is the name of *God-Man*, to wit, of *one Person*, wherein the *Divine* and *Human* Nature are joyn'd together; how it conteins *both Substances*, and whatsoever are the *consequences* of each Substance, the *Divinity*, and the whole *Human Nature*, which consists of *all the parts* of a *Body* and of *Blood* also; *all which* we must believe to be in the *Sacrament*. For since in Heaven the *whole Humanity* is joyn'd

* Denovan omnia Thesaurorum, opsa et mercoos —

joyn'd to the *Divinity* in *one person* and Hypostasis; it would be wicked but to imagine that the *Body*, which is in the *Sacrament*, is disjoyn'd from the *same Divinity*. *Vide de Consecr. dist.* 2. *multis in locis, Item Ambr. de iis qui mysti. init. c.* 9. *D. Thom.* 3. *p. q.* 76. *a.* 1.

XXXII. Whatsoever things are Christ's, are not all contain'd in the Eucharist after the same manner.

Where it will be necessary notwithstanding, that the Pastors observe that all things are not contein'd in this Sacrament *after the same way*, or with the *same vertue*. For there are *some* things which we say are in the Sacrament, by the *vertue* and *Efficacy* of *Consecration*. For seeing those *words* effect what they signifie, Sacred Writers have bin us'd to say, That that *Thing* is in the *Sacrament*, by vertue of the *Sacrament*, which is express'd in the *Form of Words*: So if it should happen, that any thing should be wholly disjoyn'd from the other things, *That only* is in the Sacrament, which the *Form signifies*, but the *rest* they have taught *not to be so*. But there are *some* things contain'd in the Sacrament, because they are *joyn'd with the things*, which are express'd in the *Form*. For seeing that the *Form*, which is us'd at consecrating the *Bread*, signifies the *Lords Body*, when it is said, *This is my Body*, *the very Body of Christ our Lord* is in the *Eucharist* by vertue of the *Sacrament*.

XXXIII. What things are in the Eucharist by concomitancy.

But because his *Body*, *Blood*, *Soul* and *Divinity* are *joyn'd together*, all these will be also in the *Sacrament*, not indeed by vertue of the Consecration, but as those things which are joyn'd with his Body. And these things are said to be in the Sacrament by *concomitancy*: For which reason it is plain, that *whole Christ* is in the *Sacrament*. For if *any two* things are indeed *knit together*, where the *One* is, the *other* must needs be there also. It follows therefore, that *whole Christ* is so far contein'd as well in the species of the *Bread* as of the *Wine*; that as not only the *Body*, but also the *Blood*, and *whole Christ* is truly in the species of the *Bread*: So on the contrary, not only the *Blood* but the *Body* also, and *whole Christ* is truly in the species of *Wine*.

XXXIV. Why the Bread and Wine separately consecrated.

Now tho all the Faithful ought to be fully and assuredly perswaded of these things; Yet it was very fitly order'd, That *two Consecrations* should be *severally* made. *First*, That the *Passion* of our Lord, in which the *Blood* was divided from his *Body*, might more lively be *represented*; for which cause in the *Consecration* we make a memorial that *Christs Blood* was *pour'd out*. And then it was most fit, that because we are to use the *Sacrament* for the *Nourishment* of our *Souls*, it should be appointed as *Meat* and *Drink*; of which *two* it is evident that the perfect nourishment of the Body does consist.

XXXV. Whole Christ in every particle.

Nor ought this to be pass'd over, that *whole Christ* is contain'd, not only in *either species*, but in *every particle* of each species. For thus S. *Austin* writes, "All *severally* receive Christ our Lord, "and he is *whole* in the *several parts*, nor is he "made the *less* by being distributed severally to "*many*: But he gives himself *whole* to *all*: But this may easily be gather'd from the Evangelists also. *Citatur Aug. de Consecr. dist. 2. c. singulis.*

XXXVI. Many particles of Bread not consecrated separately.

For we are not to believe, that the *several Loaves* of Bread were *consecrated* by *our Lord* with the proper *Form* of words, but that *all the Bread* then us'd at the Sacred Mysteries, and enough to be distributed among the Apostles, was consecrated *together* with the *same Form*: The same thing which appears to have bin done by the *Chalice*: For he said: [**Take and divide it among you.**] What has hitherto bin explain'd, is intended, that the Pastors may shew, that the *true Body* and *Blood of Christ* is contain'd in the Sacrament of the *Eucharist*.

Luc. 22. 17.

XXXVII. After the Consecration that the substance of the Bread and Wine remain not, prov'd. First by Reason.

Now as to the Second thing propos'd, they shall teach also, that the *Substance* of *Bread* and *Wine* remains *not* in the Sacrament *after Consecration*. Now tho this deservedly requires a very great admiration, yet it is necessarily joyn'd with that which before was shew'd.

For if *after Consecration* there be the *true Body* of *Christ* under the species of *Bread* and *Wine*, it is altogether necessary, that seeing it was not there

before

before, this be done either by *change of place*, by *Creation*, or by *Conversion* of another thing into it. But it is manifest that it cannot be, that the *Body of Christ* in the *Sacrament* be that which came out of *one place* into *another*: For so it would come to pass that he must be *absent from Heaven*; because nothing is *mov'd*, unless it *leave the place* from which it mov'd. But it is *less credible* that the *Body of Christ* is *created*, and this we cannot so much as conceive: It remains therefore, that in the *Sacrament* there is the *Body of our Lord*, and that the *Bread* is *chang'd into it*. Wherefore it must needs be, *that no substance of Bread remains.*

Being led by *this Reason*, our Ancestors and Forefathers in the great Council of *Lateran*, and that of *Florence*, by evident Decrees confirm'd the truth of this Article. But in the Council of *Trent* it was more *fully* defin'd thus: "If any one shall "say, that in the Holy Sacrament of the Eucha-"rist, there remains the Substance of Bread and "Wine, together with the Body and Blood of "our Lord Jesus Christ, let him be Anathema. *Lat. Con. c.* 1. *Flor. in Ep. Eugenii IV. data ad Arm. & à Concilio approbata. Trid. Sess.* 13. *Can.* 4. Secondly by the decrees of Councils.

And it was easie to gather these things from testimonies of *Scripture*: First that in the *institution* of this Sacrament the *Lord himself* said: **This is my Body**: For this is the force of the word, [**This**] to shew *all the Substance* of the thing *present*; but if the Substance of the *Bread* remain'd, it would seem by no means to be truly said, **This is my Body**. And then Christ our Lord in S. *John* says, *which I will give, is my Flesh, for the Life of the World*, to wit, calling the *Bread*, *his Flesh*. And a little after he subjoyns: *Unless you shall eat the Flesh of the Son of Man, and drink his Blood, ye will not have Life in you.* And again, *My Flesh is Meat indeed, and my Blood is Drink indeed.* When therefore in so *plain* and *clear words* he call'd his *Flesh*, *Bread*, and *true Meat*, and his *Blood*, *true Drink*: It might well seem sufficient to have declar'd, That there remains *no Sub-* Thirdly by the Authority of Scripture. Matt. 26. 26. Mar. 14. 2. Luc. 22. 28. 1 Cor. 11. 24. Joh. 6. 61.

stance of *Bread* and *Wine* in the *Sacrament*.

Fourthly, by the Authority and consent of Fathers. *Lib. 4. de Sacr. c. 4. & c. 5.*

And that *all the Holy Fathers*, always *agreed* in this Doctrin, He that is so minded, may easily understand. For thus writes S. *Ambrose*, "Thou "saist perhaps my Bread is us'd: But that Bread "is Bread before the words of the Sacraments: "But when the Consecration is added, *of Bread* "it is made the *Flesh of Christ*. Which that he might the better make appear, he thereupon brings divers *examples* and *Similitudes*. And elsewhere, interpreting those words: [*All things whatsoever the Lord pleas'd he has done in Heaven and in Earth*]. "For tho, says he, the *Figure* of *Bread* "and *Wine* be seen; yet *after consecration*, nothing "is to be believ'd to be there, but the *Flesh* and "*Blood of Christ*. The *same sense* St. *Hilary* has taught, and almost in the *same words*: "Altho "*outwardly Bread* and *Wine appear*; yet there is "*truly* the *Body* and *Blood of the Lord*. *Hil. de Trin. l.* 8. *& de Consec. dist.* 2. *c.* 28.

De Cons. dist. 2. *c. omnia.*

XXXVIII. Why after the Consecration of the Eucharist it is call'd Bread.

But let the Pastors admonish, That in this place it is not to be wonder'd at, if even *after Consecration* it be call'd *Bread*. For the *Eucharist* is us'd to be call'd by *this name*, both because it has the species or *Resemblance* of *Bread*, and also because it still retains the natural vertue of *feeding* and *nourishing the Body*, which is proper to *Bread*. Now that it is the usual manner of the *Holy Scripture* to call things, as they *appear* to be; that plainly shews, which is written in *Genesis*, *That three Men appear'd to Abraham*, which yet were *truly* three *Angels*. And those *Two* that appear'd to the Apostles at the Ascension of Christ our Lord into Heaven, tho they were *Angels*, yet are they call'd *Men*. *See D. Thom.* 3. *p. q.* 75. *art.* 3, & 4.

Gen. 18. 2. Act. 1. 10.

XXXIX. How cautiously the Conversion which is in the Eucharist is to be explain'd to the people.

The explication of this Article is altogether extream *difficult*; but yet the Pastors shall endeavor to instruct those who are more skill'd in the Contemplation of Divine Matters (for it may be fear'd that those who are yet more weak, may be oppress'd with the Greatness of the thing) they shall endeavor, I say, to teach the *Manner*

of

of this admirable *Conversion*; which is *so* done, that the *whole Substance* of the *Bread* and *Wine*, by the divine power, is chang'd into the *whole Substance* of *Christ's Body*, and the *whole Substance* of the *Wine* into the *whole Substance* of *Christ's Blood*, and this without *any change* of *our Lord*. For *Christ* is *neither begotten anew*, nor *chang'd*, nor *increases*, but remains *whole* in his *own Substance*. Which Mystery when St. *Ambrose* had declar'd, "Thou seest, "says he, how operative Christ's *Word* is. If "therefore there be so great a power in the *Word* "of the Lord Jesus, that those things *began* to be, "which were not, to wit, the *World*; how much *more* "*operative* is it to make those things *to be*, which "were *before*, and to *change* them into *another* "thing? According to which sense, other very grave and antient Father have written: St. *Austin* thus: "We faithfully confess that *before Consecra-* "*tion* it is *Bread* and *Wine*, which Nature has "form'd; but *after Consecration* it is the *Body* and "*Blood of Christ*, which the Blessing has conse-"crated. *Damascen*: The *Body* according to "*Truth* is join'd to the *Divinity*, *that Body* which "came of the Holy Virgin: Not that *that Body* which he took, comes *down* from *Heaven*; but that this *Bread* and *Wine* are *chang'd* into the *Body* and *Blood of Christ*.

D. Amb. lib. 4. de Sacr. c. 4.

Citatur de Consec. dist. 2 c. Nos Autem. Lib. 4. de Orthod. fid. c. 14.

XL. This Conversion call'd Transubstantiation.

This admirable *Change* therefore is conveniently and properly call'd by the Catholic Church *Transubstantiation*, as the sacred Council of *Trent* has taught. For as the *Natural Generation*, when the *Form* is chang'd in it, may rightly and properly be call'd a *Transformation*; so also, because in the Sacrament of the *Eucharist*, the whole Substance of *One* thing, passes into the whole substance of *another* thing, the word *Transubstantiation* was rightly and wisely invented by our Forefathers. *See Trid. sess. 13. c. 4. & de can. & de Consec. dist. 2. cap. Panis.*

LXI. We are not too narrowly to enquire into Transubstantiation.

But the Faithful are to be admonish'd, that tho' this be very often repeated by the Holy Fathers, yet that they enquire not too *curiously* by what means *this Change* is *wrought*; for neither *can* it be per-

perceiv'd by *us*, neither have we *any example* of this matter in *natural Changes*, or in the very *Creation* of things. But whatsoever is here done, it is to be known by *Faith*: but *how* it is done, must not *too curiously* be search'd into.

XLII. The whole Body of Christ contain'd in the smallest particle.

The Pastors ought also to give them no less a Caution in explaining that Mystery *how* the Body of Christ our Lord is *contain'd whole* in the *least particle* of Bread: for *scarce ever* are there *any disputations* of this kind to be allow'd; but yet when Christian *Charity* requires it, let them first of all remember, to fore-arm the minds of Faithful with *this word*: *There is no word impossible with God.* *Vide D. Thom.* 3. *p.* q. 76. *Trid. sess.* 13. *c.* 5. *& can.* 3. *& Florentin. Decret. Eugenii.*

Luke 1. 37.

XLIII. After what manner Christ is in the Eucharist.

And *then* let them teach, it is not in the Sacrament as in a *Place*; for *Place* belongs to those things that have *Magnitude*. But we say not that *Christ* is in the *Sacrament* after *that manner*, as he is *Great* or *Little*, because that belongs to *Quantity*, but as he is a *Substance*. For the *Substance* of *Bread* is *chang'd* into the *Substance* of *Christ*, not into *Magnitude* or *Quantity*. But no one doubts that a *Substance* is equally contain'd in a *Little* as in a *Great* space. For it must needs be that the *Substance* of the *Air*, and its *whole Nature*, is the *same* in a *little*, as in a *great part* of the Air: so also the *whole Nature* of *Water*, is no less in a *little Pitcher*, than in a *River*. When *the Lords Body* succeeds the *Substance* of the *Bread*; we must confess that it is in the *Sacrament* just after the *same manner*, as the *Substance* of *Bread*, *before Consecration*. But to confess whether it be under a *Great*, or under a *Little Quantity*, is nothing at all to the purpose.

XLIV. The Accidents remain in the Eucharist without the Subject.

Now follows the *Third* thing which in this Sacrament seems very great and wonderful, which after the other two being explain'd, must be suppos'd may be handl'd by the Pastors with more *Ease*, to wit, that the species of *Bread* and *Wine* in this *Sacrament* remain without any *subject Matter*. For seeing it was shew'd *before*, that the *Lords Body* and *Blood* are *truly* in the *Sacrament*, so that

that there subsists no more any Substance at all of *Bread* and *Wine*: because those *Accidents* cannot be *inherent* to the *Body* and *Blood of Christ*; it remains, that beyond all the *order* and course of *Nature*, they *uphold themselves* without any other thing to support them. This has bin the perpetual and constant *Doctrin* of the *Church*: which will be easie to confirm by the Authority of those testimonies, by which it was *before* made evident, that there remains *no Substance* of *Bread* or *Wine* in the *Eucharist*, *Vide de Consecr. dist.* 2. *c. Nos autem.* & *Decretal. lib.* 1. *tit. de celeb. Miss. c. Cum Matt.* & *D. Thom.* 3. *p. q.* 75. *a.* 3. & *q.* 77. *a.* 1.

XLV. The Duty of the Faithful towards the Eucharist.

But nothing is more suitable to the Devotion of the Faithful, than passing by all more *nice* and *subtil questions*, that they adore and reverence the *Majesty* of this admirable Sacrament. And then, that therein they embrace the supream *Providence of God*, that he has instituted these Holy Mysteries to be administred under the species of *Bread* and *Wine*.

XLVI. Why under the species of Bread and Wine the Eucharist was instituted.

For since it is the most *horrid* thing in the world to the *Nature of Man* to be fed with *Man's Flesh*, or to drink his *Blood*; he most wisely order'd it, that his most Holy *Body* and *Blood* should be administer'd to us under the species of *those things*, of *Bread* and *Wine*, I say, by whose *common* and *daily use* and *nourishment* we are mostly *delighted*. And there are adjoin'd these *two Conveniencies*; whereof the *first* is, that we are freed from the *reproach of Infidels*, which we could not easily have avoided, if we should be seen to eat our Lord under his *own species*. The *other* is, that while we thus take the *Body* and *Blood of the Lord* in *such* a manner as notwithstanding, what is *truly* done cannot be perceiv'd by the *senses*, this avails very much to increase *Faith* in our *Souls*, which verily, as *Gregories* known sentence is, "Faith has no Merit, where "Human Reason gives the Experiment. *Vide Cyril. lib.* 4. *in Joan. c.* 22. *Cypr. de Cœna Domini. Ambr. de Sacram. lib.* 4. *c.* 4. *Aug. Tract.* 27. *in Joan. D. Thom.* 3. *p. q.* 74. *a.* 1. & *q.* 75. *a.* 1. But these things which have hitherto been expounded, are Hom. 26. super Evangelia.

not

not to be explain'd without *great caution* us'd, according to the *Capacity* of the *Hearers*, and the *Necessity* of *Times*.

XLVII. The Vertue and innumerable advantages of the Eucharist.

But those things which may be said concerning the *Influence* and *Fruits* of this admirable *Sacrament*, we must know that there is no sort of the Faithful, to whom the Knowledge of these things *belongs not*, and to whom it ought not to seem very *necessary*. Now that the Faithful may understand the *Utility* of the *Eucharist*, for this cause chiefly, those things which are with so many words discours'd concerning this Sacrament, are to be known. But because the immense *Advantages* and *Fruits* thereof can *never* by *Words* be express'd, there may *One* or *Two Points* be handl'd by the Pastors, to shew what a *plenty* and *abundance* of *all good* things are included in these *Mysteries*. *Vide Trid. Sess.* 13. *c.* 3. & *can.* 5. *Iren. lib.* 4. *c.* 14. *Cyril. lib.* 4. *in Joan. c.* 11. & 14. *Chrys. hom.* 45. *in Joan. D. Thom.* 3. *p. q.* 79.

XLVIII. The Eucharist the Fountain of all the Sacraments.

And this *in part* they will thus perform, if the *vertue* and *nature* of *all the Sacraments* being laid open, they compare the *Eucharist* to the *Fountain*, and the *other Sacraments* to the smaller *streams*; for we must *needs* call it, and that *truly*, the *Fountain* of *all Graces*: because after an admirable manner it contains in it the very *Fountain* of *Heavenly Gifts* and Endowments, and the *Author* of *all the Sacraments Christ our Lord*: from *which*, as from the *Fountain*, is deriv'd or drawn to the *other Sacraments*, whatsoever *Goodness* or *Perfection* they have. From hence therefore, the most ample endowments of *Divine Grace*, which are bestow'd on us in *this Sacrament*, may easily be collected.

XLIX. What *Food* is to the Body, that the Eucharist is to the Spirit.

It may seem profitable also to consider well the *Nature* of *Bread* and *Wine*, which are the *Symbols* of this Sacrament. For see of *what Use Bread* and *Wine* is to the *Body*, of the *same*, but in a *far better* and *more perfect* manner is the Sacrament of the *Eucharist*, to the *Health* and *Delight* of the *Soul*. For neither is This *Sacrament* chang'd into *our substance*, as the *Bread* and *Wine* is; but after a certain

tain sort it changes *us* into *its own Nature*: So that rightly may that of St. *Austin* be transferr'd hither: "I am the Meat of *Great* ones, grow *great*, "and *thou* shalt eat me: nor shalt thou change "*me* into *thee*, as thou dost thy *Bodily meat*; "but *thou* shalt be chang'd *into me*. *Vide Ambr. lib. 5. de Sacram. c. 4. & Chrys. hom. 45. in Joan.* *Lib. 7. Confess. c. 10.*

L. Grace flows into the Soul thro the Eucharist.

Now if *Grace and Truth came by Jesus Christ*, it must need flow into thy Soul, when thou tak'st him purely and holily, who said of himself: *He that eats my Flesh and drinks my Blood, dwells in me, and I in him*, for those who being affected with the study of Piety and Religion, take this Sacrament, no one ought to doubt, but that they so take into themselves the *Son of God*, as that they are grafted into *his Body* as *living Members*: for it is written: *He that eats me, even he shall live by reason of me.* And: *The Bread which I will give, is my Flesh, for the life of the World.* Which place *Cyril* interpreting, says, "The Word of God uniting himself to his own Flesh, made it quickning. It therefore became him after a wonderful manner to be united to *our Bodies* thro *his* sacred *Flesh* and precious *Blood*, which we have receiv'd in the *Bread* and *Wine* by his quickning or *enlivening Benediction*. Joh. 6. 56, 57. *Lib. 4. in Joan. c. 13. 14. & Epist. ad Nestor. 10.*

LI. When the Eucharist does not profit.

But forasmuch as it is said, that *Grace* is given in the *Eucharist*, the Pastors ought to admonish, that it is not *so* to be understood, as tho' it were not *necessary* that he who will indeed profitably receiv'd *this Sacrament*, should not *before* obtain Grace. For it is manifest, that as *natural Food* does nothing at all profit a *dead Body*; so also the *sacred Mysteries* profit not *that* Soul which lives not in Spirit.

Note.

And therefore they have the *species* or *shew* of *Bread* and *Wine* to signifie, that they were instituted indeed, not to call a *dead Soul* to *Life again*, but to *preserve Life*.

LII. By the Eucharist is given the first Grace, and why.

But this is therefore spoken, because even the *First Grace* (which *All* ought to have, before they presume to receive the sacred *Eucharist* in their mouth

mouth, *lest they eat and drink judgment to themselves*) is not given to *any*, except in *Wish* and *Desire* they receive this very Sacrament. For *This* is the *End* of *all the Sacraments*, and the *Symbol* of *Ecclesiastical Unity* and *Conjunction*: neither can any one *out of the Church* obtain Grace.

Note. And then, because the *Body* is not only *serv'd* by *Natural Food*, but also *increas'd*, and the *Taste* daily receives *new pleasure* and sweetness from it; so also the Meat of the *sacred Eucharist* does not only *keep the Soul alive*; but it also adds *strength* to it; and causes that the Spirit be more and more mov'd with the *Delight* of divine things: for this cause it is, that *Grace* is rightly and most truly said to be given in *this Sacrament*, for it may well be compar'd to *Manna*, wherein *every sweetness* of Taste was perceiv'd.

Sap. 16. 20.

LIII. Lesser sins remitted thro the Eucharist. Now that in the *Eucharist* are remitted and pardon'd the *lesser sins*, which are commonly call'd *Venial*, there's no one ought to doubt; for whatsoever the Soul has lost by the *heat of desire*, while she committed some *small offence* in some *light matter*, all *That* the *Eucharist* restores, wiping away all those *lesser faults*: even as (for there seems no reason why we may not make use of the common similitude) that which is daily *lost* and decays by the force of the innate Heat, we feel to be *refresh'd* and *renew'd*, by little and little, by natural *Sustenance*. Wherefore rightly was it said by St. *Ambrose* concerning this heavenly Sacrament. "This "daily *Bread* is taken for a *Remedy* of our daily "*Infirmity*." *Innocent. III. lib. 4. de Myst. Miss. c. 44. Cyril. lib. 4. in Joan. c. 17. & lib. 3. c. 36. Inter opera D. Bernardi habetur cujusdam Sermo Domini qui incipit*, Panem Angelorum, *& singularis est de Euch. videatur & D. Thom. 3. p. q. 79.*

Lib. 4. de sac. c. 6. & lib. 5. c. 4.

Mark well. But this is to be understood of *those* sins with the *Sense* and *Pleasure* whereof the Soul is not *much* mov'd.

LIV. The Eucharist strengthens against harms. There is moreover such *Vertue* in the *sacred Mysteries*, that it keeps us pure and clean from *sin* and safe from the *violence* of *Temptations*; and prepares our Soul as it were with a heavenly Medicine

or Antidote, that it be not *easily infested*, or hurt with the Poyson of any *deadly Contagion* or Disease. And for *this* Cause also, as S. *Cyprian* testifies, when in old times the Faithful were hal'd away by the Rabble to *slaughter* and *Torments* for the Confession of the name of Christ, lest haply they being overcome with the bitterness of their Pains, should faint in the Sacred Combat, it was an old custom in the Catholic Church for the Bishops to give them the *Sacrament of the Body and Blood of the Lord.*

Aug. tract. 26. in Joan. l. 1. ep. 24. ad Cornel.

LV. The Eucharist restrains Lust.

And it also *restrains* and *suppresses* the *Lust of the Flesh.* For while it more and more inflames our Souls with the *Fire* of *Charity*, it must needs quench the *Heat of Concupiscence.*

LVI. The Eucharist clears the way to eternal Glory.

Lastly, That we may comprehend *all the Advantages* and *Benefits* of *this Sacrament* in *one* word. The *Sacred Eucharist* has a mighty force to gain *eternal Glory*; for it is written: *He that eats my Flesh and drinks my Blood, has eternal Life, and I will raise him up at the last day. Vide Chrys. de Sacerdotio dialogo. 6. D. Thom. 3. p. q. 79. art. 2.*

Joh. 6. 53.

By the Grace of *this Sacrament* also, the Faithful, while they live here in this World, enjoy the highest *Peace* and *Tranquility of Conscience*: And then by the vertue hereof, being *strengthen'd*, even as *Elias* was, who in the strength of his Cakes bak'd on the Ashes, walk'd as far as to *Horeb*, the Mount of God; when the time shall come for them to pass out of *this Life*, they shall ascend to *eternal Glory* and *Bliss.*

3 Reg. 19. 8.

All these things will be very largely explain'd by the Pastors, if they will but handle the sixth Chapter of S. *John*, wherein are laid open the *manifold Effects* of this *Sacrament*, or running through the admirable works of Christ our Lord, shall shew, since we rightly and deservedly account them bless'd who receiv'd him into their *Houses* while he liv'd in this *mortal life*, or who by the very *Touch* only of his *Garment*, or of his Sleve, recover'd Health, that we are much *more happy* and bless'd, into whose *Souls* he disdains not to enter, cloath'd now with *immortal Glory*, to heal *all* their *Wounds*,

to

to adorn them with the most *excellent endowments*, and to unite them to *himself*.

LVII. A threefold way of receiving the Eucharist. *De Consecr. dist. 2. c. 46. Sess. 13. c. 8.*

But it must be taught *by whom* these mighty Fruits of the *Eucharist*, now mention'd, may be *perceiv'd*: Nor is there *One only way of communicating*, that the Faithful may learn to emulate the *better* Gifts: Rightly therefore, and wisely have our Ancestors, as we read in the Council of *Trent*, distinguish'd three ways of taking this Sacrament.

Sacramentally. 1 Cor. 11. 29. *Aug. in Joan. tract. 26. & contra Don. l. 5. c. 8.*

For *some* receive the Sacrament only, as those sinners who are not affraid to take the sacred Mysteries with an *impure Mouth* and *Heart*; *who*, as the Apostle says, *Do eat and drink the Lords Body unworthily*. Of these S. *Austin* writes thus. "He "that abides not in Christ, and in whom Christ "abides not, without all doubt he eats not *Christ's* "*Flesh*, altho carnally and visibly he press with his "Teeth the Sacrament of his Flesh and Blood. Those therefore that being *thus affected*, receive the Sacred Mysteries, not only hereby receive *no* 1 Cor. 11. 19. *fruit*, but, as the Apostle himself testifies, *they eat and drink judgment to themselves*.

Spiritually. Gal. 5. 6.

But others are said to receive the Eucharist *Spiritually* only, and they are those who being kindl'd with a lively Faith, which works by Love, eat that heavenly Bread in *desire* and *wish*, which is offer'd them; from whence, tho they get not *all* the Fruits of the Eucharist, yet without doubt they have those which are *very great*.

Sacramentally and Spiritually.

Lastly, there are *some* who receive the Sacred Eucharist both *Sacramentally* and *Spiritually*: who when, according to the Apostles Doctrine, they shall first have prov'd themselves, and being adorn'd with the wedding Garment, come to this Divine Table, receive most *plentiful Fruits* from the Eucharist, as we said before.

Note.

Wherefore it is plain, That *they* bereave themselves of the greatest *celestial Good* things, who when they *may* come prepar'd even to take the Sacrament of the Lords Body, think it enough to receive the Sacred Communion *spiritually only*.

And

And now it must be taught how the *Souls* of the Faithful ought to be *prepar'd*, before they come to the *Sacramental receiving* of the *Eucharist*.

LVIII. Who come to the Eucharist ought to be prepar'd, and why. First. John 13. 5.

And *first*, that it may appear that *that preparation* is very necessary, the *Example* of our *Savior* ought to be propos'd. For *before* he gave his *Apostles* the Sacraments of his *Body* and *Blood*, altho they were *already* clean, he *wash'd their Feet*, that he might declare that *all* diligence is to be us'd, that there be *nothing* wanting to us, to the *highest integrity* and *innocence* of Soul, when we go about to receive these *sacred Mysteries*.

Secondly.

And *then* the Faithful may understand, that if any one receive the Eucharist with a *Soul* well *dispos'd* and *prepar'd*, he is adorn'd with the most ample endowments of *celestial Grace*: So on the contrary, if he receive it *unprepar'd*, he not only receives *no advantage* thereby, but also he takes exceeding great *damage* and *hurt*. For this is proper to the *best* and *most wholesome* things, that if we use them in *season*, they mightily *profit us*, but if we use them in a *wrong* season, they *hurt* and *destroy us*. Wherefore it is not to be wonder'd at, that those mighty and *transcendent Gifts* of God, when they are receiv'd by a Soul, *well dispos'd*, are very *helpful* to us to get the *Glory* of *Heaven*, but when we offer to receive them *unworthily*, they bring *eternal Death*.

An example

This is prov'd from an Example of the *Ark of the Lord*: For the *Ark* of the *Covenant*, than which the People of *Israel* had *nothing more excellent*, to whom also by *it* the Lord gave very *great* and *innumerable Benefits*, and yet it carri'd with it *calamity* joyn'd with eternal *reproach*: So also to those who having by the *Mouth* receiv'd, and so let fall into a *well affected* Stomach, they *nourish* and sustain the *Body*, but to those who use to pour them into a *Stomach* full of *vicious humors*, they cause grievous *diseases*. *De præparatione ad Euch. requisita, vide Trid. Sess.* 13. *c.* 7. *& can.* 11. *Basil.* q. 172. *regul. brev. & Serm.* 2. *de Bapt. Cypr. toto fere lib. de Lapsis, agendo de Pœnit. Aug. Serm.* 1. *de Temp. Chrys. hom.* 44, 45, 46. *in Joan. & in Matt. hom.* 83.

11IX. Preparations of the Soul to the Eucharist. The First.

Let the Faithful therefore use this *First Preparation*, To *discern Table from Table*, This *Sacred* Table, from other *profane* Tables, This *Bread of Heaven* from *Common-bread*. And this is done, when we certainly believe that the *true Body* and *Blood* of our Lord is *present*, whom the *Angels* adore in Heaven, at whose Nod the Pillars of Heaven tremble and shake for fear, of whose Glory the Heaven and Earth is full. This is *to difference the Lord's Body*, which the Apostle admonishes us to do: the *greatness* of which Mystery notwithstanding, we must *reverence* rather than *curiously search* into the Truth of it in *subtle Disputations*.

1 Cor. 11. 29.

The Second.

But *another Preparation* exceeding necessary is, that every one *examin himself*, *whether he have peace with others*, whether he love his Neighbor *truly* and *with all his Soul*. *If therefore thou offer thy Gift at the Altar, and there shalt remember that thy Brother has any thing against thee, leave there thy Gift before the Altar, and go thy way, first be reconcil'd to thy Brother, and then come and offer thy Gift.*

Matt. 5. 24.

The third.

And *then* we ought diligently *to search our Conscience*, lest haply we may be polluted with any *deadly sin*, for which it is necessary to do *Penance*, that first by the Medicine of *contrition* and *confession* it might be *done away*: For it has bin decrees'd by the Holy Council of *Trent*, That no one may receive the *Sacred Eucharist*, whom the Conscience of any *mortal* sin pricks, if a Priest is to be had, before he shall have purg'd himself by *Sacramental Confession*; no, not tho he seem to himself to be *contrite*. *Chrys. hom.* 30. *in Genes.* & 20. *in Mat. Cypr. in lib. de Lapsis.*

Sess. 13. can. 11.

The Fourth.

Fourthly, Let us think with our selves, *how unworthy we are* that the Lord should bestow on us *this divine Benefit*. Wherefore let us say from *our Hearts* that of the *Centurion*, of whom our Savior himself testifies, *That he found not so great Faith, no not in Israel: Lord I am not worthy that thou shouldst enter under my roof.*

Matt. 8. 10.

Let

Let us also examine our selves, whether we can truly take up that of S. Peter to our Saviour: Lord thou knowest that I love thee. For we must remember, that he that sat down at the Lords Feast without a Wedding-Garment, was cast into Prison, and condemn'd to eternal Punishment. The Fifth. Joh. 21. 15.

LX. The Preparations of the Body for the Eucharist.

Nor is there need of the Soul's preparation only, but of the Body's also: For we ought to come Fasting to that Sacred Table; so that at least from the midnight of the day before, even to that very point of Time, wherein we receive the Eucharist, we should not either eat or drink any thing at all. See Aug. Epist. 118. c. 6. & lib. 1. ad inquisit. Januarii, c. 6.

LXI. 1 Reg. 21. 5.

And the Dignity of this Sacrament requires, that marri'd people abstain from mutual embraces for some days, being admonish'd by David's Example, who when he was to receive some Shew-Bread of the Priest, profess'd that he kept himself and his Servants clean from the communication of their Wives for those three days. These are in a manner the things the Faithful are to observe, to prepare themselves before-hand piously to receive the Sacred Mysteries: For the rest which may seem fit to be taken care for in this matter, may easily be reduc'd to these very Heads.

LXII. Every one bound to communicate at least once a year.

But lest any grow more sluggish or backward to the receiving this Sacrament, because they think it a very weighty and hard matter to make so great a Preparation; The Faithful are often to be admonish'd, That the Law obliges all to receive the Sacred Eucharist. Besides it has been decreed by the Church, that he that will not at least once every year communicate at Easter, shall be driven away from the Church. Concil. Lateran. c. 28. & habetur 1. 5. decretal. tit. de Pœnis. & remiss. c. Omnis utriusq; sexus. Trid. Sess. 13. 9.

LXIII. The Faithful to be exhorted to the frequent use of the Eucharist.

Neither let the Faithful think that this is enough, that obeying the authority of this Decree, they only once a year receive the Lords Body; but let them know, that they ought oftner to receive the Communion of the Eucharist. But whether it be more expedient so to do every Month, or every

Aug. *Week* or every *Day*, there can be no certain *Rule* prescrib'd for *all*. But yet this is S. *Austins* most sure Rule: "*So live*, that thou mayst receive "*every Day*. Wherefore the Curats shall be ready to exhort the Faithful diligently, that as they think it necessary to afford nourishment to their *Bodies every Day*; so also that they cast not off the care of feeding and nourishing their *Soul every day* with the *Sacrament*: for it is plain that the *Soul* no less wants her *Spiritual Meat*, than the *Body* her *natural Food*. And it will be extreamly profitable in this place to repeat those exceeding great and *divine Benefits*, which, as was before shew'd, we obtain by *Sacramental Communion* of the *Eucharist*: And this *figure* also shall be added, that *every day* the Israelites ought to refresh the *strength* of their *Bodies* with *Manna*: And also the authorities of the *Holy Fathers*, which greatly commended the frequent receiving of this Sacrament. Neither was it the Opinion of that *one only Holy Father*, S. *Austin*, "Thou *daily sumest*, *daily receive*; but whosoever diligently observes, will easily find that the same was the sense of *all the Fathers* that have written of this matter. *To frequent Communion do exhort*, *Aug. de verb. Dom. serm.* 28. *sed hic serm. cum non sit. Aug. sed Ambr. l.* 5. *de Sacram. c.* 4. *rejectum est in apendicem tomi* 10. *hem vide eund. Aug. Epist.* 118. *c.* 3. *hem Ignat. ad Ephes. satis ante fin. Basil. Epist. ad Cæsar. patr. Ambr. lib.* 3. *de Sacram. c.* 4. *Chrys. hom.* 61. *ad pop. Antioch. Cypr. de Orat. Domin. ad hæc verba*, Panem nostrum quotid. *Hieron. Epist.* 28. *ad Lucin. vers. finem. Cyril. lib.* 3. *in Joan. c.* 34. *de consec. dist.* 2. *per multa capita hac de re.*

Exod. 16.

LXIV. Anciently the Faithful communicated *every day*.

And in *former dates* there was a time when the Faithful *daily* receiv'd the Eucharist, as we understand from the Acts of the Apostles: For *all* who then profess'd the Christian Faith, did so burn with true Christian Charity, that when without intermission they were at leisure for Prayers and other duties of Piety or Devotion, they were always found ready prepar'd *daily to receive the Sacred Mysteries of the Lords Body*. The most holy

Act. 2. 42.

Martyr

Martyr and Pope *Anacletus* in some measure *renew'd this*: For he commanded, "That the *Ministers* who perform'd *Masse*, should *communicate*: Which thing he affirm'd to have bin ordain'd *by the Apostles*. And it was a long while a Custom in the Church, that the Priest, as soon as the Sacrifice was ended, when he took the Eucharist, turning to the people that were present, invited the Faithful to the Sacred Table in these words: "Come, Brethren, to the Communion. Then those that were *prepar'd*, took the Sacred Mysteries with the most profound Devotion. *Of daily Communion, See Dionys. de Eccles. Hierar. c. 3. parte 2. Hieron. Epist. 28. ad Lucin. Greg. l. 2. dialog. c. 23. Item lib. de Ecclesiast. dogmat. c. 53. & citatur de de consec. dist. 1. c. 23.*

De consec. dist. 2. c. 14.

LXV. *Thrice a year antiently appointed to communicate.*

But when Charity and Devotion grew so *cold*, that the Faithful *very rarely* came to the Communion, it was decreed by Pope *Fabian*, That *all* should receive the Eucharist *thrice every year*, at the *Nativity* of our Lord, at *Easter*, and at *Whitsuntide*; and the same thing was afterwards confirm'd by *many Councils*, and especially by the *First* Council of *Agath. Fabiani decretum habes de Consecr. dist. 2. c. 16. & ibid. citatur Concil. Agathen. sic. 18. c. Seculares.*

LXVI. *When commanded to communicate once a year.*

But when the matter grew to that pass, that *that* holy and wholesome *precept* was not observ'd; but the *Communion* of the *Eucharist* was put off for *many years together* it was decreed in the Council of *Lateran*, That all the Faithful should *once a year at least* receive the Sacred Body of the Lord: But those who neglected to do so, were forbid to enter into the Church. *Citatur. lib. 5. decret. tit. de Penit. & remiss. hap. Omnis utriusq; sexus.*

LXVII. *Before the use of Reason none may communicate.*

Now altho *this Law*, establish'd by the Authority of *God* and his *Church*, belong to *all* the Faithful: Yet it must be taught that *they are excepted*, who by reason of the *tenderness of Age* have not yet the use of *Reason*; for these know not how to make a *difference* betwixt the Sacred *Eucharist* and Prophane and *common Bread*. Nor can they bring that *devotion of Heart* and Religion to the receiving

thereof as is *fit*, and it also seems very *disagreeable* to the *Institution* of *Christ* our Lord, for he says, *Take and Eat*, but it is manifest enough that *Infants* are not capable to take and eat.

Mat. 26. 28.

LXVIII. The Eucharist antiently given to *Infants*.

In *some places* it was indeed an antient custom to give the Sacred *Eucharist* even to *Infants*, but yet both for the reasons before *mention'd*, and for *others* also, very agreeable to Christian Piety; the same has long-a-go, by the *Churches Authority* bin forborn. *Cypr. de Lapsis post med.*

Note.

But at *what age* the Sacred Mysteries are to be given to *Children*, no one can better determine, than the *Father* and *Priest*, to whom they confess their sins, for it belongs to *Them* to try, and examine the Children, whether they have learn'd the knowledg of this admirable Sacrament, and have any relish to it.

LXIX. *When* the Eucharist ought not to be given to *Mad* people. *Con. Carth. 4. 76.*

Moreover to *Mad-men*, who then are far from the sense of Devotion, the *Sacraments* ought *not to be given*. Altho, if *before* they fell into madness, they evidenc'd a pious and *religious disposition of mind*, the *Eucharist* may be administer'd to them at the *end of their Life*, as was decreed by the Council of *Carthage*, so that there be no danger to be fear'd of *Vomiting*, or other *Indignity* and *Inconvenience*.

LXX. The *Priests* only may communicate under *both* Species. *Sess 21. de com. sub utraq; specie. can. 1, 2, 3.*

But now as to the *Rite* or *manner of Communicating*, the Curats may teach, That by the *Law of the Church* it is prohibited that any one without the Authority of the *Church*, except the *Priests*, who consecrate the Lords Body in the Sacrifice, should take the Sacred Eucharist in *both kinds*: For, as has bin explain'd by the Council of *Trent*, altho Christ at his last Supper instituted and deliver'd to the Apostles this most profound Sacrament in the Species of *Bread* and *Wine*: Yet it does not follow from hence, That this was made by our Lord and Savior to be a *Law*, that the Sacred Mysteries should be administer'd to *all the Faithful* under *both kinds*. For, the same our Lord when he spake of this Sacrament, frequently made mention but of *One Species only*: as, when he says, *If any one shall eat of this* [Bread] *he shall live forever: and the* [Bread] *which I will give, is my*

Joh. 6. 51.

Flesh,

Flesh, for the Life of the World: And, *He that eats this* [ΣΙΤΑΒ] *shall live forever*: *That the use of One species only is sufficient to a perfect Communion may be gather'd ex Tertul. lib. 2. ad Uxor. Cypr. de Lapsis. Orig. Hom. 13. in Exod. Basil. Epist. ad Cæsar. patr. Aug. Epist. 86. Hier. in Apol. ad Pammach. Chrysost. hom. 41. operis imperf. in Matth.*

LXXI. *Why the use of both species is not permitted to the Lay people.*

It is evident that the Church was led by very *many*, and indeed by very *weighty Reasons*, not only to *approve*, but also to establish by the Authority of a *Decree*, this Custom of communicating chiefly under *one species*.

The first Reason.

For *first*, great heed was to be taken lest the *Blood of our Lord* should be *spilt* on the Ground, which thing seem'd not easie to be *avoided*, if it should be administer'd in a great *multitude* of people.

The second.

Besides, when the *Sacred Eucharist* ought to be in a Readiness for the *Sick*, it was much to be fear'd, lest if the species of *Wine* were to be kept somewhat longer, it might grow *sower*.

The third.

Besides there are *very many* who can by no means indure the *Taste*, nor so much indeed as the very *smell* of *Wine*.

The fourth.

Wherefore lest that which was given for *Spiritual Health's* sake, might hurt the *Health* of the *Body*; it was very wisely establish'd by the Church that the Faithful should receive *only the species of Bread*.

The fifth.

And *this* may be added to the *other* Reasons, that in very *many Countries* they have a very great *scarcenes of Wine*, nor can they procure it from elsewhere, but with very great *charges*, and very tedious and *difficult travel*.

The sixth.

And *then*, which is *most of all* to the purpose, the *Heresie* of them was to be rooted up, who deny'd that *whole Christ* is in *each species*, but asserted that the *Body only* without the *Blood* is contain'd in the species of *Bread*, and that the *Blood* was contain'd under that of the *Wine*. Now therefore that the Truth of Catholic Faith, might the more evidently be put before our eyes; the Communion of *One Species*, i. e. of *Bread* was wisely

brought in. There are *other* Reasons also collected by them who treat of this Argument, which if it shall seem needful, the Curats may make use of.

LXXII. The Minister of this Sacrament is only a *Priest*.

And that nothing might be pass'd by, that seems to belong to the Doctrin of *this Sacrament*: we are now to speak of the *Minister*, altho' there can be no body in a manner ignorant hereof; it must be taught therefore, that the *Power to make* and to *distribute this Sacrament* to the Faithful, is given *only* to the *Priests*. Now that *this Manner* has *always* bin kept in the *Church* that the Faithful People receive the Sacraments from the *Priests*, and that the *Priests* who consecrate, *communicate themselves*, the Holy Synod of *Trent* has explain'd, and shew'd, that *This custom* has bin *always* religiously observ'd, as being sprung from *Apostolic Tradition*: especially seeing that *Christ our Lord* has left us a clear *Example* hereof, who both consecrated *his own* most Holy *Body*, and did reach it forth to his Disciples with *his own Hands*.

Sess. 13. c. 10.

Mat. 26. 26.

Mat. 14. 22.

LXXIII. *Lay people* prohibited to touch the Sacred Vessels and Linnen.

But that by all means the *Dignity* of so great a *Sacrament* might be *consulted*, not only the *Power* of *Administring* it is given only to *Priests*, the *Church* by *Law* has also forbid *every one* that is *not consecrated* to presume so much as to *handle* or to touch, the *Sacred Vessels*, *Linnen*, and *other Instruments*, that are necessary to the consecration thereof: unless there be some very great necessity. Whence both the Priests themselves, and the rest of the Faithful may understand, with how great *Religion* and *Holiness* they ought to be qualified that come to the *Eucharist*, either to *consecrate*, to *administer*, or to *take* it.

LXXIV. The wickedness of the *Minister* diminishes not the *Holiness* of the Eucharist.

Altho' (as was before said of the other Sacraments) they are no less *truly administred* by *Evil men*, provided, that those things which belong to the *perfect reason* or *nature* of them, be duly observ'd, the same thing avails in the Sacrament of the *Eucharist*: for neither are we to believe that all these things are done by the *merit* of the *Ministers*, but by the *Vertue* and *Power of Christ the Lord*: These are the things which are to be explain'd

plain'd concerning the *Eucharist*, as it is a *Sacrament*.

LXXV. Of the Eucharist as it is a *Sacrifice*.

Now what remains to be spoken must explain it as it is a *Sacrifice*, that the Curats may understand what chiefly they are to teach the Faithful people upon Sundays and Holy-days concerning *this Mystery*, according as Holy Synod has decreed. For *this Sacrament* is not only a Treasure of *heavenly riches*, which if we use *well*, we may reconcile the *Grace* and *Love of God* towards us; but there is in it also a kind of *special Mean*, whereby we return him some *thanks* for his immense benefits bestow'd on us. But this Victim or *Sacrifice* if it be *rightly* and legitimately *offerd*, how *grateful* and acceptable it is *to God*, is gather'd from hence: If the *Sacrifices* of the *Old Law*, whereof it is written: *Sacrifices and Oblations thou would'st not*: And again, *If thou would'st have Sacrifice, I would give it thee accordingly, but thou delightest not in burnt Offerings*, so pleas'd the Lord, that God, as the Scripture testifies, *smelt a sweet savor*, i. e. were *grateful* and acceptable to *him*: what may we hope for from *this Sacrifice*, wherein he *himself* is sacrific'd and offer'd; of whom that voice from Heaven was *twice* heard, *This is my beloved Son in whom I am well pleased?* Let the Curats therefore diligently explain this Mystery, that when the Faithful come together to Divine Service; they may learn attentively and religiously to meditate on those things, at which they are present.

Sess. 22. *princip.*

Psal. 39. 7.

Psal. 50. 8.

Gen. 8.

Mat. 3. 17.

LXXVI. The Eucharist instituted for Two causes.

And *first* let them teach, that the *Eucharist* was instituted of Christ our Lord for *Two causes*. The *One* is, that it might be the *heavenly Food* of our *Souls*, wherewith we might preserve and sustain our *spiritual Life*: The *Other*, that the Church might have a *perpetual Sacrifice*, whereby our sins might be expiated, and our heavenly Father, who has often times bin grievously offended by our wickedness, might be turn'd from his *Anger* to his *Mercy*, and from the severity of his just *Revenge* to *Pity*. We may observe the *Figure* and Resemblance of this thing in the *Paschal Lamb*, which

which was us'd to be offer'd as a *Sacrifice*, and eaten as a *Sacrament* by the Children of *Israel*. *Vide Trid. de Sacrif. Missæ. c.* 1. 3. *Dionys. l.* 17. *de Eccl. c.* 3. *Ignat. Epist. ad Smyrn. Tert. lib. de Orat. Iren. l.* 4. *c.*32. *Aug. lib.* 10. *de Civit. Dei c.* 10. *Et lib.* 17. *c.* 20. *& lib.* 18. *c.*35. *& lib.* 19. *c.*23. *& lib.* 22. *c.* 8. *& alibi passim.*

LXXVII. How great the *Benefit* of the Eucharist is.

Nor indeed when our Savior was about to offer himself to God the Father upon the Altar of the *Cross*, could he give any more illustrious signification of his immense Love towards us, than when he left us a *visible Sacrifice*, whereby might be restor'd that which was a little after to be sacrific'd *once* in *Blood on the Cross*, and the memory thereof might *every Day* be honor'd by the *Church* spread abroad over all the World, to her exceeding advantage, *even to the end of the World.*

LXXVIII. The Difference between a *Sacrifice* and a *Sacrament*.

Now these *Two ways* are very different in themselves: for a *Sacrament* is perform'd or perfected in the *Consecration*: but the force or vertue of a *Sacrifice* consists in this that *it be Offer'd*. Wherefore the *Sacred Eucharist* while it is kept in the *Pyx*, or *carry'd to the Sick* has not the Nature of a *Sacrifice*, but of a *Sacrament*: and besides, as it is a *Sacrament*, it gives them that receive the Divine Hoste or *Sacrifice*, cause of *Merit*, and all those *other advantages* which were before remembred: but as it is a *Sacrifice*, it has not only the *Efficacy* of *Meriting*, but of *Performing* also. For as Christ our Lord in his *Passion* merited and *satisfi'd for us*: so *they* that offer *this Sacrifice*, wherein they communicate with us, do *satisfie* and *merit* the *fruits* of our *Lord's Passion*.

LXXIX. By *whom* and *when* the Sacrifice of *Mass* was instituted.

Now concerning the *Institution* of this Sacrifice, the Holy Synod of *Trent* has left no more room to doubt, for she has declar'd that it was instituted by *Christ our Lord* at his *last Supper*: and has condemn'd those with an *Anathema* that assert, that a *true* and *proper Sacrifice* is *not* offer'd to God; or, that to Offer is nothing else, than that Christ is given *to be eaten*. *Sess.* 22. *de Sacrificio Missæ, c.* 1. *& can.* 1. *&* 2.

Nor

Nor did she omit, but diligently explain'd that *Sacrifice* is done to *God only*; for altho' sometimes the Church uses to *celebrate Masses* in *Memory* and *Honor of the Saints*, yet she never taught to offer Sacrifice *to them*, but *to One God only*, who has crown'd them with immortal Glory. Wherefore neither is the Priest wont at any time to say "I offer Sacrifice to Thee *Peter*, or *Paul*: but while she sacrifices *to God only*, she gives *thanks to him* for the signal Victory of the blessed *Martyrs*, and so implores *their Patronage*, that *they* would vouchsafe to *intercede* for us in *Heaven*, whose *Memory* we celebrate on *Earth*. Now these things which have bin deliver'd by the *Catholic Church* concerning the Truth of *this Sacrifice*, she receiv'd from our *Lords own Words*, when in that last night commending to his Apostles these Sacred Mysteries: *Do this*, says he, *in Commemoration of me*. 1 Cor. 10. 24.

LXXX. Sacrifice to be offer'd to *God* only, and not to the Saints.

He *then*, as has bin defin'd by the Holy Synod, made them *Priests*, and appointed that both *they*, and those who were to *succeed* them in the Priests Office, should *Sacrifice* and *Offer his Body*: And this the Words of the Apostle written to the *Corinthians*, evidently shew, when he says: *Ye cannot drink the chalice of the Lord and the chalice of Devils, ye cannot be partakers of the Table of the Lord, and of the Table of Devils.* For as by the *Table of Devils* is to be understood the *Altar* whereon *Sacrifice was done to them*; so also (that what the Apostle proposes, may by probable Argument be concluded) the *Table of the Lord* can signifie nothing else but the *Altar* on which *Sacrifice was done to the Lord.* 1. Cor. 10.

Note.

Now if from the *Old Testament* we would have some *Figures* and *Oracles* of *this Sacrifice*: first then *Malachias* has most plainly prophecy'd of it in these words: *From the rising up of the sun to the going down thereof, my name is great among the Gentiles, and in every place a clean oblation is offered to my name, because my name is great among the Gentiles, says the Lord of Hosts.* Besides, this Hostie or Sacrifice was foreshew'd as well *before*, as *after the Law* was given, in *divers*

LXXXI. Figures and Prophecies of the *Sacrifice* of the Eucharist.

kinds

kinds of Sacrifices: for this one Sacrifice, as the *Perfection* and *Fulfilling* of *all the rest*, contains in it all those good things which were but *signifi'd* by those *other Sacrifices*. But yet we cannot see the *Figure* of *This* better expreis'd in *any* thing, than in *Melchizedech's* Sacrifice: for our Savior himself declaring *himself* to be a *Priest forever according to the Order of Melchizedech*, at his last Supper *offer'd his own Body and Blood to God the Father*, under the *species of Bread and Wine*.

LXXXII. The Sacrifice of the *Mass* and of the *Cross* is *one* and the same *Sacrifice*.

Luc. 22. 19. 1 Cor. 11. 24.

We therefore acknowledge it to be, and it ought to be accounted but *One* and the *same Sacrifice*, which is done in the *Mass*, and which was offer'd *on the Cross:* even as it is *One* and the *same Hostie*, to wit, Christ our Lord, who *once* only offer'd himself in his *Blood* upon the *Cross*. For the *Bloody* and *Unbloody Hostie* is not *Two Hosts*, *but one Hostie only*: the Sacrifice whereof is renew'd daily in the Church, after that our Lord had commanded thus: *Do this in Commemoration of me.*

LXXXIII. Christ and the Priests are but *One Priest*.

And there is *One* and the *same Priest*, *Christ the Lord:* For the *Ministers* that make *this Sacrifice*, undergo not their *own*, but the *Person of Christ*, when they *consecrate his Body and Blood*, as is evident from the words of the *very Consecration*; for the Priest says *not*: "This is *Christ's Body*; but "*This is my Body:* to wit, bearing the Person of *Christ our Lord*, he changes the substance of the *Bread* and *Wine*, into the true Substance of *his Body* and *Blood*. *Chrys. hom.* 2. *in* 2. *ad Tim.* & *hom. de Prod. Judæ. Amb. lib.* 4. *de Sacram. c.* 4.

LXXXIV. Mass is a *Sacrifice* both of *Praise* and of *Propitiation*.

Which things, since they are thus, without all doubt it may be taught, what the Holy Synod has explain'd, that the Holy Sacrifice of the *Mass* is not a Sacrifice of *Praise* and *Thanksgiving only*, or a *bare Commemoration* of that Sacrifice which was done on the *Cross:* but it is also truly a *Propitiatory Sacrifice*; wherewith *God is appeas'd* and *render'd propitious* to us. *Trid. Sess.* 22. *de Sacr. Missæ, c.* 2. & *can.* 3.

Wherefore

Wherefore if with a *clean heart*, and *ardent Faith*, and truly affected with *inward grief* for our *wickedness*, we sacrifice and offer this most *Holy Hostie*: It is not to be doubted, but we shall obtain of the Lord *Mercy* and *Grace* to help us in due time. For with the sweet savor of *this Sacrifice* the Lord is so delighted, that bestowing upon us the gift of *Grace* and *Penance*, he *pardons* us *our sins*. Wherefore *This* also is the solemn Prayer of the *Church*. As often as the Commemoration of *this Hostie* is celebrated; so often the work of *our Salvation* is exercis'd, to wit, those most plentiful Fruits of that *bloody Hostie*, flow upon us throw this *Unbloody Sacrifice*.

LXXXV. Who offers Mass as he ought, obtaint Mercy.

Heb. 4 19.

And then the Curats shall teach that the *Vertue* of *this Sacrifice* is *such*, that it profits not the *Offerer* and the *Receiver only*, but *all* the Faithful also, whether they remain *alive* with us on the earth, or being already *dead in the Lord*, are not as yet *fully expiated*. For according to the most certain Tradition of the Apostles, it is no less profitable to offer for *These*, than it is for the *Sins*, *Punishments*, *Satisfactions* or any other *Calamities* and Necessities of the *Living*.

LXXXVI. Mass profitable both in the *Living* and the *Dead*.

Trid. Sym.

Whence it is very evident, that *All Masses* are to be accounted *Common*, as pertaining to the *common profit*, and Salvation of *all the Faithful*.

LXXXVII. Mass never to be call'd *Private*.

Now this Sacrifice has many *Rites* or *Ceremonies*, and those very *remarkable* and *solemn*, whereof none may be thought to be *superfluous* or *vain*, but all tend to *this End*, that the *Majesty* of so *great a Sacrifice* may shine the more *gloriously*, and that the Faithful in beholding those saving Mysteries, may be excited to the contemplation of those *divine* things, which are hidden in that *Sacrifice*. But of these there is no need that we speak more: Both because this Argument seems to require a larger explication, than is suitable to our intended purpose: And also because the Priests will have in readiness almost innumerable Books and Commentaries which have bin written concerning this Matter, by the most Pious and Learned Men. Thus far therefore shall suffice, with Gods assistance,

LXXXVIII. Why so many Ceremonies in Mass.

assistance, to have explain'd the more *weighty Heads* of those things, which belong to the *Eucharist*, both as it is a *Sacrament*, and also as it is a *Sacrifice*.

Of the SACRAMENT *of* PENANCE.

I. The necessity of the Sacrament of *Penance*.

AS the *Frailty* and *Weakness* of *Human Nature* is known to *all* Men, and every one easily feels it by experience in *himself*; so how necessary the *Sacrament of Penance* is, no one can be ignorant. But if we ought to weigh the diligence which is to be us'd by the Pastors in every point, by the Greatness and *Weight* of the *Thing they handle*, we must by all means confess, that they will never be diligent enough in the Explication of *this Point*. But yet by so much the more diligently must they treat of *this Sacrament*, than of *Baptism*, because *Baptism* is only *once* administer'd, and may not be *iterated*; but there is room for *Penance*, and there is a necessity of repeating it *so oft*, as we happen *to sin* after Baptism: for thus it is said by the Council of *Trent*, "That the Sacrament of *Penance* is necessary to Salvation to "those who *Slip* or *Fall into sin after Baptism*, no otherwise than *Baptism* is to those who are *not yet Regenerated*. And that known sentence of St. *Hierom*, is greatly approv'd by *all*, who, from *his* time downwards, have treated of Divine Matters. "That *Penance* is a *second* Table or *Plank*. For "as in a *Ship-wreck*, there is one refuge for saving "of life left, if haply one may lay hold of a *broken* "*Plank* of the Ship-wreck: So after the loss of "the Innocence of *Baptism*, unless a man make "haste to lay hold of the Plank of *Penance*, without doubt there can be no Hope of his Salvation. but these things are spoken not to the *Pastors only*, but to *all the rest of the Faithful* also, to stir them up, lest haply they may be reprehended justly for their *carelessness* of a Matter of *all* the *most necessary*. For first, being mindful of their *common Frailty*, they ought with their utmost endeavors to wish, that being assisted with Divine help they may proceed

Sess. 6. de Justi. c. 14. & Sess. 4. de Pœnit. c. 3. in c. 3. Isai. ad hæc verba Ruit Hierusalem. & Ep. 8.

ceed forward in the way of the Lord without any *Fall* or *Slip*: but if at any time they should offend, then having regard to the infinite *kindness of God*, who as the *good Shep-herd* is us'd to bind up the wounds of his *Sheep*, and to heal them, they shall consider that this most wholsom Medicin of *Penance* is never to be *put off* to another time. *Of Penance have wrote among the antient Fathers, Tertul. one Book, S. Cyprian many Epistles, and one Book de Lapsis. Pacianus one Book and two Epistles to Symproniamus. And of Penance and Confession, see paræn. ad Pœnit. S. Ambrose two Books of Penance. S. Chrysostom ten Homilies and a Sermon of Penance. Ephrem, a Book and a Sermon of Penance. S. Fulgentius two Books to Euthymius of the Remission of sins. Gregory Nissen a discourse of Penance. Basil one Homily postrema variarum. S. Austin one Book of true and false Penance, and one remarkable Book of the Medicin of Penance. Add to these, Mark the Hermit, who has one Book extant of Penance, but cautiously to be read. De eo vide Bellarmin. de Script. Eccles. He that has not the Fathers above cited may see in the Decree of Gratian concerning Penance seven Distinctions.*

II. The manifold acceptation of the name of Penance.

Now that we may come to the Matter: The various *Force* and Notion of the *Word* is *first* to be explain'd, lest any body should be led into Error by the *Ambiguity* of the *Word*. For *some* take *Penance* for *satisfaction*. *Others* very far distant from the Doctrin of Catholic Faith, supposing that Penance has *no* relation to the time *past*, define it to be nothing else but a *New Life*. It must be taught therefore that the *signification* of *this Name* is *manifold*.

The *First*.

For *first*, *Penance* is spoken concerning those things which somewhat *displease*, which *before* pleas'd, without any *Consideration* whether they be *Good* or *Bad*: So *all* repent whose sorrow is according to the *world*, and not according to *God*. Such kind of *Penance* brings not *Salvation* but *Death*. 1 Cor. 7. 10.

The *Second*.

Another Penance is, when any one for the *sin he has committed*, which yet before delighted him, con-

conceives *Grief*, not for *Gods* but for his *own sake*.

The *Third*. The *Third* is, when not only for the sake of the *sin committed*, we grieve with an *inward sense* of the *Soul*, or shew some *outward token* also of that grief, but are in that grief for *God's sake only*. And indeed to all these kinds of Penitence the word *Penance* properly agrees.

III. How *God* does Penance. For when we read in Holy Scripture that *God did penance*, it is evident that that is done by *translation*. For the Holy Scriptures use that kind of speech, which is accommodated to the *manners* of *Men*, when they declare that *God* had determin'd to *alter* any thing; which he may seem to do no otherwise than *Men*, whom if they *repent* of any thing, labor with their utmost endeavors to *change* or alter it. It is thus written therefore, *That it repented him, that he made man*: And in another place, *that he had made Saul King*.

Gen. 6.6. 1 Reg. 15. 11. Psal. 105. 45. Jer. 26. 3.

IV. The true Acceptation of Penance. But among these *significations* of *Penance*, we ought to observe a great *difference*. For the *first*, is to be accounted *vicious*: The *second* is a kind of *Commotion* and Affection of a *disturb'd mind*: The *third* we say is both *vertuous*, and also a *Sacrament*, which signification is proper in this place.

V. Why we begin with Penance as it is a *Vertue*. And *first* we will treat of it as it is a *Vertue*: Not only because the Faithful ought to be instructed by the Pastors to *every kind of Vertue*, but also because the actions of *this Vertue*, do, as it were, afford *matter* wherein the *Sacrament of Penance* is imploy'd, and unless it be rightly understood first what the *Vertue of Penance* is, it must needs be that the *Force* of the *Sacrament* cannot be known.

VI. Penance *internal* and *external*. Wherefore in the *first* place, the Faithful are to be admonish'd and exhorted to labor with all earnestness and study for the *inward Penance* of the *Soul*, without which that which is perform'd *outwardly* will profit them but *very little*. *Vide Amb. in serm. de penit. & citatur de penit. dist. 3. c. penitentia. Aug. lib. de vera & falsa penit. c. 8.*

&

& habetur de penit. 3. c. 4. Greg. hom. 34. in Evang. & lib. 9. Regist. Epist. 39.

But the *inward Penance* is this, "When from our "very Soul we turn to God, and detest and hate "the wickedness committed by us: and also stedfastly purpose and resolve with our selves to "amend the evil custom and naughty manners of "our life, not without Hope of obtaining Pardon "of Gods Mercy. Now after this there follows, as the companion thereof, *Grief* and *Sorrow*, which is a Disturbance and Affliction, and by many is call'd a *Passion* joyn'd with the *Detestation of sin*. Wherefore according to many of the Holy Fathers the Definition of this kind of *Penance* is declar'd in the *grief of the Soul*. VII. What *internal* Penance is.

But in him that does *Penance*, it is necessary that *Faith go before* Penance: For neither can any one turn himself *to God*, that wants *Faith*, whence it comes to pass that *Faith* can by no means be call'd a *Part of Penance*. *Vide Trid. Sess. 14. de penit. c. 3. & can. 4.* VIII. How *Faith* belongs to *Penance*.

But that this *inward Penance*, as before was said, belongs to *Vertue*, many Rules or Precepts which have bin deliver'd concerning Penance plainly shew. For the *Law* gives *Rule* concerning *those things only* which are begun with *Vertue*. Besides, no one can deny, but that *to grieve, when, how*, and *so far* as one ought, belongs to *Vertue*; but the *Vertue* of *Penance* performs *this*: For sometimes it comes to pass that Men grieve *less* for their sins, than is *meet*; as *Solomon says*: *Those are some that rejoyce when they have done ill*: And again there are *some*, that so give themselves over to *grief* and *disorder of mind*, that they even altogether *despair* of their Salvation: *Such a one* Cain perhaps may seem to be, who said: *My iniquity is greater than that I can obtain pardon for*: And *such* a one haply was *Judas*, who being led by *Penance*, and hanging himself, lost both Life and Soul. That therefore we may keep a *measure* in sorrow, we are holpen by the *Vertue* of Penance. IX. Penance is a *Vertue*. Prov. 2. 4. Gen. 4. 13. Matt. 3. 27.

X. The *Motives* of the Vertue of Penance.

But the same may be gather'd from these things, which *he* proposes to himself as his *End*, who *truly* does *Penance* for his sins.

The First.

The *First* is, That he purposes to *abolish sin*, and to wipe away every *fault* and *spot of the Soul*.

The Second.

The *Second* is, That he make *satisfaction to God* for the sins he has committed, and that this is to be referr'd to *Justice* is evident: For tho betwixt *God* and *Men* there can be no proper Measure of *Justice*, since there is so great a distance betwixt them; yet it is manifest, there may be *some kind* of *Justice*, such as is betwixt a *Father* and his *Children*, betwixt a *Lord* and his *Servants*.

The Third.

The *Third* is, That a Man *return* into the *Grace of God*, into whose displeasure and hatred he has run by reason of the Filthiness of sin. Now all these things sufficiently declare that *Penance* has relation to *Vertue*.

But it must be taught also, by *what degrees* we may ascend to *this divine Vertue*.

XI. Five *Degrees* of Penance.

First, therefore, the *Mercy* of God prevents us, and converts our Hearts to him. Which when the Prophet Pray'd for, he said, *Convert us, O Lord, and we shall be converted.*

The First. Thren. 3. 1.

The Second. Heb. 11. 6.

And *then*, being enlighten'd with this *Light*, we tend towards God in Soul by *Faith*. For *he that comes to God*, as the Apostle testifies, *must believe that He is, and that he is a Rewarder of them that seek him.*

The Third.

Then follows the Motion of *Fear*; and the Bitterness of Punishment being propos'd, the Soul is call'd back from sin; and hither those words of *Isayah* seem to have regard: *As a Woman which has conceiv'd, when she draws near to her travel grievously laments: So are we fall'n in her Pains.*

Isa. 26. 17.

The Fourth.

And *then* comes *Hope* of obtaining Mercy from God, wherewith being encourag'd, we resolve to amend our Life and Manners.

The Fifth.

Lastly, our Hearts are kindled with *Charity*; whence that *liberal Fear*, worthy honest and ingenuous Children, arises: And so fearing this *one thing only*, lest in *any thing* we may *offend* the Majesty of *God*, we *wholly forsake* the *custom* of sinning.

By

By these *Steps* or *Degrees* therefore we come to this most excellent *Vertue of Penance*; which may well be accounted a *divine* and *heavenly Vertue*: Because to it the Holy Scripture promises the *Kingdom of Heaven*. For in S. *Matthew* it is written, *Do Penance, for the Kingdom of Heaven is at hand*: And in *Ezekiel*: *If a wicked Man do Penance for all the sins which he has done, and shall keep all my commandments, and do justice and judgment, he shall live*. And also in another place: *I will not the Death of a sinner, but that the wicked Man be converted from his evil way and live*. Which, that it is to be understood of that *bless'd* and *eternal Life*, is plainly evident. XII. Heaven promis'd to Penance. Matt. 4. 17. Ezek. 18. 21. Ezek. 33. 11.

But of *External Penance* it is to be taught, that it is *That* wherein the *Reason* or *Nature* of the *Sacrament* consists, and that it has some *external* things subject to the *senses* whereby those things are declar'd which are done *inwardly* in the *Soul*. XIII. *External Penance* which is the *Sacrament*.

And *First*, it seems necessary to be explain'd to the Faithful, *Why* it was, that Christ our Lord would have *Penance* in the Number of the *Sacraments*. And hereof this was certainly the cause, "That we might doubt the less, concerning the "Remission of sins which God had promis'd us, "when he said: *If the wicked man do Penance*, &c. For it must needs be that we be very dubious in our minds of our *inward Penance*, seeing every one deservedly ought to fear concerning his *own judgment* of those things he does *himself*. Now therefore that the Lord might *relieve our sollicitude*, he instituted the *Sacrament of Penance*, wherein through the *Absolution* of the *Priest*, we may consider that *our sins* are *forgiven* us, and our *Consciences*, by the Faith which justly ought to be given to the vertue of the Sacraments, are more *quieted*. For neither are the words of the *Priest* legitimately pardoning our sins, to be receiv'd *otherwise* than of *Christ himself*, who said to the Lame-man: *Son be of good chear, thy sins are forgiven thee*. *Vide Concil. Trid. Sess.* 14. *c.* 1. *Innoc.* 1. *Epist.* 91. *inter Epist. Aug.* XIV. Why Christ instituted this Sacrament. The First Cause. Ezek. 18. 18. Mat. 6. 2.

The Second Cause.

And then, seeing that no one can obtain Salvation, but through *Christ*, and the benefit of his *Passion*, it was fit, and very profitable to us, that *such a kind* of *Sacrament* as *this* should be instituted, by the *Vertue* and *Efficacy* whereof Christs Blood flowing to us, might do away our sins committed *after Baptism*, and that we might acknowledg with due thankfulness that we owe the Benefit of our Reconciliation to *Christ* our only Savior.

XV. Penance prov'd to be a *Sacrament*.

But that *Penance* is a *Sacrament*, the Pastors may easily shew thus: For as *Baptism* is a *Sacrament*, because it blots out *all our sins*, and especially that which was contracted by *our Birth*: For the same reason *Penance* must *truly* and *properly* be call'd a *Sacrament*, because it takes away *all sins* done *after Baptism* in the *will* or in the *Act*. And *then*, which is the *chief*, seeing those things which are done *outwardly* both by the *Penitent* and by the *Priest*, do declare those things which are *inwardly* wrought in the *Soul*, who is there can deny that *Penance* is endued with the true and proper reason or nature of a *Sacrament*. For a *Sacrament* is a *sign* of a *Sacred thing*: But a sinner that does *Penance*, by the Notes of *Words* and *Things* plainly expresses. That he has withdrawn his *mind* from the Filthiness of sin: And also from those things which are *done* and *said* by the *Priest*, we easily understand the *Mercy of God* forgiving those sins. Altho those words of our Savior plainly shew this thing: *I will give thee the Keys of the Kingdom of Heaven, and whatsoever thou shall loose in Earth, shall be loos'd also in Heaven.* For the *Absolution* of the *Priest*, pronounc'd by *words*, signs that *Remission* of sins which it works in the *Soul*.

Mat 16. 19.

XVI. The Sacrament of Penance may be *iterated*.

Nor are the Faithful to be taught only that *Penance* is to be reckon'd in the number of the *Sacraments*, but also that it is *One* of *Those* that may be *iterated*. For to *Peter* asking, Whether Forgiveness of sin might be given seven times? Our Lord answer'd, *I say not to thee, till seven times, but till seventy times seven.* Wherefore if we have to do with such men as seem to distrust the supreme

Mat. 18. 22.

Donovan omits vertue & efficacy

preme *Goodness* and *Mercy* of God, the Souls of such are to be *confirm'd*, and to be supported with the *Hope of Divine Grace*. Which they will easily do, by the handling of *this* Point, and of very *many others*, which they meet with in the Holy Scriptures; and also with those Reasons and Arguments which they may find in S. *Chrysostoms book de Lapsis, and S. Ambrose's books of Penance, Chrysostom. 5. lib. de Laps. repar. & habetur de Pœn. dist. 3. c. talis. Ambr. de pœn. lib. 1. c. 1, & 2. vide & Aug. lib. de vera & falsa pœn. c. 5. citatur de pœn. dist. 3. c. adhuc instant.*

XVII. The *Matter* of Penance what.

Now since the Faithful ought to know nothing more than the *Matter of this Sacrament*: it must be taught, that *herein* chiefly *this Sacrament differs* from the *rest*, that the *Matter* of the *other Sacraments* is some *natural thing* or made by *Art*. But that which is as the *Matter of this Sacrament* of *Penance*, are the *Actions* of the *Penitent*, to wit, *Contrition*, *Confession*, and *Satisfaction*, as has bin declar'd by the Council of *Trent*; because so far as by Gods institution they are requir'd in the *Penitent* to the *integrity* of the *Sacrament*, and to the full and perfect *Remission of sins*, for this reason they are call'd *Parts* of *Penance*.

S ff. 14. de pœnit. c. 3. & can. 4.

Note.

Nor are these *Acts* said by that Holy Synod to be as the *Matter*, because they have not the true *Reason* of *Matter*: But because they are not *Matter of that kind*, which is us'd *extrinsecally*, as *Water* in *Baptism*, and *Chrism* in *Confirmation*.

XVIII. In what sense *sin* is the Matter of Penance.

But then, As to what is said of *others*, that the *sins themselves* are the *Matter* of *this Sacrament*, there will seem to be no difference therein, if we consider well. For as we say that *Wood* is the *Matter* of *Fire*, which by the force of the Fire is consum'd: So *sins* which are blotted out by *Penance*, may rightly be call'd the *Matter* of *this Sacrament*.

XIX. The *Form* of the Sacrament of Penance.

Now the explication of the *Form* also is not to be omitted by the Pastors, because the knowledge thereof will stir up the minds of the Faithful to receive the *Grace* of this Sacrament with the *greatest Devotion*. Now the *Form* is: [*I absolve* thee.]

thee.] Which we may gather, not only from
Matt. 18 16. these *words: Whatsoever thou shalt bind on Earth, shall be bound also in Heaven*; but we receive the same as deliver'd by the *Apostles* from the same Doctrin of *Christ our Lord*. And because the *Sacraments* do *signifie* that which they *effect*: Those words, I *absolve thee*, shew that *Remission of sins* is wrought in the Administration of *this Sacrament*, it is evident that *This* is the perfect *Form* of *Penance*; For *sins* are as it were *Bands* wherewith the *Soul* is held *bound*, and *from* which by the *Sacrament of Penance* it is *discharg'd*.

Note. Which verily the Priest may pronounce no less truly concerning *that Man* also, who by vertue of a most ardent *Contrition*; yet so as that he has the *Wish of Confession*, has obtain'd from God the *Pardon of his sins*.

XX. Why *Prayers* added to the Form of Penance. There are added moreover *many Prayers*, not as *necessary* to the *Form*, but that those things may be remov'd, which may hinder the *Vertue* and *Efficacy* of the Sacrament, through *his* Fault *to whom* it is administer'd. Wherefore let sinners give great thanks to God, who has given so *large* a *Power* to the *Priests* in his Church.

XXI. The Priests of the *New*, more excellent than those of the *Old Law*. Lev. 13. 9. For neither, as in *old* times, and under the *old Law* declar'd only by the Priests Testimony that some one was freed from Leprosie, is there *now* a Power in the *Church* given to *Priests* only to *declare* any person to be absolv'd from sin: But they do as the Ministers of *God truly absolve* them; the *same* thing which *God himself* does, who is the Author and Father of Grace and Righteousness.

XXII. What must be observ'd in coming to Penance. Now the Faithful shall diligently observe the *Rites* also, which are us'd at *this Sacrament*; for so it will come to pass, that they will have those things *better* in their mind, which they get in this Sacrament. That as *Servants* they are reconcil'd to their most merciful *Lord*; or as *Children* rather to their most dear *Father*; and they will also more easily understand, what they ought *to do*, who are *willing*; for *all* ought to be willing to approve themselves *graceful* for, and *mindful* of so

great

great a Benefit, for he that does *Penance* for his *sins*, will cast himself down with an *humble* and *dejected mind* at the Feet of the *Priest*; that behaving himself so *humbly*, he may plainly acknowledg that the Roots of *Pride* are to be pluck'd up, from whence all those sins he bewails, spring and had their beginning. But in the Priest, who sits over him as his lawful *Judg*, he venerates the *Power* and *Person of Christ the Lord*. For the *Priest*, as in *other Sacraments*, so in the ministring of the Sacrament of *Penance*, discharges the Office of *Christ*. And then the *Penitent* so reckons up his *sins*, that he confesses himself worthy of the *greatest* and *severest punishment*, and humbly begs *pardon* of his sins. *All* which things have most sure Evidence and Testimony of their *Antiquity* from S. *Dennys*. *In Ep. ad Demoph. vide & Tertul. lib. de Pœnit. c.* 9.

XXIII. What wholsome Fruit may be taken by Penance.

But nothing verily so much profits the Faithful, and nothing gives them a greater chearfulness to undergo *Penance*, as for the Pastors often to explain, how great *profit* we may gather thence; for they will understand that it may truly be said of *Penance*, "That the *Roots* thereof are *bitter* in-"deed, but the *Fruits* are *most sweet*.

The First.

All the *Vertue* therefore of *Penance* lies herein, that it restores us to the *Grace of God*, and joins us with *him* in the greatest Friendship. *Con. Trid. Sess.* 14. *can.* 3. & *c.* 1. *de Pœnit.*

The Second and Third.

Now after this *Reconciliation*, follows sometimes in *devout Men*, who receive this Sacrament *holily* and religiously, the greatest *Peace* and *Tranquility of Conscience* together with the sweetest spiritual *Delight*.

The Fourth.

For there is *no wickedness*, how grievous and heinous soever, which the *Sacrament of Penance* blots not out *once* and *again*, and *oft times*. Of which matter the Lord by the Prophet says: *If the Wicked Man do Penance, for all his sins which he has done, and will keep my Precepts, and do my Judgment, and Justice, he shall live and not dye; I will not remember all his iniquities which he has done.* And S. *John*: *If we confess our sins, he is faithful and just to forgive us our sins.* And a little after: *If* Ezek. 18. 21

any man sin, says he, we have an Advocate with the Father Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole World.

Note. But whereas we read in Scripture, that some have not obtain'd Mercy of the Lord, altho they earnestly implor'd it; This we understand to have bin so, because they did not do Penance truly and from their Heart for their sins.

XXIV. How it is to be understood that some sins are unpardonable. When therefore such Sentences occur, either in Holy Scripture or in the Writings of the Holy Fathers, wherein they seem to affirm that some certain sins cannot be pardon'd: We must interpret them so, as that we understand the Procureing of Pardon to be very difficult. For as some diseases are therefore said to be incurable, because the Sick person is so affected that he loaths the vertue of the Medicine that should cure him: So there is a kind of sin which is not remitted nor forgiven, for this reason, because it repels the proper Medicine of Salvation, which is the Grace of God. In this sense it is said by S. Austin: "So "great is the pollution of that sin, when after "the knowledg of God, through the Grace of "Christ, any one opposes himself to the fellowship "thereof, and maliciously acts against that Grace, "that he cannot undergo the Humility of begging "Pardon, altho by his evil Conscience he be "forc'd to acknowledg and declare his sin. Vide Aug. Serm. 1. de verb. Dom. & Epist. 50. ad Bonif.

Aug. l. 1. de Serm. Dom. in monte c. 22 & 44. & Retract. li. c. 8, 19.

XXV. Without Penance there is no Remission of sins. Luc. 13. 3. But to return to Penance, This is so much the Property thereof, to blot out sin, that without Penance we can by no means get, or so much as hope for Pardon of sin; For it is written: Except you have Penance, ye shall all likewise perish; which indeed was spoken by our Lord, of grievous and deadly sin; altho the Lesser sins also, which are call'd Venial, do need some kind of Penance: For S. Austin says: "Since there is a kind of Pe-"nance, which is daily done in the Church for "Venial sins, That verily would be vain, if Venial "could be forgiven without Penance. Aug. lib. 50. Hom.

Hom. 50. item Epist. 168. & Euch. cap. 71.

But because it is not enough to speak of those things which in a manner proceed into *Act*, the Pastors shall take care to teach those things severally, by which the *Reason* and *Nature* of *true* and *saving Penance* may be perceiv'd by the Faithful. For it is proper to *This Sacrament only*, that besides the *Matter* and *Form*, which are common to *all the Sacraments*, it has also those *Parts*, as we said before, which do as it were make *Penance whole* and *entire*, to wit, *Contrition*, *Confession*, and *Satisfaction*. Of which S. *Chrysostom* speaks in these words: "*Penance* forces the sinner to endure *all* things *willingly*; for in his *Heart* there is "*Contrition*, in his *Mouth* is *Confession*, and in his "*Actions* a perfect Humility, and *fruitful Satisfaction*. *Vide Concil. Trid. 14. de Pœnit. c. 3. can. 4. Item Concil. Florent. in decretis. de Sacram.*

XXVI. What the Three entire Parts of Penance are.

Hom. 2. quæ est de Pœnit.

But these *Parts* are said to be of *that kind of* Parts, which are necessary to make up some *Whole*: Because as the *Body* of Man consists of *many members*, as *Hands*, *Feet*, *Eyes*, and other such like *Parts*, whereof if *any* be wanting, he deservedly seems to be *imperfect*; but *perfect*, if *no Part* be wanting: After the same manner also *Penance* is made up of these *Three* things, so, that altho, as to the *Nature* thereof, *Contrition* and *Confession* be sufficient to *justifie* a Man; yet unless the *Third* Part also, which is, *satisfaction*, be added, it must needs be, that something be *wanting*, to make it perfect.

XXVII. The Quality of the Parts of Penance explain'd.

Wherefore these *Parts* are so *knit* together, that *Contrition* has included in it the *Counsel* and *Purpose* of *Confessing* and *Satisfying*. *Contrition* and the *Will* of making *Satisfaction* goes before *Confession*: But they *both* go *before Satisfaction*.

XXVIII. The connexion of the Parts of Penance.

But of these *Three Parts* we may give this *Reason*, that in *Mind*, in *Word*, and in *Deed*, we commit sin against God. Wherefore it was fit, that subjecting our selves to the Keys of the Church, by *those very things* wherein the most holy name of God was *violated* by us, we should endeavor also to *appease his Anger*, and to procure of Man the

XXIX. Why Penance consists of those three Parts.

the Pardon of our sins. But the same thing may be confirm'd by another Reason also. For Penance is as it were a Compensation or Recompence for Offences proceeding from the Will of him that offended, and appointed by the Will of God, against whom the sin was committed. Wherefore the Will of making recompense is also requir'd, about which chiefly Contrition is conversant: And it is necessary that the Penitent subject himself to the judgment of the Priest, who bears the Person of God: That according to the Greatness of the sin, he may appoint him his Punishment: From whence both the Reason and the Necessity of Satisfaction is perceiv'd.

XXX. Contrition defin'd and explain'd.

Now because the Faithful must be taught the Vertue and Nature of these Parts, we must begin first with Contrition, and diligently explain That, for neither at no Instant of Time, when we remember our past sins, or whensoever we offend, ought the Soul to be free from Contrition. Now the Fathers of the Council of *Trent* define it thus. *Ead. Sess. 14.* "Contrition is the Grief of the Soul, and a Detestation of sin committed, with a Purpose to sin no more for the time to come. And a little after, concerning the Motion of Contrition, it is subjoyn'd: "And so at last it prepares us for "Remission of sins, if it be joyn'd with a Confidence of the Mercy of God, and an earnest desire of performing the rest of those things which are requir'd to the due performing of this Sacrament.

XXXI. Wherein the Power and Efficacy of Contrition is plac'd.

By this Definition therefore the Faithful understand, that the Force of Contrition is not plac'd in this only, That a Man cease to sin, or that he purposes to lead a New Life, or has already begun it; but he is first of all to hate, and to expiate his former ill-spent Life. This thing do those bitter cries of the Holy Fathers which we read scatter'd about in Holy Scripture abundantly confirm: *I have labour'd,* says *David, in my mourning: I will every night wash by Bed.* And, *The Lord has heard the voice of my Weeping*: And Another, *I will recount to thee all my years, in the Bitterness*

Ps. 6. 7.

Ezek. 38. 15

terness of my Soul. Which, without doubt, and many other such like expressions, some vehement hatred of a fore-past-life, and detestation of sin utter'd.

XXXII. Contrition is a Grief of the Soul, not of the Body. Hom. 50.

But whereas Contrition has bin defin'd a Grief, the Faithful are to be warn'd not to suppose that that Grief belongs to the Bodily Senses. For Contrition is an Act of the Will. And S. *Austin* testifies, "That Grief is not Penance, but the "Companion of Penance. But the Fathers signifi'd the Detestation and Hatred of Sin by this word Grief: Both because the Sacred Scriptures so use it. for *David* said: *How long shall I put Counsel in my Soul, and Grief in my Heart daily?* And also because from that Contrition, arises Grief in the lower part of the Soul, which has the Force of desiring. So that Contrition was not improperly defin'd in Grief, because it causes Grief; and Penitents to declare that Grief, have bin us'd to change their Garments also. Of this our Lord spake in S. *Matthew, Woe to thee Chorazin, Wo to thee Bethsaida, because if the mighty works had bin done in Tyre and Sydon, which have bin dont in you; they had done Penance long ago in Sackcloth and Ashes.*

Psal. 12. 2.

Note.

Mat. 11. 21.

XXXIII. How properly this Part of Penance is call'd Contrition.

Rightly therefore is this name Contrition giv'n to the Detestation of sin, of which we speak, to signifie the Force of Grief, taken from a Similitude drawn from corporeal things, which are broken by little and little by a Stone or some harder Matter, that by that Name it might be declar'd, that our Hearts which by Pride are harden'd, by vertue of Penance might be beaten and made soft.

Note.

Wherefore no other Grief, whether at the Death of Parents or Children, or for any other Calamity, is call'd by this Name: But this Name is proper to that kind of Grief, wherewith we are affected at the loss of Gods Grace and Innocence.

XXXIV. Contrition call'd by other Names.

Now the same thing is us'd to be call'd by other Names; for it is call'd Contrition of Heart; because the Sacred Scriptures do frequently use the

the Word Heart for the Will: For as from the Heart the Bodily Motion has its beginning; so the Will governs and rules all the other Powers of the Soul. It is also call'd by the Holy Fathers Compunction of Heart, who were pleas'd to entitle the Books they wrote of Contrition, to be *of Compunction of the Heart* rather. For as swelling Ulcers are cut with a Knife, that the poisonous Corruption may be let forth: So our Hearts are cut as it were with the Pen-knife of Contrition, that the deadly Poyson of Sin might run out: And therefore it is call'd by the Prophet Joel, A cutting of the Heart: *Be ye converted to me*, says he, *with all your Heart, in Fasting, and in Weeping, and in Mourning, and cut your Hearts.*

Chrysost. de compunct. cordis. Isidor. de summo bono. l. 2. c. 12.

Joel. 2. 21.

XXXV. Contrition ought to be the greatest Grief.

But that the greatest and deepest Grief is to be taken for sin committed; so that no greater can be imagin'd, will be easie to evidence by these Reasons.

The First Reason.

For whereas perfect Contrition is an Act of Love, which proceeds from a filial Fear, it is plain that there ought to be the same measure both of Love and Contrition; hence it comes, That Contrition has joyn'd with it the most vehement Grief of Mind; for as God is to be lov'd above all things; so those things which estrange us from God are to be hated above all things.

1 Joh. 3.

Note.

Wherein this is also observable; that after the same manner of speaking is signifi'd in Sacred Scripture the Greatness of Love, and of Contrition. Of Charity it is said; *Thou shalt love the Lord thy God with all thy Heart.* And again, as to Contrition, the Lord cries out by the Prophet: *Be ye converted with your whole Heart.*

The Second Reason.

Besides; if as God is the supreme Good among all the things that are to be lov'd, and so Sin, the greatest evil among all the things that Men ought to hate: This follows, that for what cause we confess that God is above all things to be lov'd, for the same cause again, we must needs hate Sin above all things: But that the Love of God is to be put before all other things, so that we may not sin, tho it were to save our very Lives;

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those words of our Lord plainly teach us: *He that loves Father or Mother more than me, is not worthy of me*: And *He that will save his Life shall lose it.* Matt. 10. 37. Mar. 10. 25. Mat. 8. 35.

But This also must be observ'd, that as there is no End or Measure prescrib'd to Charity, as S. *Bernard* testifies, (For, says he, "The measure "of loving God, is to love him without Measure) so there is no measure defin'd to the Detestation of Sin. The Third Reason. *Lib. de dilig. Deo circa med.*

Besides, it ought to be not only the Greatest but also the most Vehement, and therefore Perfect, and excludes all slothfulness and laziness: For in *Deuteronomy* it is written: *When thou shalt seek the Lord thy God; thou shalt find him, if notwithstanding thou shalt seek him with thy whole Heart, and in the tribulation of thy Soul*: And in *Jeremy*: *Ye shall seek me, and shall find me, when ye shall seek me with your whole Heart, and I will be found of you*, says the Lord. XXXVI. Contrition ought to be most vehement. Deut. 4. 27. *Hieremi.* 29. 13.

Now altho we cannot get to make it perfect; yet our contrition may be true and efficacious, for it often comes to pass, that those things which are subject to sense, more affect us than spiritual things. Wherefore sometimes some Men are more sorrowful for the Death of their Children, than for the Filthiness of their sins. XXXVII. Contrition tho imperfect, yet it may be true.

The same judgment is to be made, if Tears follow not the Bitterness of Grief; which yet in Penance are much to be wish'd and commended. For S. *Austins* sentence in this case is very excellent, "The Bowels of Christian Charity, says he, "are not in thee, if thou lamentest the Body from "which the Soul is departed, but dost not lament "the Soul from which God is departed. And hither tend those words of our Savior before recited: *Wo to thee Chorazin, wo to thee Bethsaida! for if the mighty works which have bin done in you, had bin done in Tyre and Sydon, they had done Penance long ago in Sack-cloth and Ashes.* Yet for the proof of this, those most famous examples of the *Ninivits*, of *David*, of the Harlot, of the Prince of Apostles, will be sufficient: All which sought XXXVIII. Tears tho to be desir'd, yet not necessary. *Serm. 41. de Sanctis.* Mat. 11. 21.

pardon

pardon of their sins, imploring the Mercy of God with *very many Tears.*

XXXIX. All *Mortal* sins to be detested with Contrition.

But the Faithful are specially to be exhorted and admonish'd, that they study to apply the proper Grief of *Contrition* to their several *Mortal* Sins: For so *Ezechias* describes *Contrition*; when he says, *I will recount to thee all my years in the bitterness of my soul.* For, to recount all his *years*, is severally to examine his *sins*, to be sorry in mind for them. And we read in *Ezekiel*, *If the wicked man do Penance for all his sins, he shall live.* And agreeable hereto S *Austin* says, "Let the sinner "consider the *Quality* of his sin at that *Time*, in what "*Place*, against what *Light*, and against *whom*. *Lib. de vera & falsa Religione, cap.* 14.

Ezek. 18. 21.

Note.

Let not the Faithful notwithstanding in this Case *despair* of the infinite Goodness and Mercy of God: For since he is most *desirous of our Salvation*, he will not delay to pardon us, but will embrace the sinner with a *Fatherly Love*, as soon as ever he shall have recollected himself, and detested all his sins, which thencesforth at any time according to his ability, he can bring to remembrance, and resolves in his mind to hate, and converts himself to the Lord: for so by the Prophet he commands us to *hate*, when he says: *The wickedness of the wicked shall not hurt him, at what day soever he will be converted from his wickedness.*

Ezek. 33. 12.

XL. How many things necessary to True Contrition.

From hence therefore may be gather'd what things are most necessary to true Contrition, concerning which the Faithful must be accurately taught, that every one may know, *by what means* he may get it, and may have a *certain Rule* whereby he may judge *how far* he is from the *Perfection* of *this Vertue.*

The *first*.

For *first*, it is necessary to *hate* and to *grieve* for *all the sins* we have done: Lest if we blot out *some* only, the *Penance* we do may seem *dissembl'd* and *counterfeit*, and not saving. For, as S. *James* says; *He that shall have kept the whole Law, but offends in One thing, he is guilty of all.*

The *second*.

The *second* is, that This Contrition has a *Will to*

Con-

confess and to *Satisfie* for Sin, join'd with it, of which shall be spoken afterwards, in its proper place.

The *third* is, That the Penitent do firmly and certainly resolve with himself *to amend his Life*. And this the Prophet has plainly taught us in these words: *If the wicked will do Penance for all his sins which he has committed, and keep all my precepts, and do judgment and justice, he shall live, he shall not die; I will remember none of his iniquities which he has done*: And a little after: *When the wicked man will turn himself from his wickedness which he has done, and will do judgment and justice, he shall quicken his own soul.* And a little after, *Be ye converted*, says he, *and do Penance for all your iniquities, and Iniquity shall not be your Ruin: Cast away from you all your Prevarications wherein you have prevaricated, and make you a new heart.* The same thing also Christ our Lord prescrib'd to the Woman taken in Adultery; *Go thy way*, says he, *and now sin no more.* And to the Lame man that was cur'd at the Pool of *Bethesaida*. *Behold*, says he, *thou art made whole, now sin no more.* The third. Ezek. 18. 21. Joh. 8. 11. Joh. 5. 14.

XLI. These prov'd by an Examp'e.

But *Nature* it self also and *Reason* plainly shew, that *these Two things* are chiefly necessary to *contrition*, to wit, *Grief for sin done*, and a *Purpose* and *Caution not to do the like* for the time to come. For he that is desirous to be *reconcil'd* to a friend, whom he has *wrong'd*, must both be *sorry* that he has *done* him injury or contumely, and must take diligent *care for the time to come not to hurt his friendship* in any respect. For it is fit that a man obey that *Law he is under*, whether it be *Natural*, *Divine* or *Human*. Wherefore if a Penitent has taken any thing from another by *Force* or *Fraud*, he must *restore* it, and also *satisfie* with the recompence of some *profit* or *service*, him whose *credit* or *life* he has any ways hurt either by *Word* or *Deed*: For that saying is sufficiently approv'd of all, which we read in S. *Austin*: "The *sin* is not "*forgiven*, unless the thing taken away be *restor'd*. Ep. 54.

Nor

The *fourth.* Nor among the other things chiefly belonging to *Contrition*, are you to take less diligent or necessary care that whatsoever *Injury*, you have receiv'd from *another*, you wholly *forgive* and *pardon* it: For so our Lord and Savior admonishes and denounces: *If ye forgive men their offences, your heavenly Father will also forgive you your sins: but if ye forgive not men, neither will your heavenly Father forgive you your sins.* These are the things to be observ'd of the Faithful in Contrition: the other things which may easily be gather'd by the Pastors, belonging to this matter, will indeed make Contrition to be more perfect and absolute in its kind; but are not to be accounted so necessary, as that without them the Reason of true and saving Penance cannot consist.

Mat. 6. 14.

XLII. The *Fruits* of Contrition. But because it ought not to be enough for the Pastors to teach those things which seem to belong to Salvation, unless also they labor with all care and industry that the Faithful may direct their Life and Actions after that very manner which is prescrib'd; it will be very profitable very often to propose the Power and Profitableness of Contrition. For whereas very many other works of Piety, as Alms to the Poor, Fastings, Prayers, and other Good and Holy Works of that kind, are sometimes rejected of God; certainly this Contrition can never be ungrateful or unacceptable to him: For says the Prophet: *A contrite and an humble heart, O God, thou wilt not despise.* But as soon as ever we have conceiv'd This in our minds, those words of the same Prophet in another place, declare, that Remission of Sins is given us of God: *I said, I will confess against my self my injustice to the Lord, and thou forgav'st the wickedness of my sin.* And hereof we may see a Figure in the ten Lepers, who being sent by our Savior to the Priests, before they came to them, they were freed from the Leprosie. Where we may perceive, that such is the Power of true Contrition, whereof we have before spoken, that by Benefit thereof we presently get Pardon of God for all our Offences.

Psal 50. 19.

Psal. 3. 15.

Luc. 17. 14.

It

It will very much avail to stir up the minds of the Faithful, if the Pastors will teach them some Methods whereby every one may exercise himself in Contrition.

XLIII. *How* the Faithful are to be induc'd to the *Practice* of Contrition.

They ought therefore to admonish that frequently examining their Consciences, all men would see whether or no they have observ'd those things which by God and by the Ecclesiastcal Laws are requir'd. *First.*

And if any one shall find himself to be guilty of any wickedness, he presently accuse himself, and humbly beg pardon of the Lord. *Secondly.*

And desire time both to confess and to make satisfaction. *Thirdly.*

And first of all let him pray, that he may be assisted with the help of the Divine Grace, that for the time to come he commit not the same sins, which he earnestly does Penance for having committed. *Fourthly.*

XLIV. The *Hatred* of Sin how to be stirred up.

Moreover the Pastors must take care, to stir up the Faithful to the greatest Hatred of Sin; both because the Foulness and Baseness thereof is most extream, and also because it brings upon us the most grievous Losses and Calamities. For it estranges the Good will of God from us, from whom we have receiv'd our greatest good things, and might have expected and had far greater, and exposes us to eternal Death, and to be forever tormented with the most extream pains and sorrows. Thus far, of Contrition.

XLV. Confession how *profitable*.

Now we come to Confession, which is another Part of Penance. But how much Care and Diligence the Pastors ought to use in explaining thereof, they easily understand from hence, because almost all devout persons have held, that whatsoever Holiness, Piety and Religion has to this time by the great benefit of God, bin preserv'd in the Church, is in a great measure to be ascrib'd to Confession: That none may wonder that the Enemy of Mankind, when he endeavor'd utterly to overthrow the Catholic Faith, by the Servants and Vassals of his wickedness, has labor'd with all his Power to oppose this

Point, which is, as it were, the Fortress of Christian Vertue.

XLVI. *How necessary* the Institution of Confession is.

First therefore, it must be taught, that the Institution of Confession is very profitable to us, and consequently very necessary. For that we may grant that by Contrition, sin is done away, who knows not that it ought to be so vehement, bitter and hot, that the sharpness of Grief may equal and bear comparison with the Greatness of the Sin; but because very few come to this Degree, it came so to pass also, that Pardon of Sins should be deny'd but to a very few. Wherefore it was needful, that the most merciful Lord should order the common Salvation of Mankind after an easier way, which by his admirable Counsel he has done, when he deliver'd to his Church the Keys of the Kindgom of Heaven.

XLVII. Confession perfects Contrition.

For by the Doctrin of Catholic Faith, All must believe and constantly affirm: If any one be so affected in mind, as to bewail his sins, and also to sin no more for the future, altho he be not affected with such a kind of sorrow as may be sufficient to get him Pardon; Yet when he has rightly confess'd his sins to a Priest, by Vertue of the Keys, all his wickednesses and sins are remitted and forgiven him: That worthily by the most Holy Men our Fathers, was it celebrated, "That an "Entrance into Heaven is open'd by the Keys of "the Church: Whereof it is not fit for any one to doubt, since we read it decreed by the Council of *Florence*, "That the Effect of Penance, is Absolution from Sins. *Amb. Serm.* 1. *de Quadrag. citatur de Pœnit. dist.* I. *c. ecce nunc August. lib.* 2. *de adult. conjug.* 59. *Chrysost. de sacerd. lib.*3. *in Decreto Eugenii* IV.

XLVIII. Confession a most sure way of amending manners.

And we may further learn from hence, how much advantage Confession brings, because we find by experience, that there is nothing so profitable for the amendment of manners to those whose custom of Life has bin corrupt, as if they lay open to some Prudent and Faithful Friend, who can help him with his pains and counsel, all the secret Thoughts of his Heart, his Actions and

Words

Words. Wherefore according to the same Reason it must be thought very wholsom for those who are conscious of the guilt of Sin, to open the Sicknesses and Wounds of their Souls to a Priest, as to the Vicar of Christ our Lord, who is under the most severe Law of perpetual silence: For they presently find Remedies prepar'd for them, which have such a heavenly Vertue of curing, not only the present Sickness, but also of disposing the Soul in such a manner, that thenceforth it will not be easie for the future to fall into the like kind of Disease and Vice.

De Pœnit. dist. 6. c. Sacerdot.

XLIX. Confession exercises the Bad.

Nor is this advange of Confession to be pretermitted, which is very pertinent to the society and conjunction of Life: For it is evident, that if you take away Sacramental Confession from Christian Discipline, all things will be full of hidden and horrid wickedness: Which afterwards, and many others also much more heinous, Men deprav'd by the custom of Sin, will not fear to commit openly: For the modesty and shame of Confessing, calls a Bridle, as it were, upon the desire and liberty of offending, and restrains Dishonesty.

L. The Description of Sacramental Confession.

And now the advantages of Confession being laid open, the Pastors must teach, what the Nature and Vertue thereof is. They therefore define it to be an Accusation of sins which belongs to a kind of Sacrament, done to this End, that by vertue of the Keys we may get Pardon.

LI. With what mind sins are to be declar'd in Confession.

And it is rightly call'd an Accusation, because sins are not so to be commemorated, as tho we boasted of our wickedness, as they do who are glad when they have done mischief; nor are they altogether to be told, as if for divertisement or sport to some idle Hearers, we were telling some matter that had bin done; but they are so declar'd by a mind accusing it self, as that we desire also to revenge them in our selves.

LII. We must confess to get Pardon.

But we confess our sins to the End that we may get pardon, because this Judgment is far unlike to those Courts which make inquisitions of Capital Causes, where the Pain and Punishment of Confession

Chrys. 20. in Genes.

fession, is not made to be a Discharge of the Fault, or a Pardon of the Offence. In the same sense in a manner, altho in other words, the most holy Fathers seem'd to have defin'd Confession, as when S. *Austin* says: "Confession is that by which "the Disease which lay hid, is laid open by the "Hope of Pardon: And S. *Gregory*, "Confession is "the Detestation of sins: either of which, because it is contain'd in the definition above mentioned, may easily be referr'd to it.

Aug. Serm. 4. de Verbis Domini. Greg. hom. 40. in Evang.

LIII. Confession instituted of Christ.

And now, which is above all, the Curats shall teach, and without any doubtfulness deliver to Faithful, that this Sacrament was instituted by Christ our Lord, who did all things well, and for the sake of our Salvation. For after his Resurrection, the Apostles being gather'd together into one place, he breath'd upon them, saying: *Receive ye the Holy Ghost; whose sins ye remit, they are remitted to them; and whose sins ye retain, they are retained. Vide Trid. Sess. 14. de pœnit. c. 5. & can. 6. Aug. lib. hom. 64. & citatur de pœnit. dist. 1. c. agite. Orig. hom. 1. in Ps. 37. Chrysost. de Sacerd. lib. 3.*

Joh. 20. 22.

LIV. Confession to be made to the Priest.

When therefore the Lord gave power to the Priests of Retaining and Remitting sins, it is plain that they were made Judges of the Matter. And the Lord seem'd to signifie the same thing, when he gave his Apostles that imployment, to *loose Lazarus*, when he was rais'd from the Dead, from those Bands wherewith he was bound. For S. *Austin* explains that place thus: "They, says he, "(the Priests) can now profit more, they can spare "more those that confess, to whom they forgive "sin, to wit, the Lord by the Apostles deliver'd "*Lazarus* whom he had rais'd from the Dead. to "his Disciples to be loos'd, shewing, that the Pow-"er of Loosing was now granted to his Church. Whither also belongs, that which he commanded those who on their journey were cleans'd of their Leprosie, that they should shew themselves to the Priests, and undergo their judgment. Since therefore the Lord has given to the Priests a Power of Remitting and Retaining sins, it is evi-

Joh. 11.

Aug. de vera & falsa pœnit. cap. c. 16. & Serm. 8. de verb. Domini.

evident that they are appointed Judges of that Matter, and because, as the Holy Synod of *Trent* has wisely admonish'd, that a true judgment cannot be made concerning any thing, and in appointing punishments of sins, there can be no Measure of Justice held, unless the Cause be truly known and searched into; from hence it follows, that by the Confession of Penitents, all sins are severally to be laid open to the Priests. *That the Priests are Judges of sins, S. Austin teaches, lib. 20. de civit. Dei, c. 9. Hieron. Epist. 1. ad Heliod. Chrysost. lib. 3. de Sacerd. & Hom. 5. de verbis Isaiæ. Gregor. Hom. 26. in Evang. Amb. lib. 2. de Cain. c. 4. Trid. Sess. 14. de Panit. c. 5. Can. 7.*

Sess. 14. c. 5. & can. 7. de Panit.

LV. The Confirmation of what was said before.

The Pastors therefore shall teach these things which have bin decreed by the Holy Synod of *Trent*, and always deliver'd by the Catholic Church. For if we attentively read the most Holy Fathers, we shall every where meet with most plain testimonies, whereby it will be confirm'd that this Sacrament, and the Law of Sacramental Confession, which they call'd in Greek *Exomologesis* and *Exagoreusis*, as receiv'd from the very Gospel, was instituted by Christ our Lord. But if we desire Figures of the Old Testament also, without doubt those various kinds of Sacrifices, which were made by the Priests for the expiating of divers kinds of sins, do seem to belong to the Confession of sins.

LVI. Ceremonies us'd at Confession.

But because the Faithful are to be taught that Confession was instituted by our Lord and Savior: It is fit that there should be also some Rites and solemn Ceremonies added by the Authority of the Church, to admonish them, which tho they belong not to the vertue of the Sacrament; yet they put more plainly before mens Eyes, the dignity thereof, and dispose the Souls of them that Confess, being already kindl'd with devotion, the more easily to obtain the Grace of God. For when with uncover'd Head cast down at the Priests feet, with countenance down towards the Earth, and hands stretch'd forth in a beseeching posture, and giving other such like signs of Chri-

stian Humility, which are not indeed necessary to the Reason or Vertue of the Sacrament, we confess our sins; from these things we may evidently understand, both that there is a Heavenly Vertue in the Sacrament, and also that the divine Mercy is to be sought and procur'd by us with the greatest study.

LVII. The Necessity of Confession.

And now let no one think that Confession was indeed instituted of the Lord, but yet so, as tho he had not told us that the Use of it is necessary. For let the Faithful be assur'd of this, that he who is oppress'd by any Mortal Sin, ought to be call'd back to Spiritual Life by the Sacrament of Confession. Which thing indeed by a very fair Tradition from our Lord we see plainly signifi'd, when he call'd, the *Power of administring this Sacrament*, the *Key of the Kingdom of Heaven.* For as no one can go in to any place, without the help of him, to whom are committed the Keys: so we understand, that no one is admitted into Heaven except the Doors are open'd them by the Priests, to whose Trust the Lord has committed the Keys. Otherwise there will plainly seem to be no Use at all of the Keys in the Church; and in vain will he, to whom the power of the Keys is given, prohibit any one the entrance of Heaven; if notwithstanding some other way to enter in there may be open'd. Now this was excellently observ'd, by S. *Austin*, when he said; "Let no one say to "himself, *I do Penance secretly before God: God* "*knows, who pardons me, what I do in my Heart:* "Is it therefore without reason said, *What ye loose* "*on Earth, shall be loos'd in Heaven?* Were the Keys "therefore without cause given to the Church of God? And to the same sense S. *Ambrose* in the Book he has left written concerning Penance, where he would root up the Heresie of the *Novatians*, who asserted, that the Power of forgiving sins was reserv'd to the Lord alone: "And who, "says he, reverence God more? those that obey, "or those that resist his Commandments? God "has commanded us to obey his Ministers: whom "when we obey, we give honor to God only.

Mat. 16. 19.

Lib. 50. hom. 49.

Mat. 18.

Lib. 1. de Pœnit. c. 12.

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But seeing it cannot be doubted, that the Law of Confession was made and establish'd by the Lord himself, it remains that we see at what time of Age and Years men ought to obey it. First, therefore by the Canon of the Council of *Lateran*, whose beginning is *Omnis Utriusque sexûs*, it is evident that no body is bound by the Law of Confession, before that Age wherein he may have the Use of Reason: Nor yet is that Age by any certain number of years defin'd. But this seems to be held in general, that Confession ought to be enjoyn'd to a Child, from the time when he has the power of discerning betwixt Good and Evil, and when his mind is capable of sorrow. For when any one comes to that time of his Life, when he can consider of his eternal Salvation, then ought he to begin to confess his sins to a Priest, when otherwise no one can hope for Salvation, who is loaded with the Conscience of wickedness.

LVIII. At what Age we are bound to confess.

Lateran Council, c. 21.

But at what time especially Confession ought to be made, Holy Church has decreed in that Canon before mentioned: For it commands all the Faithful to confess their sins at least once a year. But if we consider what the Reason of our Salvation requires, verily as often as the danger of Death hangs over us, or that we set about any thing, the doing whereof does not suit with a person polluted with sin; as when we administer or receive the Sacraments, so often Confession is not to be pretermitted. And the same thing we ought strictly to observe, when we fear, or are likely to forget any sin we have done. Neither can we confess sins which we remember not. Neither can we get Pardon of God for those sins, unless the Sacrament of Penance by Confession blot them out.

LIX. At what time Confession must be made.

Lateran Council, c. 21.

But because in Confession, many things are to be observ'd, whereof some belong to the Nature of the Sacrament, and others are not so necessary; concerning these things it must be carefully treat'd: For neither are there Books and Commentaries wanting, from whence it is easie to fetch the

LX. Confession only to be entire.

Explication of these things. But first of all let the Curats teach this, that in Confession there must be care taken that it be intire and absolute.

LXI. All Mortal sins altho hid must be confess'd.

For all Mortal sins must be reveal'd to a Priest: For Venial Sins which do not pluck us away from the Grace of God, altho rightly and profitably we confess them, as the practice of devout men shews; yet they may be pretermitted without Fault, and may be expiated many other ways.

But deadly sins, as was said before, must be reckon'd up, altho they were done never so secretly and undiscover'd, and were of that sort which are forbid in the Two last Heads of the Decalogue. For, it often happens, that they wound the Soul more than those which men are use to commit plainly and openly. For so it has bin defin'd by the Holy Synod of *Trent*, and has always bin deliver'd by the Catholic Church, even as the Testimonies of the Holy Fathers declare. For in S. *Ambrose* it is declar'd after this manner: "No one can be justifi'd "from his sin, unless he confess his sin. And S. *Hierom* upon *Ecclesiastes* says: "If the Serpent the Devil have secretly bit any one, and no one know of "it, he has infected him with the Poison of sin: "If he hold his Peace and do not do Penance, and is "not willing to confess his wound to his Brother "or Master, his Master who has a Tongue to cure "him, cannot profit him. Furthermore S. *Cyprian* in his Sermon *de Lapsis* most plainly teaches this in these words: "Altho they are fetter'd by no such "heinous crime as Sacrificing to Idols or Libelling, "yet because they had thoughts of doing so, they "ought with grief to confess it to the Priests of God. Lastly, This is the common voice and sentence of all the Doctors of the Church, *That all Mortal sins ought severally to be confess'd, do teach. Aug. lib. de vera & falsa Pœnit. cap.* 10. *Greg. hom.* 10. *super Ezekiel, Ambr. lib. de parad. cap.* 14. *Hieron. in Ecclesiast. cap.* 10. *Cypr. de Lapsis circa finem. Vide & de Pœnit. dist.* 3. *cap. sunt plures, &c. pluit & ibid. dist.* 1. *cap. quem pœn. & ibid pass.*

Sess. 14. *de Pœnit. c.* 5. *& can.* 7.

Lib. de Paradiso, c. 4.

C. 1. *Super illud si morsuerit serpens in aurem.*

LXII. How by Confession sins are pluck'd up by the Roots.

But in Confession that very great Care and Diligence is to be used, which we are wont to use in the weightiest

weightiest Matters; and all our study ought so to be imploy'd herein, that we may cure the Wounds of our Souls, and destroy the very Roots of Sin. Nor ought we only by a Declaration of them to explain our grievous sins, but also all the several Circumstances of every sin which either greatly increase or lessen the sins.

LXIII. The Circumstances which increase the sin must be confess'd.

For some Circumstances are so weighty, that the Nature of the Deadliness of the sin consists only in them: wherefore all these things must always be confess'd. For if any one shall have kill'd a Man, it must be explain'd whether he were a Clerk or a Lay man. As also it is necessary that he declare if he lay with a Woman, whether she were free from the Law of Marriage, or were another Man's Wife, or of his Kindred, or Consecrated to God, by the Betroathing of any Vow. For these things make the kinds of sins different. So that the first by the Doctors of Holy things is call'd simple Fornication; The Second, Adultery; The Third, Incest; The Fourth, Sacriledge. Also Theft is to be reckon'd among sins: But if any one shall steal a piece of Gold, he certainly sins less than he that steals away a hundred or two hundred pieces, or a great quantity of Gold, and especially who stole the Sacred Mony. And this Reason belongs also to Place and Time, Examples whereof are more known in the Books of many, than that we should make mention of them in this place.

Note.

These things, as we have said, are to be numbr'd; but those things which do not much increase the wickedness of the thing, may without sin be omitted.

LXIV. To conceal sin in Confession, a great Crime, & the Confession to be iterated.

But to Confession it is so necessary, as we said before, that it be intire and absolute, that if any one in Confession pass over some of those things which ought to have bin explain'd, and confess'd only some of them; he not only by that Confession reaps no advantage, but also setters himself in a new wickedness. Nor is such a kind of reckoning up of sin, to be call'd by the name of Confession, in which is the Vertue of a Sacrament; but rather it is necessary for the Penitent to repeat again his Confession, and to acknowledge himself guilty of that

sin

sin, that he violated the Holiness of that Sacrament; by a counterfeit Confession.

LXV. Confession not to be iterated by reason of sin forgot.

But if for any other cause there may seem to be any defect in the Confession; either because the Penitent has forgot some sins; or because he has not so narrowly search'd into the secret corners of his Conscience; yet because he had it in his mind, intirely to confess all his sins, he has no need to iterate his Confession: But it will be sufficient, if, when he remembers the sins before forgot, he confess them to a Priest at another time.

LXVI. Negligence in examining must be avoided.

Wherein care must be taken, that we do not haply search our Consciences too dissolutely and remissly, and so negligently study to bring our sins to remembrance, that we may deservedly seem to be willing indeed not to remember them: For if we do so, we must by all means iterate our Confession.

LXVII. Confession must be naked, simple and plain.

Moreover we must take heed, that our Confession be Naked, Simple, and Plain, not artificially compos'd, as is done by some, who seem rather to lay down the Rule of their Life, than to confess their sins. For such ought to be our Confession, as it may shew us to the Priest to be such Persons as we know our selves to be, and may shew things certain for certain, and doubtful for doubtful.

Note.

But if sins are not disclos'd or recited, or the words we make use of, be far from the matter we have in hand, it is evident that this Confession wants this Vertue.

LXVIII. Prudent and Modest.

They also are much to be commended who use Prudence and Modesty in explaining things, for neither ought there too many words to be us'd; but those things which belong to the Nature and Reason of every sin are to be open'd in a short Speech which is joyn'd with Modesty.

LXIX. Secret.

But this must be endeavour'd both by the Confessing Person, and by the Priest, that their speech in Confession be secret.

Note.

For which cause it is not lawful for any by any means, either by Messenger or by Letter to confess their sins, because according to reason nothing by that means can be done secretly.

But

But nothing so much requires the Care of the Faithful, as to study to cleanse their Soul by a frequent Confession of their Sins. For when any one is tempted with any deadly sin, there can be to him nothing more wholesome or saving, by reason of the many dangers which hang over our life, than presently to confess his sins. For it is a foul thing for any one to promise himself a long time to live, when we are so diligent in cleansing the spots of our Body, or of our Cloaths, and not to use at least the same diligence, that the splendor of our Soul grow not rusty with the most filthy stains of sin. LXX. Frequent.

And now we must speak concerning the Minister of this Sacrament. And that he is a Priest, who has the Ordinary or Delegated Power of Absolving, sufficiently appears from the Ecclesiastical Laws. For he must have, not only the Power of Order, but of Jurisdiction also, that discharges this Office: A clear testimony of this Ministery we have from our Lords words in S. *John*: *Whose sins ye remit, they are remitted; and whose sins ye retain, they are retain'd.* And it is manifest that this was spoken not to all, but to the Apostles only, to whom the Priests succeeded in this Office: And this is very consentaneous; for whereas every kind of Grace which is given in this Sacrament, is deriv'd to the Members from Christ the Head; rightly ought they to administer this to Christ's mystic Body, *i. e.* to the Faithful, who only have power of consecrating his true Body; especially seeing the Faithful by this Sacrament of Penance, are made fit and well dispos'd for receiving the Sacred Eucharist. LXXI. An ordinary Priest the lawful Minister of Confession. Joh. 20. 23.

But with how great Religion in old times, in the Primitive Church, the Right of the ordinary Priest was preserv'd, is easily gather'd from the antient Decrees of the Fathers: Whereby it is provided, "That no Bishop or Priest shall presume to act any thing in another's Diocess or "Parish, either by his authority who is over him, "or unless a great necessity seems to compel it. And it was so decreed by the Apostle, when he command- Note.

Tit. 1. 5. commanded *Titus, That he should appoint Priests in every City*, to wit, who might feed and educate the Faithful with the Heavenly Food of Doctrin and of the Sacraments.

LXXII. At the Point of Death, every Priest is the Minister of Confession.

Altho if there be imminent danger of Death, and the proper Priest cannot be had, that by this occasion none might perish, the Council of *Trent* teaches, "That it has bin observ'd in "the Church of God, that it is lawful for any "Priest, not only to remit all kinds of sins, to "whose jurisdiction soever they belong, but even "to absolve them from the Bond of Excommuni-"cation also. *Sess.* 14. *c.* 6. *de Pœnit.*

LXXIII. The Qualities of the Minister of Confession.

Now besides the Power of Order, and of Jurisdiction, which are very necessary: It is first, Necessary that the Minister of this Sacrament be indu'd both with knowledg, and Learning, and Prudence: For he bears the Person both of a Judg, and of a Physician.

That he be Learn'd.

As to the First, It is evident enough, that it is not a common Knowledg which is necessary, and which enables him to discover sins; & of the divers kinds of sins to judg which are weighty, which are lighter, according to the Rank and quality of the Person.

Prudent. *Ex Basilio interr. brevib. q.* 229.

But as he is a Physician, he has need of the greatest prudence also: For great care must be taken that those Remedies be apply'd to the sick person, which seem to be proper to heal his Soul, and to strengthen it for the future against the force of the Distemper.

Of upright Life.

Whence the Faithful may understand, that every one ought to take extraordinary care to choose himself a Priest, whose Integrity of Life, Learning, and prudent Judgment may commend him: Who understands well, of how grat weight and Moment the Office is, wherein he is plac'd, and what Punishment is suitable to every offence, and who are to be absolv'd, and who to be bound.

LXXIV. Most strictly forbid to reveal the sins of the Penitent.

But because there is no one who does not earnestly desire, that his Wickedness and Shame might be hid: The Faithful are to be admonish'd, that there is no reason to fear, lest those things which they

they reveal in Confession, shall ever be made known to any one by the Priest, or lest he may at any time fall into danger thereby. For the Sacred Laws will most severely revenge it upon those Priests, who shall not have conceal'd, with perpetual and religious silence, all sins which any one shall have confess'd to them. Wherefore in the great Council of *Lateran* we read thus: "Let the Priest take special heed, that neither by "Word, or Sign, or by any other way, he at any "time betray the sinner. *Cap. 21.*

And now the Order of the Matter requires, since we have spoken of the Minister, that some special Heads should be explain'd, which are not a little suitable to the Use and Practice of Confession. For a great part of the Faithful, to whom commonly nothing seems more tedious, than the passing away of those days, which by Ecclesiastical Law are appointed for confession, are so far from Christian Perfection; that scarcely do they remember those sins which are to be reveal'd to the Priest, nor yet do they diligently take care of those things, which it is plain have a very great Power to reconcile the Divine Grace to them. LXXV. The Negligence of sinners reprov'd.

Wherefore since all endeavor must be us'd to further their Salvation. The Priest shall carefully observe in the Penitent, whether he have a true contrition for his sins, and be stedfastly resolv'd for the time to come, to leave them off. LXXVI. It must be well observ'd, whether the Penitent be contrite.

And if they shall observe him to be so affected, they shall earnestly admonish and exhort him, that for so great and singular a benefit, he give God his greatest thanks, and never cease to seek of him the protection of his Heavenly Grace: Wherewith being arm'd and secur'd, he may easily resist and oppose his evil lusts. He is also to be taught, that he suffer no day to pass without meditating somewhat of the Mysteries of the Passion of our Lord, and stir up and inflame himself to imitate him, and to love him with the greatest Charity; for by this Meditation he will obtain this, that he will feel himself every day more and more safe from all the Temptations of the Devil. LXXVII. When the Penitent is found contrite, what he is to be exhorted to

For

For neither is there any other cause why we yield both our courage and our strength so soon, and so easily to be overcome by the Enemy, than that we labor not by the Meditation of heavenly things, to conceive the Fire of divine Love, whereby our Mind might be refresh'd and supported.

LXXVIII. If he seem not to be contrite, what is then to be done.

But if the Priest shall understand, that he that is willing to confess, does not so bewail his sins, as that he may truly be said to be contrite, he shall endeavor to affect him with an earnest desire of Contrition, that thenceforth being inflam'd with the desire of this excellent Gift, he may resolve with himself to beg, and beseech it of the mercy of God.

LXXIX. What is to be done with one who excuses or lessens his sins.

But first of all, the Pride of some is to be reprov'd, who endeavor either to defend their wickednesses by some excuse, or to lessen them. For, for example, when any one confesses, that he was somewhat overmuch mov'd with Anger, he presently charges another with the cause of that Disturbance, who as he complains, first did him the Wrong. He is therefore to be admonish'd, That this is the sign of an exalted or proud mind, and of a Man that either despises, or else is ignorant of the greatness of his sin. And also that such kind of Excuse does rather increase than lessen the sin. For he that strives thus to approve his Fact, seems to profess, that he then will use Patience, when no body hurts nor wrongs him, than which nothing can be more unbecoming a Christian. For whereas he ought very much to bewail the condition of him who did the Injury; yet is not mov'd with the naughtiness of the sin, but is angry at his Brother: And when a fair occasion was offer'd him, to honor God with his Patience, and amend his Brother with his Meekness, he turns the matter of his Salvation, to his Hurt.

LXXX. What to be done with those who are asham'd to confess.

But more pernicious is the Fault of those to be thought, who being hinder'd by a foolish kind of Bashfulness, dare not confess their sins. They must by Exhortation be encourag'd therefore, and

and admonish'd. That there is no cause why they should be afraid to reveal their Vices, and that no one ought to wonder if he knows that Men sin, which is indeed the common Disease of all, and is properly incident to Human Weakness.

There are others, who, either because they are us'd very seldom to confess their sins, or because they take no care and thought to find out their sins, and know not well how to begin that Office, and having begun Confession, know not how to dispatch it; There is need certainly that such as these, be more sharply chid, and to teach first of all, that before any one go to a Priest, there must be great care and diligence us'd, that he be mov'd with contrition of his sins; but This can by no means be done, unless he study to recollect and remember them severally. LXXXI. What with the slothful, and those that neglect Conscience.

Wherefore if the Priest find such Men as these, wholly unprepar'd, he shall with kind expressions send them away, and exhort them, that they take some longer time the better to think upon their sins, and then they may return again: But if haply they affirm, that they have us'd all their Diligence and endeavor therein already, (because that they have endeavor'd, as they affirm, it is very much to be fear'd, lest being once sent away, they return no more,) they are to be heard, and especially if they shew an endeavor of amendment of Life, and can be wrought upon to accuse their own negligence, for which they promise another time to make amends by diligent and exact Meditation: But in this Case, there is great caution to be us'd. LXXXII. See what is to be done.

For if, when he has heard his Confession, he shall judge, that neither diligence in reckoning up his sins, nor Grief in detesting them, have bin altogether wanting in the Penitent, he may be absolv'd. But if he shall observe both of them to be wanting in him; he shall exhort and perswade him, as was said before, to use greater care in examining his Conscience, and shall send him away handl'd with all the respect and kindness he can. Note.

But

LXXXIII. The remedy to be us'd for the Bashfulness of some.

But because it sometimes happens that Women, having forgot some sin in their former Confession, dare not return again to the Priest, because they are afraid, lest they may be suspected by the people, of some very great dishonesty, or else may be thought to look for the praise of being singularly religious, it must often both publickly and privately be taught, that no one is of so excellent a memory as to be able to remember all his Actions, Words and Thoughts: Wherefore the Faithful are in no case to be frighted so as not to return to the Priest, if they afterwards remember any sin, which before they pretermitted. These therefore, and many other things of this kind shall in Confession be observ'd by the Priests.

LXXXIV. Of Satisfaction.

And now we come to the Third Part of Penance which is call'd Satisfaction. First therefore the Name and Vertue of Satisfaction is to be expounded. For, from hence the Enemies of the Catholic Church have taken a large occasion of Difference and Discord, to the exceeding great Damage of Christians.

LXXXV. What satisfaction is.

Now Satisfaction is a full Payment of a thing that is due, for nothing seems to be wanting to that which is satisfactory or enough. Wherefore when we speak of Reconciliation to Grace, To satisfie signifies the same thing, as to give another so much as may be sufficient to an angry mind to recompense the injury: And so Satisfaction is nothing else than a Recompence for an Injury done to another. But as to this place, the Doctors of Divinity have us'd the word Satisfaction to signifie that Recompence, when a Man pays something to God for the sins he has committed.

LXXXVI. The various degrees of Satisfaction.

In which kind, because there may be many Degrees, hence it is that Satisfaction is taken differently.

The First is Christ's Satisfaction.

And the First and most excellent is that whereby, according to the nature of our sins, is paid abundantly to God, whatsoever is owing to him from us, altho he would deal with us according to the utmost Justice. Now this is said to be of that kind, which renders God appeas'd and propitious

pitious to us. And This we have receiv'd from Christ our Lord only, who upon the Cross having paid the price for our sins, most fully satisfi'd God: Nor could there be any created thing of so great worth, as to free us from so grievous a debt; and as S. *John* testifies; *He is the Propitiation for our sins, and not for ours only, but also for the sins of the whole World.* This Satisfaction therefore is full and compleat, equally answering to the Nature of all the sins which are committed in the World, by the vertue whereof, the Actions of Men prevail very much with God, and without him they would be accounted worthy of no regard. And hither the Words of *David* seem to have respect; who considering with himself, after that he had said thus, *What shall I give to the Lord for all the things which he has given me?* He could find nothing but this Satisfaction, which he express'd by the name of a Chalice, worthy so many and so great Benefits: Wherefore he subjoyns: *I will take the Chalice of Salvation, and will call upon the Name of the Lord.*

1 Joh. 2. 2.

Ps. 115. 12.

LXXXVII. The Second is Canonical satisfaction.

Another kind of Satisfaction is call'd Canonical, which being defin'd is perfected in a certain space of Time. Wherefore it has bin receiv'd by the most antient usage of the Church, That when Penitents are absolv'd from sins, some Punishment is requir'd of them, the undergoing of which Punishment is us'd to be call'd Satisfaction.

LXXXVIII. The Third is any Punishment freely undertaken.

By the same Name also is any kind of Punishment signifi'd, which for sins we endure, not as appointed by any Priest, but of our own free accord undertaken and laid upon our selves, by our selves for sins.

Note.

But this belongs not to Penance as a Sacrament: But that only is to be thought a part of the Sacrament, which, as we said, is to be paid to God for sins, by the command of the Priest: This being added, That we stedfastly purpose, and resolve in our Hearts, with our utmost labor and care to avoid sin for the Future.

LXXXIX. What it is to satisfie.

For so some define it: "To satisfie, is to pay "due Honor to God: But it is sufficiently evident that no one can give due Honor to God, but he that resolves to avoid sin by all means. And to satisfie, is to cut off the Causes of sins, and not to indulge any entrance to their Suggestions.

Mark this Definition.

According to which Sentence, some have thought that Satisfaction is a Cleansing, whereby whatsoever Uncomelinesse by reason of Stain, remains in the Soul, is wash'd away, and we are absolv'd from the Temporal Punishments wherewith we were held.

XC. How Satisfaction is prov'd necessary.

Which things seeing they are so, it will be easie to persuade the Faithful, how necessary it is for Penitents to exercise themselves in this study of Satisfaction. For they are to be taught that there are two things which follow sin, to wit, Stain and Punishment: And altho together with the Fault committed, the Punishment of Eternal Death with the Damn'd be forgiven: Yet it does not always happen, as has bin declar'd by the Council of *Trent*, That the Lord remits the Relics of sin, and the temporal Punishments which are due to sin. Of which thing there are plain Testimonies in Sacred Scripture. *Genesis* ch. 3. *Numbers* 12, and 22. and in many other places: But we will see that most clear and illustrious place of *David*, To whom altho *Nathan* said, *The Lord also has took away thy sin, Thou shalt not dye*: Nevertheless he freely underwent very grievous punishments Night and Day, imploring the Mercy of God in these Words, *Wash me further from my iniquity, and cleanse me from my sin, because I acknowledg my Iniquity, and my sin is ever against me.* In which words is begg'd of God, that he would pardon, not only the Crime, but also the Punishment due to the Crime; and that he would restore him, being purg'd from the Relics of sin, into his former state of Excellency and Integrity. And this he begg'd with most earnest Prayers: Yet the Lord afflicted him, both with the Death of the Child gotten in Adultery, and with the Rebellion and Death of *Absalom*, whom he

Sess. 14. c. 8. *Can.* 12. & 15.
Gen. 3. 17.
Num. 12. 2 r.
2 Reg 12. 23.
Psal. 50. 4.

he dearly lov'd, and with other Punishments and Calamities, which he had before threatned him with. In *Exodus* also: Altho the Lord were intreated by the Prayers of *Moses* to spare the people for their Idolatry, yet he threatens, That he will recompence them with grievous Punishments for so great a Wickedness: And *Moses* himself testifies, That so it will be, that the Lord would most severely revenge it even to the Third and Fourth Generation. Now that these things have bin always deliver'd by the Holy Fathers in the Catholic Church, is most evidently prov'd by their authority. *Vide Aug. lib. 2. de peccat. merit. & remiss. cap. 34. & contra Faust. lib. 22. cap. 66. & præsertim in Psalm. trast. 124. paulò ante med. Greg. lib. 9. Moral. cap. 24. Chrysost. hom. 8. ad Popul. Antioch. iterum Aug. Ench. cap. 70. Amb. de Pœnit. lib. 2. c. 4. Vide item Canones Pœnitentiales apud Anton. August. vel in Actis Eccl. Mediolan.* Ex. 32. 8. 9.

But for what cause it is, that all Punishment is not equally forgiven in the Sacrament of Penance, as in the Sacrament of Baptism, is excellently explain'd by the Holy Synod of *Trent* in these words: "The Nature or Reason of the Divine Justice "seem'd to require, that they should by him be "receiv'd into Grace after one sort, who before "Baptism sinn'd through Ignorance; and those after another sort, who being once freed from "the slavery of Sin and the Devil, and after having receiv'd the Gift of the Holy Ghost, do violate the Temple of God, and are not afraid to "grieve the Holy Ghost. And it becomes the "Divine Mercy, that our sins should not be forgiven us without any Satisfaction: That taking "that occasion, thinking our sins to be more light "than they are, as those that are injurious "and contumelious to the Holy Spirit, we fall into greater sins, *treasuring up to our selves Wrath against the day of Wrath.*

XCI. In Penance, as in Baptism, the Punishment of sin is not remitted.

For without all doubt, these Satisfactory Punishments do greatly restrain Penitents from sin, and hold them back as with a Bridle, and make them more cautious and watchful for the future.

XCII. Canonical Satisfaction profitable.

First Secondly. Ezek. 6.

And besides, they are as it were certain Testifications of the Grief we take for having committed sin: By which means we satisfie the Church, who by our wickedness is grievosly offended. For, as S. *Austin* affirms: "God despises not a Contrite "and humble Heart; but because for the most part the Grief of one Man's Heart is hid from another Man, nor does it come forth into the knowledg of other Men, by Words or any other Sign; rightly are the Times of Penance appointed by those who preside in the Church: That so the Church might be satisfi'd, in which sins are remitted.

Thirdly.

Besides, The Examples of our Penance, teach others how they ought to order their life, and to follow Piety: For seeing other Men behold the Punishments laid upon us for our sins, they will perceive that they are to use the greatest caution through all their Life, and that their former Manners are to be corrected and amended.

XCIII. Public Penance wisely instituted.

Wherefore it is most wisely observ'd by the Church, That when a Heynous Wickedness has bin publicly committed by any one, he must undergo public Penance also, That others being affrighted with Fear, might thenceforth more warily avoid sin.

Which thing also has bin us'd sometimes to be done even in hidden sins, which have bin great. *Vide Aug. lib. 5. de Civit. Dei, cap. 26. & Epist. 54. & l. 50. hom. hom. 49. & de vera & falsa Pœnit. passim. Ambr. lib. 2. de Pœnit. c. 10. & citatur de Pœnit. dist. 3. cap. reperiuntur. Cypr. de Lapsis multis in locis. Conc. Agathense, cap. 35. & citatur dist. 50. cap. pœnitentes.*

XCIV. The manner of the Churches dealing with publick sinners.

But, as we said, in Public sins, this was always held, that they who had committed them, before they had perform'd Public Penance were not absolv'd. But in the mean time, the Pastors besought God for their Salvation, and ceas'd not to exhort the Penitents themselves also to do the like. In which kind the Care and Solicitude of S. *Ambrose* was very great, by whose Tears it is reported, That very many who came hard-hearted to the Sacrament of Penance, were so soften'd, that they

Paulinus in ejus Vita.

they conceiv'd the Grief of a true Contrition.

But afterwards there was so much abated of the severity of antient Discipline, and Charity grew so cold; that now very many of the Faithful do think no inward Sorrow of Mind, no lamenting of the Heart necessary: But think it enough, if they have only the appearance of one that is sorry.

XCV. How cold alas is Charity grown?

And then by this kind of suffering Punishments we obtain to our selves, that we bear the resemblance and Image of Jesus Christ our Head, wherein he suffer'd and was tempted: "For nothing "can seem so ugly, as S. *Bernard* says, as to be a "delicate nice Member under a Thorny Head. For as the Apostle witnesses: *We are Coheirs with Christ, if so be we suffer with him*, and as he has written in another place: *If we are dead together, we shall live together, if we suffer together, we shall also reign together.*

XCVI. By Penance we are made like to Christ. Heb. 2. 18. *Ser. 5. de Omn. Sanct.* Rom 8. 17. 2 Tim. 2. 11

S. *Bernard* also affirms, That in sin are found Two things, the Blemish and the Plague of the Soul; and that that Foulness is taken away by the Mercy of God, but that to heal the Plague of sin, that Care is very necessary, which for a Remedy is us'd in Penance. For as when a Wound is heal'd, some Scars remain, which also are to be cur'd; so in the Soul, after the sin is pardon'd, the Relics of sin remain to be purg'd away. The same thing the sentence of S. *Chrysostom* plainly confirms, when he says: "It is not enough that "the Arrow be drawn out of the Body, but the "Wound also made by the Arrow is to be heal-"ed; so also in the Soul, after the Pardon of sin "receiv'd, the Plague or Sore remaining is to be "cur'd by Penance. For very frequently we are taught by S. *Austin*, That in Penance, these Two things are to be observ'd; the Mercy and the Justice of God: His Mercy, whereby he pardons the Eternal Punishments due to sin: His Justice whereby he punishes a Man with Temporal Punishments.

XCVII. Two Evils in the Soul from sin. *Serm. 1. in Cœna Dom.*

Hom 80. ad Pop. Antioch.

In Psal. 50. ad hæc verba Ecce enim veni.

XCVIII. By Penance we escape those Punishments that are prepar'd of God for us. 1 Cor. 3, 1.

Lastly, the Punishment of Penance, which we take upon our selves, turns away God's Revenge and his Punishment intended against us: For so the Apostle teaches when he says: *If we judge our selves, we shall not be judg'd, but while we are judg'd we are corrected of the Lord, that we may not be condemn'd with this world.* Which things when they are explain'd to the Faithful, it can scarce be, but that they must needs be stirr'd up to do works of Penance.

XCIX. Whence the Vertue of Penance to satisfie and merit, is. Mat. 10, 42.

But how great the Force and Vertue of it is, may be gather'd from hence, that it wholly depends upon the merit of the Passion of Christ our Lord. From whence also we get these Two very great advantages by our honest Actions: The One is, That we merit the Rewards of Immortal Glory: So that even a Cup of cold Water, which we give in his Name wants not a Reward: The Other is, That we satisfie for our sins. *Vide de Pœnit. Sess.* 14 *cap.* 18. *&* *can.* 13, 14. *&* *Sess.* 6. *de Justific. cap.* 16 *Conc. Trid.*

C. Our Satisfaction hinders not Christ's but illustrates it.

Nor does this obscure the most perfect and full Satisfaction of Christ our Lord, but on the contrary it comes to pass, that it renders it much more clear and bright. For by so much the more full does the Grace of Christ appear to be; because not only those things are communicated with us which he only merited, but those things also, which as the Head over the Members, he has merited and perform'd in the Saints and Just men: By which means it is plain, that it comes, that the Just and Honest Actions of pious Men have so much Weight and Dignity in them.

CI. Because by Grace we merit and satisfie.

For Christ our Lord, as the Head over the Members, and the Vine to the Branches, continually pours forth his Grace upon them, who by Charity are join'd with him. Which Grace always goes before, accompanies and follows our Works, and without which we can by no means merit, or satisfie God.

CII. Being assisted by the Grace of God, all can work their Salvation.

And so it comes to pass that to the Just nothing seems to be wanting, when with their Works, which they do by the Power of God, they can satisfie

tisfie the Divine Law, as far as their Human and Mortal Condition is capable, and get eternal Life, which, to wit, if they depart out of this Life adorn'd with the Grace of God, they may merit: For, it is a noted saying of our Savior. *He that shall drink of this water that I shall give him, shall not thirst forever; but the water which I will give him, shall be in him a fountain of water, springing up to eternal life.* Joh. 4.

CIII. Two things requir'd to satisfaction.

Now there are Two things, especially requir'd in satisfaction. The first is, that he who satisfies be Just, and a Friend of God. For these Works which are done without Faith and Charity, can by no means be acceptable to God: The other is, that such kind of works be undertaken, which of their own Nature bring some grief and trouble: For seeing they are in recompense for past sins, and as *Cyprian* the Martyr says, The Redeemers as it were of sin: It is altogether necessary that they have some bitterness in them; altho it do not always follow, that those who exercise them in these troublesome Actions, have sense of grief thereby. *Lib. 1. Ep 3. poll. med.*

Note.

For often times either the custom of enduring, or the heat of Charity to God causes, that those things which are most grievous to be endur'd, are not at all felt: Nor yet is there any reason why those works have not the vertue of satisfying. For this is proper to the Children of God to be so inflamed with Love and Devotion towards him, that being spent with most bitter labors, they either feel almost no inconvenience, or else they bear all things with a most chearful Spirit.

CIV. The works of Satisfaction are Prayer, Fasting, Alms.

But the Pastors shall teach, that every kind of satisfaction is to be referr'd to these three especially, Prayer, Fasting, Alms, which indeed answer to those three sorts of Goods, of the Soul, of the Body, and those which are call'd outward Goods, all which we have receiv'd of God. But there can be nothing more fit and convenient to pluck up the very Roots of sin.

CV. Three Remedies for the Three Sicknesses of the Soul.

For whereas *every thing that is in the world, is either the Lust of the Flesh, the Lust of the Eyes, or the Pride of Life*, there is no one who sees not, that to these three Causes of Sickness are very rightly oppos'd so many Medicins, to wit, Fasting to the First, Alms to the Second, and Prayer to the Third.

CVI. By Prayers we satisfie to God, by Fasting to our selves, by Alms to our neighbor.

Moreover, if we consider those who are offended by our sins, we shall easily understand why to these Three especially all satisfaction is referr'd: Now these are, God, our Neighbor, and our Selves, wherefore we appease God by Prayer, we satisfie our Neighbor by Alms, and we chastise our selves by Fasting.

CVII. A good use of the Afflictions of this Life.

But because many and divers Afflictions and Calamities press us while we are in this Life, the Faithful are chiefly to be taught, that they who with a patient mind endure whatsoever Labor and Inconvenience God sends upon them, have gotten full Matter of Satisfaction and Merit: But those who against their Will, and resisting as much as they can, are forc'd to bear this kind of punishment, deprive themselves of all the Fruit of Satisfaction, and bear only the Revenge and Punishment of God revenging their sins by his just judgment.

CVIII. One can satisfie for another.

But herein the immense Goodness and Mercy of God is to be celebrated with the highest Praises and Thanksgivings, who has granted this to Human Frailty, that One can satisfie for another: And this indeed is very proper to this Part of Penance.

CIX. None can be Contrite or Confess for another.

But then as to Contrition and Confession, as there is no one can Grieve or Confess for another; so those that are indu'd with divine Grace, can pay in another mans name what is owing to God. Wherefore it comes to pass that after a certain sort one may seem *to bear anothers Burthen*.

CX. How it comes that one can satisfie for another.

Nor is there any place left for any of the Faithful to doubt of This, seeing that in the Apostles Creed, we confess *the Communion of Saints*. For since we all are born again to Christ, being cleans'd

cleans'd by the same Baptism, and are partakers of the same Sacraments; but above all since we are strengthen'd with the Meat and Drink of the same Body and Blood of Christ our Lord: This most evidently shews, that we all are Members of the same Body.

As therefore neither the Foot performs its Office for its own Profit, but for the profit of the Eyes also; and again, that the Eyes see, is not to be limited to their own advantage only, but for the common advantage of all the Members: So among us, the Offices of Satisfaction ought to be esteem'd common. A similitude.

Nor yet is this true without an Exception, if we consider All the Advantages which are receiv'd hereby: For the Works of Satisfaction, are a kind of Medicin and Cure, which is prescrib'd the Penitent for curing the corrupt Affections of his Mind: Which kind of Fruit of Advantage it is evident that they altogether want, who satisfie not for themselves. These things therefore shall be largely and clearly explain'd concerning the Three Parts of Penance, Contrition, Confession and Satisfaction. CXI. Medicinal Satisfaction cannot be fulfilled by another.

But this ought specially to be observ'd by the Priests, that having heard Confession, before they absolve the Penitent from his sins, they are to take diligent Care, that if haply he has taken away any thing, either of the Goods, or of the Credit of his Neighbor, let him make full recompence for the sin, whereof he seems deservedly to be condemn'd: For no one is to be absolv'd, unless he first promises to restore every one his own. CXII. When Absolution is to be deny'd.

But because there are many, who tho they largely promise that they will sufficiently do their duty, yet it is certain, that they never perform their promise: Such are by all means to be compell'd to make restitution: And that of the Apostle is often to be inculcated, *That he who stole, now steal no more: but rather let him labor, working with his hands that which is Good, that he may have wherewith to give to him that suffers need.* Note. Ephes. 4. 10.

But

CXIII. How great Satisfaction is to be impos'd.

But in appointing the punishment of Satisfaction, the Priests will consider, that nothing is to be appointed by them for their own pleasure, but that all things are to be directed by Justice, Prudence and Piety.

CXIV. The Old Canons of Penance to be propos'd. Note.

And that sins may seem to be measur'd, and Penitents may the better know the weight of their sins, it will be worth the while sometimes to signifie to them what punishments have bin appointed for certain Faults, by the Prescription of antient Canons.

Note.

The Nature of the Fault therefore shall temper the measure of all Satisfaction.

CXV. What kind of satisfaction especially is to be impos'd.

But of all kinds of Satisfaction, it will be most suitable to appoint Penitents, to give themselves to Prayer upon certain determin'd days, and that they make Prayers to God for all men, and especially for them, who are gon out of this Life to the Lord.

CXVI. The Vertue of Voluntary Penance to be added to the vertue of Sacramental.

And they must also be exhorted, that they often take upon themselves freely, & of their own accord, to repeat those services of Satisfaction which were appointed by the Priest: And that they so order their manners, that when all those things which belong to the Sacrament of Confession are diligently perform'd, yet that they never intermit the studies of the Vertue of Penance.

CXVII. Public Satisfaction to be impos'd upon public Offenders.

But if sometimes also Public Penance is to be prescrib'd for Public Offence, altho' the Penitent may refuse and pray to be excus'd, yet he is not easily to be heard: But he must be perswaded, that those things which are wholsom or saving both to himself and others, he accept with a free and chearful mind. These things concerning the Sacrament of Penance, and the several Parts thereof, shall be so taught, that the Faithful may not only understand them perfectly, but also, by Gods help, they may resolve indeed to perform them devoutly and religiously.

Of

Of the SACRAMENT *of* EXTREAM UNCTION.

SInce the Holy Oracles of Scripture teach us thus, *In all thy works remember thy last end, and thou shalt not sin forever* : The Curats are tacitly admonish'd, that no time is to be pretermitted of exhorting the Faithful, to be daily conversant in the Meditation of Death. But how can the Sacrament of Extream Unction choose but have the Memory of that Last day join'd with it? Hence we may easily understand, that this Sacrament must often be treated of, not only for this Reason, because it is very convenient to open and unfold the Mysteries of those things which belong to Salvation: But also because the Faithful will restrain their evil Lusts, when they consider in their minds, that there lies upon all a Necessity of Dying; wherefore also it will so come to pass, that they will feel themselves less troubl'd at the Expectation of Death.

I. Why this Sacrament is often to be treated of. Eccl. 7. 40.

But let them give immortal thanks to God, who, as in the Sacrament of Baptism, he has laid open to us an entrance to the true Life; so also when we depart out of this mortal life, that we might have a more ready way to Heaven, he has instituted the Sacrament of Extream Unction.

II. Thanks to be given to God, for the Institution of this Sacrament.

That therefore those things which are more necessary to explain it, may be open'd almost in the same Order which has bin observ'd in the other Sacraments: It shall first be taught, that This Sacrament is therefore call'd Extream Unction, because this of all the Sacred Unctions, which our Lord and Savior commended to his Church, is last to be administer'd.

III. Why this Sacrament call'd Extream Unction.

Wherefore this very Unction was also call'd by our Ancestors, the *Sacrament of the Unction* (or Anointing) *of the Sick*, and the *Sacrament of them that go out of the world*. By which Names, the Faithful may easily be brought to the remembrance

IV. Other Names of this Sacrament.

brance of their last End. *Vide Hugon. de Sacr. part.* 15. *c.* 2. *Pet. Dam. Serm. de Dedicat. Eccles.*

V. Extream Unction prov'd to be a Sacrament.

But this will be made evident, if we attend to the words wherewith St. *James* the Apostle has declar'd the Law of this Sacrament: *Is any one sick among you*, says he, *Let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the Name of the Lord: and the Prayer of Faith shall save the sick, and the Lord shall ease him, and if he be in sins, they shall be forgiven him.*

First.

Isai. 5. 14.

Secondly.

For, because the Apostle affirms, that *sins are forgiven*, therein he declares the Force and Nature of a Sacrament.

Thirdly.

Now that This was the perpetual Doctrin of the Catholic Church concerning Extream Unction, both many other Councils testifie, and by the Council of *Trent* it has bin declar'd in such a manner, that she has decreed the Pain of an *Anathema* against all those who presume to teach or think otherwise. And *Innocent* the First also very much commends this Sacrament to the Faithful. *Innocent. Epist.* 1. *ad Decent. cap.* 8. *& citatur dist.* 95. *c. illud superfluum: Item Conc. Cabilon. cap.* 48. *Wormaciense. c.* 72. *Constan. & Florent.*

Sess. 42. *de Extrema Unct. c.* 1. *& can.* 3.

VI. Extream Unction is a Sacrament.

It is therefore constantly to be taught of the Pastors, that it is a true Sacrament: and not many, but One: altho it be administer'd with many Unctions (or Anointings) to every one whereof are us'd proper Prayers, and a peculiar Form.

VII. How Extream Unction is One Sacrament.

It is One; not in continuation of the Parts which may not be divided; but in perfection, of which sort are all other things which consist of many parts. For as a House which is compos'd of many and divers things, yet is but One only in perfect Form: So the Sacrament, altho it be made up of many Things and Words, yet it is but One sign, and has the Efficiency of One thing only which it signifies.

Moreo-

Moreover, the Curats shall teach, what the Parts of this Sacrament are, *The Element*, I say, and *The Word*: For these things are not pass'd over by S. *James*; in every one whereof we may observe their own Mysteries. VIII. This Sacrament has Matter and Form. Isai. 5. 14.

The Element or Matter whereof, as the Councils, and especially that of *Trent* has decreed, is Oyl consecrated by a Bishop, to wit, the Liquor, not press'd out of any fat and thick Nature, but out of the Buries of the Olives only. IX. What the matter is? In the place before cited.

Now this Matter very fitly signifies that thing which by Vertue of this Sacrament, is inwardly wrought in the Soul; for as Oyl is very profitable to mitigate the Pains of the Body: So the Vertue of the Sacrament lessens the sorrow and grief of the Soul. X. How fit this matter is.

Besides, Oyl restores sweetness, makes chearful, and feeds our Lights, and also it is very suitable to refresh and strengthen a weary Body. All which things declare, what by the Divine Power is wrought upon a sick man thro the Administration of this Sacrament.

And This concerning the Matter is sufficient: But the Form of this Sacrament, is the Word and that solemn Prayer which the Priest uses at every Anointing, when he says; "**God indulge** (or "pardon) **thee by this Holy Unction whatsoever "offence thou hast done thro the fault of thy "Eyes, or Nostrils, or Touch.** XI. What the Form of this Sacrament is.

Now that This is the true and proper Form of this Sacrament, the Apostle S. *James* signifies, when he says, *Let them pray over him, and the Prayer of Faith shall save the sick*: Whence we know, that the Form is to be us'd in manner of a Prayer: altho with what Words chiefly it is to be conceiv'd the Apostle has not express'd. XII. This prov'd to be the proper Form.

But This we have from the Tradition of the Fathers: So that all Churches retain this manner of Form, which the Roman Church, the Mother and Mistress of all Churches uses. XIII. This Form us'd every where.

For tho' some change some few Words, as when for, **God indulge thee**: They put **Remit** or **Spare**, and sometimes also **Heal** what=

whatsoever thou hast committed: But yet because there is no alteration of the sense, it is evident that the same Form is religiously observ'd of all.

XIV. Why this Form is in the manner of a Prayer.

Nor let any one wonder why it is so, that the Form of other Sacraments either absolutely signifies what it effects, as when we say, **I Baptize thee**, or **I Sign thee with the sign of the Cross**, or is pronounc'd, as it were, by commanding; as when in administring the Sacrament of Orders it is said, **Receive thou Power**: But this One Form of Extream Unction is perform'd in a kind of Prayer; but this is very properly and rightly done, for seeing this Sacrament is therefore us'd, that besides the spiritual Grace that it gives, it also restores Health to the Sick: yet because it does not always follow, that the Sick are made whole of their Disease; for this cause the Form is made in a Prayer, that we may beg that of Gods Bounty, which the Power or Vertue of the Sacrament is not us'd to effect in a constant and perpetual course.

XV. Why so many Prayers us'd in administring this Sacrament.

Now there are proper Rites us'd in the administration of this Sacrament also. But the greatest part of them contains Prayers, which the Priest uses, to obtain Health for the sick Person: For there is no Sacrament which is made with more Prayers: and indeed rightly; because at that time especially the Faithful are to be assisted with Pious Devotions: Wherefore also all the rest who then happen to be present, and specially the Curat, ought from their heart to beseech God for the sick Person, and with all their study and affection to commit his Life and Health to Gods Mercy.

XVI. The Sacrament of Extream Unction instituted by Christ.

Now seeing it has bin shew'd that Extream Unction is truly and properly to be reckon'd in the number of the Sacraments: This also follows, that the Institution thereof came from Christ our Lord, which afterwards was propos'd and publish'd to the Faithful by the Apostle S. *James*. Altho the same our Savior seem'd to have given the First Draught of this Unction, when he sent his

his Disciples by two and two before his Face; for, it is thus written of them by the Evangelist; *They went and preach'd, that Men should do Penance, and they cast out many Devils, and Anointed many that were sick, with Oyl, and heal'd them.* Mar. 6. 13.

Which Unction must indeed be believ'd to have bin not invented by the Apostles, but commanded of the Lord: Not endu'd with any Natural Vertue, but was instituted to be Mystic, rather to heal their Soul than to cure their Body. Which things S. *Denys*, S. *Ambrose*, S. *Chrysostom*, and S. *Gregory* the Great assert; that it is by no means to be doubted, but that with great Religion we ought to receive This, as One of the Seven Sacraments of the Catholic Church. Note.

So the Faithful are to be taught; altho this Sacrament belongs to all, yet there are some sorts of Men to be excepted, to whom it is not to be administer'd. And first they are excepted who are of a sound and healthy Body: For, that Extream Unction is not to be given to them, the Apostle teaches, when he says; *Is any one Sick among you?* And Reason shews, For, for this cause was it instituted, not only to be a Remedy to the Soul, but to the Body also. Seeing therefore that they only who are Sick, want care; therefore ought this Sacrament to be given to them, who seem to be so dangerously Sick, that it may be fear'd that the last day of their life is at hand. XVII. To whom this Sacrament is to be administer'd. Ja. 5. 14.

In which case notwithstanding they grievously sin, who use to observe that time for the anointing of the Sick, when all Hope of Health is gone, and the Person begins to grow dead and senseless; for it is manifest, that to the more profitable receiving of the Sacrament, it is very available that the sick be anointed with the Sacred Oyl, when his Mind is yet whole in him, and his Reason strong, and when he can make use of his Faith, and a Religious Will or Disposition of Soul. Wherefore the Curats are to observe, that at such time chiefly they apply that Heavenly Medicin, which by its own vertue is always very wholsome; but they will understand that it will be more profitable XVIII. The Sick are to be anointed before they lose their Senses.

table when joyn'd with the pious Devotion of them that are to be heal'd.

XIX. To whom this Sacrament is not to be administer'd.

The Sacrament of Unction therefore may not be given to any one that is not grievously sick, altho he go about any thing that may be dangerous to his Life, either because he is a going some dangerous Sea-Voyage, or because he is entring into Battle, where certain Death hangs over him, or even being condemn'd to Death, he is carry'd away to suffer it. Furthermore all those that want the use of Reason, are not fit to take this Sacrament: And Children that do not sin, the Relics whereof there is no need to heal by the Remedy of this Sacrament. Also Mad-men and Phrenetic, unless they sometimes have the Use of Reason, and at that time especially, give some signification of a pious Soul, and desire to be anointed with the Sacred Oyl: For he who from his Birth never had the Use of Reason and Right-Mind, is not to be anointed; but not so, if the sick person, when being in his Right-mind, he would be made Partaker of this Sacrament, afterwards fell into Madness and Raving.

XX. What parts of the Body to be anointed.

Now all the Parts of the Body are not to be anointed, but those only which Nature gave to Man, to be as it were the Instruments of Sense. The Eyes, for Sight, The Ears for Hearing, The Nostrils for Smell, The Mouth for Taste or Speech, The Hand for Feeling, which tho it be equally spread abroad through the whole Body, yet it is most vigorous or lively in that Part,

XXI. Why these Parts are to be anointed.

Now this Rite of Anointing, the Universal Church retains, and it very well agrees also to the Nature of this Sacrament; for it is as a Medicin. And because in the Diseases of the Body, altho the whole Body be ill affected, yet the Cure is apply'd to that Part only, from whence, as from the Fountain and Original, the Disease flows: Therefore not the whole Body, but those Members are anointed, in which chiefly the strength of Sense is most eminent, as also the Reins, being the seat as it were of Pleasure and Lust; and the Feet which move and carry us from place to place.

And

And here it must be observ'd, That in one and the same Sickness, when the sick Man is in the same danger of Life, he is to be anointed once only. But if after this Unction receiv'd, the Sick Person recover; so often as he shall afterwards fall into the same danger of Life; so often may the help of this Sacrament be giv'n him. Whence it plainly appears, That this Sacrament belongs to the number of those that may be iterated.

XXII. This Sacrament may be iterated, and when.

But because all diligence ought to be us'd, that nothing may hinder the Grace of this Sacrament; and yet that nothing is more contrary to it, than the Conscience of any mortal sin, the perpetual Practice of the Church Catholic is to be observ'd; That before Extream-Unction, the Sacraments of Penance, and of the Eucharist are to be administer'd. And then let the Curats endeavor to perswade the Sick Person, to yield the same Faith to the Priests anointing him, as those of old times were us'd to give, when they were to be heal'd by the Apostles.

XXIII. With what Preparation Extream-Unction is to be receiv'd.

But first of all, the Health or Salvation of the Soul is to be pray'd for; and then, the Recovery of the Body, with this Adjunct, if it may be for his Eternal Glory.

XXIV. The intention of him that desires Extream-Unction.

Nor ought the Faithful to doubt, but that those Holy and Solemn Prayers are heard of God, which the Priest, not bearing his own, but the Person of the Church, and of our Lord Jesus Christ, uses. Who in one thing especially are to be exhorted, That they will take care Holily and Religiously to administer this Sacrament of the Oyl of Health and Salvation, when a sharper Fight seems to begin, and the strength both of Soul and Body seems to decay.

XXV. This Sacrament to be receiv'd with very great Trust.

And now who the Minister of Extream-Unction is, we have learn'd of the same Apostle, who has publish'd the Law of our Lord: For he says, *Let him call for the Elders.* By which name he means not those who are elder in Age, as by the Synod of *Trent* has wisely bin expounded; or those who have chief place among the People; but the Priests, who are rightly ordain'd by the Bishops, by the

XXVI. A Priest the Minister of this Sacrament.

Ja. 5. 14. Sess. 14. c. 3. Imposition of Hands. To the Priest therefore the Administration of this Sacrament is committed.

XXVII. Of whom this Sacrament to be receiv'd. Nor yet, according to the Decree of Holy Church, is this power giv'n to every Priest; but to the proper Pastor who has Jurisdiction, or to some other to whom he has given the Power to discharge his Office.

Note. But this is specially to be observ'd, that the Priest in this Administration, as it is in the other Sacraments also, carries the Person of Christ, and of the Holy Church, his Spouse.

XXVIII. The Fruit of this Sacrament. The Advantages also of this Sacrament are diligently to be explain'd: That if nothing els would draw the people to the use thereof, they may be led by the very advantage of it; seeing it is so order'd as that we may turn almost all things to our own profit.

The First. The Pastors therefore shall teach, that in this Sacrament Grace is given, which forgives sins, and specially the Lesser, and as they are commonly call'd, Venial: For Deadly Sins are taken away by the Sacrament of Penance, For neither was this primarily instituted for the Remission of Greater Sins: But Baptism only, and Penance, effect This.

The Second. There is another Advantage of Sacred Unction; that it frees the Soul from Sickness and Infirmity which it has contracted by Sin, and from all the other Relics of Sin. But that time is to be thought most seasonable for this Cure, when we are afflicted with any grievous Sickness, and our Life is in danger. For it is natural to Man, to fear nothing in the World so much as Death. Now the Remembrance of former sins very much increases this Fear, especially when the Conscience most sharply accuses: For as it is written: *The Fearful shall come into the Consideration of their Sins, and their Iniquities shall stand up against them.* Sap. 4. 21. And then the Care and Thought grievously presses them, that shortly after they must stand before the Tribunal of God, from whom we must receive a most just Sentence, according as we have deserv'd,

serv'd. But it often happens, that the Faithful being strick'n with this Fear, feel themselves wonderfully puzzl'd.

But there is nothing conduces more to the Tranquility of Death, than to cast away sorrow, and cheerfully to wait for the Lords coming, and to be ready willingly to restore what he has intrusted us with, whensoever he pleases to call for it from us. That therefore the Minds of the Faithful be freed from this Trouble, and that the Soul be fill'd with a pious and Holy Joy, The Sacrament of Extream-Unction brings to pass. The Third.

Besides, from hence we get another, which may well seem the greatest of all: For tho the Enemy of Mankind, never ceases as long as we live, to endeavor our Ruin and Destruction; yet that he might destroy us, and if he could possibly bring it about, that he might take from us all Hope of God's Mercy, he never uses his utmost might and main more violently than when he perceives we draw towards our End. Wherefore there is Strength and Weapons minister'd to the Faithful in this Sacrament, wherewith they may break the Force and Violence of the Adversary, and stoutly fight against him. For the Soul of the Sick is eas'd and encourag'd with the Hope of Gods Goodness; and being confirm'd therewith, she lightly endures all Inconveniencies, and more easily escapes the Wiles and Subtilties of the Devil, endeavouring treacherously to insnare her. The Fourth.

Lastly, follows Health of Body also, if it be good for him. The Fifth.

But if at such Time, the Sick Recover not their Health, this comes not by the Fault of the Sacrament; but it must be believ'd to come to pass for this Reason, because in a great part The Faith either of those, who are anointed with Sacred Oyl, or of those by whom it is administer'd, is weak. For the Evangelist testifies, *That the Lord did not do many mighty works among his own Countrymen, because of their Unbelief.* Altho it may truly be said, That Christian Religion, by how much the deeper it has taken Root in the Souls of Men does

XXIX. Why this Sacrament not so effectual as it might be.

Mat. 13. 58.

does stand in less need of the proof of such Miracles as these, than formerly in the Infancy of the Church it seem'd to do.

XXX. The Faith and Hope of the Sick to be incourag'd.

But yet our Faith is here to be excited. For, Howsoever, by the Will and Counsel of God, it shall happen to the Health of the Body; yet the Faithful ought to be strengthen'd with an assur'd Hope, that by vertue of the Sacred Oyl, they shall get Spiritual Health; and that it shall be, that if it chance that they go out of this Life, they shall have the benefit of that excellent Word; *Blessed are the Dead, which dye in the Lord.* Thus much has bin spoken briefly concerning the Sacrament of Extream Unction. But if these Heads of Matters be more largely explain'd by the Pastors, and with the diligence as becomes them; it is not to be doubted but the Faithful, from this Doctrin may gather very much Fruit of Piety and Devotion.

Apoc. 14. 13

Of the SACRAMENT *of* ORDER.

I. Why the Sacrament of Order ought to be treated of before the People.

IF any one consider the Nature and Reason of the other Sacraments, he will easily perceive that all the Rest so depend upon this Sacrament of Order, that without This, partly the other can by no means be made or administer'd: And partly they will seem to want the Solemn Ceremony, and a kind of Religious Rite and Honor. Wherefore it is necessary that the Pastors prosecuting the intended Doctrin of the Sacraments, suppose themselves oblig'd to treat so much the more diligently of the Sacrament of Order.

First.

For the explication hereof will be very profitable, first to themselves, and then to others, who are enter'd into the Rule of Ecclesiastical Life, and lastly to the Faithful People also. To Themselves, That while they are imploy'd in the handling of this Point, they may be mov'd the more to stir up that Grace which they have obtain'd in this Sacrament.

To

To others, who are call'd into the Lot of the Lord: Partly that they may be affected with the same Study of Piety; and partly that they may get the knowledg of those things, wherewith being furnish'd, they may the more easily prepare themselves a way to the higher Degrees. Secondly.

To the rest of the Faithful, first that they may understand, what Honor the Ministers of the Church are worthy of. Thirdly.

And then, because it often happens, that many are present, who either have design'd their Children, being yet but Infants, to the Ministery of the Church; or who of their own Choice and Will, are minded to follow that kind of life; for whom to be ignorant what things chiefly belong to that Course of Life, is very unfit. What belongs to the Manners of those that are in any Ecclesiastical Order, is to be seen, yea and must be known, in the later part of every Session of the Council of *Trent*, which is of Reformation. But what belongs to Order as it is a Sacrament, *See idem Conc. Sess.* 13. *& de singulis Ordinationibus. Vid. Concil. Carthag. IV. sub Anastatio Pontifice, Anno* 398. Fourthly.

First therefore the Faithful must be taught, how great the Nobility and Excellency of this Sacrament is, if we consider the Degree thereof, *i. e.* the Priest-hood. II The Dignity of this Sacrament.

For seeing the Bishops and Priests are as it were the Interpreters and Ambassadors of God, who in Gods name teach Men the divine Law, and the Rules of Life, and personate God himself in the Earth: it is evident, that their Function is such, as a greater cannot be conceiv'd. Wherefore they are worthily call'd not only Angels, but Gods also, because they hold the Power and the Name of the immortal God among us. First. Let the Priests consider this.

Now altho in all Ages the Priests have had the highest Dignity; yet the Priests of the New Testament far excel all the rest in Honor. For Power both of consecrating and offering the Body Secondly.

and Blood of the Lord, and also of remitting sins, which is given them, far excels all Human Reason and Understanding, nor can there be found any thing like it in the whole world.

Thirdly. And then even as our Savior was sent by the Father, and the Apostles and Disciples were sent by Christ into all the World; so the Priests, being indu'd with the *same Power* as *they*, are *sent for the Perfecting of the Saints, for the work of the Ministery, for the Edification of the Body of Christ. Of the Dignity of the Priesthood, see Ignat. Epist. ad Smyrnen. Ambr. lib.* 5. *Epist.* 32. *& lib.* 10. *Ep.* 82. *Chrysost. hom.* 60. *ad Pop. Antioch. & in Matth. hom.* 83. *Nazian. Orat.* 17. *ad suos cives.*

Let the Priest observe this.

Eph. 4. 22.

III. Who are to be Ordain'd, ought to be call'd, and what kind of Persons.

The weight of this so great an Office therefore is not rashly to be laid upon any one, but upon them only who by their holiness of Life, Learning, Faith, Prudence, are able to bear it, *Nor let any one take this Office to himself, but he who is call'd of God, as Aaron.* But they are said to be call'd of God, who are call'd by the lawful Ministers of the Church.

Heb. 5. 4.

Note. For they who arrogantly plant and intrude themselves into this Ministery, it must be taught that of them the Lord meant, when he said, *I sent not the Prophets, and yet they ran*; than which kind of men nothing can be more unhappy, nothing can be more miserable and calamitous to the Church. *Vide dist.* 23. *multis in capitibus.*

Hier. 23. 21.

IV. The Intention of those that are to be Ordain'd, to be directed.

But because in the undertaking of every Action, it is of very great moment, What End every one appoints to himself (for a good Intent, will have a good Event.) Of This in the first place they are to be admonish'd who will be initiated into Sacred Orders, that they propose nothing to themselves unworthy of so great an Office; which Point is indeed by so much the more diligently to be handl'd, by how much the more diligently at this Time the Faithful are us'd to offend in this Matter.

V. An ill Intention.

For some apply themselves to this way of Living, with this design to get themselves necessaries for Meat and Cloaths: So that they seem to respect nothing

nothing at all in the Priesthood but Gain, as commonly all others do in any kind of base Trade. For tho according to the Apostles sentence, both the Law of God and Nature commands that *he that serves the Altar should live of the Altar*: yet to come to the Altar for Gain and Lucres sake, is the highest Sacriledge. 1 Cor. 9.9. Note.

VI. Another ill Intention.

Others will be ordain'd, that they may abound with Riches: Whereof this is an Argument, that unless some wealthy Ecclesiastical Benefice be bestow'd on them, they have no Thonght of Sacred Order. But those are they, whom our Savior call'd *Hirelings*: And who, as *Ezekiel* says: *Feed themselves and not the sheep.* Whose Baseness and Dishonesty, not only brings a thick darkness and reproach upon the Priesthood, so that now nothing can be by the Faithful people accounted more contemptible and mean: But it causes also, that they themselves get nothing more by the Priesthood, than *Judas* did by the Office of Apostleship, which turn'd to his everlasting destruction. Joh. 10. 17. Ezek. 34. 8.

VII. The righe Intention of them that are to be Ordain'd.

But those are worthily to be said to enter into the Church by the Door, who being lawfully call'd of God, do undertake the Ecclesiastical Functions for this one cause only, that they may bring honor to God.

Nor yet is this to be taken, as tho this Law did not equally oblige all. For Men were therefore created to honor God, which the Faithful especially, who have obtain'd the Grace of Baptism, ought to do with all their Heart, with all their Soul, and with all their strength. Note.

VIII. The Intention of those to be Ordain'd, ought to be higher than of others.

But those who will be initiated in the Sacrament of Order, must needs propose This to themselves, not only to seek the Glory of God in all things, which thing is common to all, but especially to the Faithful; but also that some being dedicated to any Ministry of the Church, might serve him in holiness and righteousness.

For as in an Army all the Soldiers do indeed obey the command of the General: But among them One is a Colonel, and another a Captain,

and others have other Offices: So altho all the Faithful ought to follow Piety and Innocence with all their study, with which things God is most worshipp'd; yet they who are initiated in the Sacrament of Order must perform some special Offices and Functions in the Church.

IX. Wherein those that are initiated in Sacred Orders excel others.

For they perform Sacred things both for themselves and for all the People, and teach the Efficacy of the Divine Law; and exhort and instruct the Faithful, readily and chearfully to observe it; and administer the Sacraments of Christ the Lord, whereby all Grace is bestow'd and increas'd; and to say all in a Word, being separated from the rest of the people, they exercise themselves in the far greatest and most excellent Ministry of all.

X. Ecclesiastical Power, double, viz. of Order and Jurisdiction.

These things being explain'd, the Curats shall come to the handling of those things, which are proper to this Sacrament, that the Faithful who desire to be receiv'd into Ecclesiastical Order, may know, to what kind of Office they are call'd, and how great a Power is given of God to his Church, and to the Ministers thereof. Now this Power is double. Of Order and of Jurisdiction. The Power of Order is referr'd to the true Body of Christ the Lord in the Holy Eucharist; But the whole Power of Jurisdiction is in the Mystic Body of Christ; for to this Power belongs the Rule and Government of Christian people, and to direct them to eternal and heavenly Bliss.

XI. To what things the Power of Order extends it self.

Now the Power of Order does contain not only the power of Consecrating the Eucharist, but fits and prepares the Souls of men to receive it, and contains all those other things which may any way be referr'd to the Eucharist.

XII. This Power prov'd.

And hereof many testimonies may be brought out of Sacred Scripture: But those are very clear and weighty, which we find in S. *John* and S. *Matthew*; for the Lord said: *As the Father sent me, even so send I you: Receive ye the Holy Ghost: whose sins ye remit, they are remitted to them; and whose sins ye retain, they are retained.* And: *Verily, I say to you, whatsoever things ye shall bind on earth,*

Joh. 21. 22.

shall

shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loos'd in heaven. Which places being by the Pastors explain'd from the Doctrin and Authority of the Holy Fathers, may bring very much Light to this Truth. Matth. 18. 18.

But this Power very much excels that, which in the Law of Nature, is given to other Men, who took care of Sacred Matters. *Vide de Consecr. dist.* 2. *cap. Nihil in Sacrific. Conc. Trid. Sess.* 22. *c.* 1. *Iren. lib.* 4. *c.* 34. *Aug. lib.* 19. *de Civit. Dei. cap.* 23. XIII. How great this Power of Order is.

For it must needs be that that Age, which was before the Law was written, had her Priesthood and her spiritual Power, since it is sufficiently manifest that she had a Law. For these Two are so closely join'd together, as the Apostle testifies that the One being taken away, it must needs be, that the other must be taken away also. Seeing therefore that by natural Instinct Men know that God is to be worshipp'd; it consequently follow'd, that in every Common-wealth, some should be plac'd over the charge of Sacred Things and the Worship of God, whose Power in some sort might be call'd Spiritual. XIV. There were Priests by the Law of Nature.

This Power the Israelites had, which tho it were higher in Dignity, than that wherewith the Priests were indu'd by the Law of Nature; yet is it to be thought far below the Spiritual Power of the Gospel. XV. Christ's Priesthood higher than that of Moses. Let the Priests mark.

For this is Heavenly, and excels even all the Power of Angels.

For it has its beginning not from the Mosaical Priesthood, but from Christ the Lord, who was a Priest, not according to the Order of *Aaron*, but of *Melchizedech*. For he it is that being indu'd with the supream Power of Giving Grace, and Forgiving sins, has left this Power, altho definite in Vertue, and ty'd to the Sacraments, to his Church. XVI. This Power is deriv'd from Christ.

Wherefore to exercise or perform this Matter, certain Ministers are appointed and consecrated in a solemn religious manner, which Consecration is call'd, *The Sacrament of Order*, or *Sacred Ordi-* XVII. The Consecration of the Ministers of the Church call'd the Sacrament of Order.

Ordination. But it pleas'd the Holy Fathers to use This Word, because it has a very large signification to shew the Dignity and Excellency of the Ministers of God.

XVIII. What Order is.

For Order, if we take the proper Force and Notion of it, is the Disposition of Superior and Inferior things, which are so suited among themselves, as that One may be referr'd to another.

XIX. Why this Sacrament call'd Order.

Whereas therefore in this Ministry there are many Degrees and divers Functions; but all things distributed and plac'd in a certain Rule: rightly and conveniently does the name of Order seem to be given to it.

XX. Order is a Sacrament: *Sess* 23. *de Ordine.*

But that Sacred Ordination is to be reckon'd among the other Sacraments of the Church, the Holy Synod of *Trent* has prov'd by that reason which has often bin repeated: For whereas a Sacrament is a sign of a Sacred Thing, but that, which in this Consecration is outward, signifies Grace and Power, which is given to him that is consecrated; it very plainly follows, that Order is truly and properly to be call'd a Sacrament, *That Order is a Sacrament; see Trid. Sess.* 23. *de Ordine. c.* 1. *&* 3. *& can.* 3, 4. 5. *Conc. Florent. in decret. de Sacr. Aug. lib.* 2. *contra. Epist. Parmen. c.* 13. *de bono conjug. c.* 24. *& lib.* 1. *de Bap. contra Donat. c.* 1. *Leo Epist.* 18. *Greg. in c.* 10. *lib.* 1. *Reg.*

XXI. When and by whom this Power is conferr'd.

Wherefore the Bishop reaching forth a Chalice with Wine and Water, and a Paten with Bread, to him that is to be Ordain'd a Priest, saying: **Take thou power of offering Sacrifice,** &c. by which words, the Church has always taught, while the Matter is exhibited, that the *Power of Consecrating the Eucharist*, a Character being impress'd on the Soul, is deliver'd; to which is adjoin'd Grace, rightly and lawfully to discharge that Office: Which thing the Apostle declares in these words: *I admonish thee, that thou stir up the Grace of God which is in thee, by the Imposition of my hands: for God has not given us the Spirit of Fear, but of Power, and of Love, and of Sobriety.*

2 Tim. 1. 9.

And

And now to use the words of Sacred Synod, since the Administration of so great a Priesthood is so Divine a thing, that it might be exercis'd so much the more worthily, and with so much the greater Veneration, it was fit, that in the most comely and orderly Disposition of the Church, there should be many and divers Orders in the Church, who by their Office might serve the Priesthood: and those indeed who thus are distributed, are now to be known by their being shav'd in the manner of Clerks, and ascend thro the lesser to the greater Orders.

XXII. How many Orders of Ministers of the Church, and what they are.

It shall therefore be taught that these Orders are seven in number, as has always bin taught in the Catholic Church, the Names whereof are these, *Door-keeper, Reader, Exorcist, Acolyt, Sub-deacon, Deacon, Priest. These Orders have bin remember'd by Dionys. lib. Eccl. hier. cap.* 3. *Cornel. Papa in Ep. ad Fab. Epist. Antioch. extat apud Euseb. Hist. Eccl. l.* 6. *c.* 35. *Conc. Carth.* 4. *Can.* 4. *& sequ. Ignat Ep. ad Antioch.*

XXIII. Why so many.

Now that this number of Ministers is rightly defin'd may be prov'd; by reason of those Ministers which seem necessary to the Holy Sacrifice of the Mass, and to the consecrating and administring the Eucharist, for which cause especially they were instituted.

XXIV. Some Orders greater some lesser, and which they are.

Now of these there are some Greater, which are also call'd Sacred, and there are Others Lesser. The Greater or Sacred, are the Orders of Priesthood, of Deaconship, and Sub-deaconship. To the Lesser Orders are referr'd the Acolyts, Exorcists, Readers and Door-keepers, of all which severally we will say a little, that the Curats may have wherewith to instruct those chiefly whom they know are to be receiv'd into any Holy Order.

XXV. What the first shaving is.

And we must begin at the First shaving, which must be taught to be a kind of Preparation to Orders. For as men are us'd to be prepar'd for Baptism by Exorcisms, and for Matrimony by Betrothing: So when by shaving the Hair of the Head, they are dedicated to God, there is an

Entrance

Entrance, as it were open'd them to the Sacrament of Order: For it is declar'd what kind of person he ought to be, who desires to receive Ordination.

XXVI. Whence the Name of Clerk is taken.

For the Name of Clerk, which is then first put upon him, is taken from hence, that he begins to have the Lords Lot, and his Inheritance, as those among the Hebrew people who were bound to the Divine Service, to whom the Lord forbad any portion of Fields to be given in the Land of Promise, when he said, *I am thy Part and Inheritance.* And tho this be common to all the Faithful, yet in a special manner it must needs suit to them, who have consecrated themselves to the Ministry of God. *Vide Hieron. Epist.* 2. *ad Nepot. & citatur* 12. *q.* 1. *c. Clericus.*

Numb. 18. 20.

XXVII. Why the Hair of the Head cut in the shape of a Crown.

And the Hair of their Head is cut in the fashion and likeness of a Crown, which they ought always to keep: And as any one is afterwards plac'd in a higher Degree of Order, so that Round Form is every way cut larger.

XXVIII. From whence this Usage of cutting the Hair.

And this came indeed from the Tradition of the Apostles, as the Church teaches, since of this kind of cutting the Hair, S. *Dennys* the Areopagite, S. *Austin.* S. *Hierom* the most antient and grave Fathers have taken notice. *Dionys. de Eccles. Hier. c.* 6. *part* 2. *Aug. Serm.* 17. *ad Fratres in Eremo. Hier. in cap.* 44. *Ezek. vide Rhaban. Maur. lib. de Institut. Cleric. Bed. lib. hist.* 5. *Angl. c.* 22.

XXIX. Why Clerks appointed to bear the Form of a Crown.

Now they report, that the Prince of the Apostles first of all brought in this Custom, for preserving the Remembrance of the Crown of Thorns, which was put upon our Saviors Head, that what wicked men intended for reproach and Torture, the same the Apostles us'd for their Ornament and Glory: And they also signifi'd that the Ministers of the Church are to take care, that in all things they carry the Resemblance and Figure of Christ our Lord.

The first Reason.

The second Reason.

Altho some do assert, that by this Note is declar'd their Royal Dignity, which seems suitable to those who are call'd into the Lot of the Lord. For that which the Apostle *Peter* attributed to the Faith-

Faithful people : *Ye are a chosen Generation, a Royal Priesthood, a Holy Nation*, we easily understand to belong to the Ministers of the Church, in a kind of peculiar and more proper manner.

And there are not wanting some who think by this Circular or Round Figure, which of all others is most perfect, is signified either the Profession of that more perfect life undertaken by Clerks, or the Contempt of External things, and the Freedom of the Soul from all human cares: because the Hair of their Heads, being a kind of superfluous Excrement of the Body, is shorn off. The third Reason.

After the First shaving, the first degree is us'd to be made to the Order of **Door-keepers**, whose Office is to keep the Keys and Doors of the Church, and to keep them from entring into it, who are forbid. He assisted also at the Holy Sacrifice of the Mass, and took care that no one should come nearer to the Sacred Altar than was fit, and answer'd the Priest doing Divine Service. There were other Services also committed to him: as may be perceiv'd by the Rites, which are us'd at his Consecration. For the Bishop taking the Keys off the Altar, and delivering them to him, says thus to him, whom he makes a Door-keeper, **So behave thy self as thou wilt give an account to God for those things which are kept under these Keys.** XXX. The Order and Office of Door-keepers.

Now that in the antient Church the Dignity of this Order was Great, is understood from hence, because to this time we observe it to be kept in the Church. For the Office of *Treasurer*, which was also the Keeper of the Sacristary, which belong'd to the Door-keepers, is even at this time accounted among the better Offices of the Church, *De Ostiariis vide Trid. Sess.* 23. *de reform. c.* 17. *Conc. Tolet. c.* 6. *& citatur dist.* 25. *Ostiar. Isid. l. de Eccl. c.* 14. *& dist.* 25. *c. perlectis. & apud Baron. Anal. Eccl. an.* 34. *num.* 287. *& an.* 44. *num.* 78. *& num.* 78. *& num.* 80. XXXI. The Dignity of Door-keepers.

The

XXXII. The Order and Office of Reader.

The second degree of Order, is the Function of Reader. To him it belongs to recite with a clear voice and distinctly the Books of the Old and New Testament, and especially what is us'd to be read at Nocturnals. It was his Part also to teach the Faithful people the first Rudiments of Christian Religion. The Bishop therefore in the presence of the People, at his Ordination delivering him a Book, wherein were put down those things which belong to this matter, says, **Receive this, and be thou a Relater of the Word of God, and thou shalt have, if thou faithfully and profitably fulfil thy Office, thy part with them who from the beginning have minister'd well the Word of God.** *Vide Cypr. Epist.* 33. & *Tertul. de Præscript. c.* 61. & *apud Baron. Annal. Eccl. anno* 34. *n.* 287. & *an.* 54. 78. & 79. *an.* 156. *n.* 93. *an.* 456. *n.* 20.

XXXIII. The Order of Exorcists.

The third Order is that of Exorcists, to whom the Power is given of calling upon the name of the Lord over those who are possess'd with unclean Spirits. Wherefore the Bishop, when he Institutes them, holds forth a Book to them, wherein are contain'd Exorcisms, using this Form of Words, **Take this and commit it to memory, and have thou power of laying hands on those that are possess'd, whether they be Baptiz'd or Catechumens,** *Of Exorcists see the Authors above cited, & apud Baron. Annal. Eccl. an.* 34. *n.* 287. *an.* 44. *n.* 78. & *n.* 80. *an.* 237. *n.* 89. *an.* 56. *n.* 5. & *n.* 8. 9, 10, 11, 12.

XXXIV. The Order and Office of Acolyt.

The fourth degree is of Acolyts, and is the last of those which are call'd Lesser, and not Sacred. Their Office is to follow and serve the greater Ministers, Sub-deacons and Deacons in the Ministery of the Altar. Besides, they carry and hold the Lights, when the Sacrifice of Mass is celebrated, but especially when the Gospel is read; whence they are also call'd by the name of Wax-light-bearers. When therefore they are ordain'd, this Rite is us'd to be observ'd by the Bishop: First, after that he has diligently admonish'd them of their Office, he delivers Lights to each of them, saying,

saying in this manner: **Receive thou this Wax-light, and know that thou art bound to kindle the Lights of the Church, in the name of the Lord.** And then he delivers them little Pitchers, wherein Water and VVine is serv'd for the Sacrifice, saying: **Receive these little Pitchers, to serve Wine and Water for the Eucharist of the Blood of Christ in the name of the Lord.** *De Acolytis vide Cypri. Epist.* 55. *& apud. Baron. Annal. Eccl. an.* 44. *n.*79. *& n.* 80.

XXXV. The Order, Dignity and Office of Sub-deacons.

By the Lesser Orders, not Sacred, whereof has bin spoken already, a lawful Enterance and Ascent lies open to the Greater and Sacred. In the first Degree whereof is plac'd the Sub-deacon: whose Office the very Name declares; to serve the Deacon at the Altar. For he ought to prepare the Linnen, Vessels, Bread and VVine, necessary for the Use of the Sacrifice: Now he gives VVater to the Bishop and Priest when they wash their hands for the Sacrifice of the Mass. The Sub-deacon also reads the Epistle, which formerly was recited by the Deacon at Mass: And as a witness assists at Divine Service, and takes care that the Priest be not disturb'd by any one at the Sacred Ministration.

XXXVI. How Sub-deacons are ordain'd.

Now those things which belong to the Ministery of the Sub-deacon, may be known by the Solemn Ceremonies which are us'd in his Consecration.

First.

For first, the Bishop admonishes, that the Law of perpetual Continence is laid upon him; and plainly tells that no one is to be receiv'd into the Order of Sub-deacons, who resolve not freely to receive this Law. And then after the Solemn Prayer of the Litanys, he declares and expounds what the Offices and Functions of a Sub-deacon are.

Secondly.

These things done, every one of those who are to be Ordain'd, severally receive of the Bishop the Sacred Chalice and Paten.

Thirdly.

But to Sub-deacons, that it may be understood that the Sub-deacon is to serve the Office of Deacon, are given little Pitchers fill'd with Wine and Water

Water, together with a Bason, and a Towel, wherewith the Hands are wip'd, and the Bishop says; **Look ye what kind of Ministery is given you, I therefore admonish you so to behave your selves as that ye may please God.**

Fourthly. Fifthly, and Sixthly.

There are added other Prayers besides: At last when the Bishop has adorn'd the Sub-deacon with Sacred Vestments, at putting on of every one of which, proper Words and Ceremonies are us'd; he delivers him the Book of the Epistles, and says, **Receive the Book of the Epistles, and have thou power of reading them in the Holy Church of God, both for the living and for the Dead.** *De Sub-Diaconis præter auctores supra citatos vide Cypr. Epist.* 24. & *Epist.* 42. *dist.* 17. *cap. Presbyteris. Can. Apost. can.* 25. *Conc. Carthag.* 4. *Can.* 5. *Arelat.* 2. *can.* 2. *Auvel.* 3. *c.* 2. *Eliber. can.* 33. *Leo* 1. *Epist.* 82. *item apud Baron. Annal. Eccl. an.* 44. *num.* 79. & 80. *an.* 253. *num* 72, 79, 97. *an.* 239. *num.* 21. *an.* 324. *num.* 128. *an.* 588. *num.* 58. *an.* 489. *num.* 6. *an.* 1057. *num.* 32.

XXXVII. The Offices of the Deacon.

The Deacon takes the second Degree of Sacred Orders, whose Ministry is larger, and was ever accounted very holy.

It belongs to him always to follow the Bishop, to keep him when he is preaching, and to be ready at the Bishops or Priests hand, at the Sacred Offices, or administring the Sacraments, and to read the Gospel at the Sacrifice of Mass.

And formerly he did often stir up the Minds of the Faithful, to attend diligently to the Sacrifice.

He also minister'd the Blood of the Lord, in those Churches where it was customary for the Faithful to receive the Eucharist under both Species.

The Dispensation also of the Goods of the Church was committed to the Deacon, that he might give to every one necessaries for Food.

It belongs also to the Deacon, as the Eye of the Bishop, to find out who in the Dioces led their life piously and religiously, and who did otherwise, who came together to the Sacrifice and the

Sermon

Sermon at the appointed times, and who absented themselves, that when he had certifi'd the Bishop of all these things, he might either exhort and admonish every one privately, or openly chide and correct them, according as he thought most edifying.

He ought also to call over the names of the Catechumens, and to place those before the Bishop, who were to be initiated in the Sacrament of Order.

Moreover, in the absence of the Bishop and Priest, he may explain the Gospel, but not from the Pulpit, that it may be understood that This is not his proper Office.

XXXVIII. How carefully the Deacons are to be chosen. 1 Tim. 3.

Now how great care ought to be us'd that no person unworthy of this Function climb up to this degree of Order, the Apostle shews, when he expounded to *Timothy* the Manners, Vertue and Integrity of the Deacon.

XXXIX. The Ordination of Deacons.

This, the Rites and solemn Ceremonies wherewith he is consecrated by the Bishop sufficiently declare. For the Bishop uses more and more holy Prayers, at the Ordination of a Deacon than of a Subdeacon: And adds other Ornaments of Sacred Vestments. Besides, he lays his hands upon him: Which we read to have bin done by the Apostles, when they instituted the first Deacons: Lastly he delivers them the Book of the Gospels with these Words. **Receive thou Power to read the Gospel in the Church of God, both for the Living and for the Dead, in the name of the Lord.** *De Diaconis præter citatos supra, vide Clem. Rom. Constit. Apostol. lib. 2. cap. 6. Cypr. de Lapsis. Amb. lib. 1. Offic. c. 41. Leo 1. Serm. de S. Laurent. Clem. Rom. Epist. 1. ad Jacob. fratrem Domini. Hieron. Epist. 48. & apud Baron. Annal. Eccl. an. 33. num. 41. an. 34. num. 283, & 285, & 287. an. 34. num. 316. an. 44. num. 78. & 80. an 57. n. 31. & n. 195. an. 58. n. 102. an. 112. n. 7, 8, 9. an. 316. n. 48. an. 324. n. 115. an. 325. n. 152. an. 402. n. 44. & 47. an. 508. n. 15. an. 741. n. 12.*

XL. The Order of Priests.

The Third and highest Degree of all Sacred Orders, is the Priesthood: And those who had this Order, the antient Fathers were us'd to call by Two names.

XLI. Why call'd Presbyters.

For sometimes they call'd them Presbyters, which in Greek signifies Elders, not only because of their Ripeness of Age, which is very necessary to this Order; but much rather for the Gravity of their Manners, their Doctrin and Prudence: For as it is written, *Ventrable Old-Age is not that which consists in length of Time, nor that is measur'd by number of years: But the Wisdom of a Man is his Grey-Hair, and an unspotted life is Old-Age.*

Wisd. 4.

XLII. Why Priests.

And sometimes they call them Priests, both because they are consecrated to God, and because it belongs to them to administer the Sacraments, and to treat of Sacred and Divine Matters.

Priesthood double.

But because the Priesthood is describ'd in Sacred Scripture to be two-fold, the one Internal, the other External: They must each of them be distinguish'd, that it may by the Pastors be explain'd of which it is here meant.

XLIII. Internal.

As to the Internal Priesthood, all the Faithful, after they have bin wash'd with the saving Water of Baptism, are call'd Priests; but especially the Just, who have the Spirit of God, and by benefit of the Divine Grace, are made living Members of that most High-Priest Christ Jesus: For these, by Faith which is inflam'd with Charity, offer to God Spiritual Sacrifices upon the Altar of their Mind; of which kind are to be accounted all good and honest actions, which they do for the Glory of God. Wherefore we read in the *Apocalyps* thus; *Christ has wash'd us from our sins in his Blood, and made us a Kindom, and Priests to God, and his Father.* According to which Sense it was said by the Prince of Apostles; *Ye, as living Stones are built up a Spiritual House, an Holy Priesthood, offering up Spiritual Sacrifices to God through Jesus Christ.* And the Apostle exhorts us: *That we yield our Bodies a living Sacrifice, holy and acceptable to God, as being our reasonable service.* Also *David* long before said, *The Sacrifice of God is a contrite Spirit, an humble and*

Apoc. 1. 5.

1 Pet. 2. 5.

Rom. 1. 2.

Ps. 50. 19.

a contrite Heart, O God thou wilt not despise. All which, it is easie to see, belongs to the internal Priesthood.

But the External Priesthood belongs not to the Multitude of the Faithful, but to particular Men, who being instituted and consecrated to God by lawful imposition of Hands, and solemn Ceremonies of Holy Church, are properly appointed to the Sacred Ministery. XLIV. External.

This Difference of Priesthood may be observ'd even in the old-Law: For that *David* spake of the Internal, was shew'd a little before. But of the External no one can be ignorant, how many commands God had given to *Moses* and *Aaron*. Besides, he appointed the whole Tribe of *Levi* to the Ministery of the Temple, and provided by Law, that no one of any other Tribe should presume to intrude himself into that Function: Wherefore King *Ozias*, was smitten with Leprosie from the Lord, because he usurp'd the Priestly Office, and suffer'd most grievous Punishments for his arrogance and Sacriledg. *Amb. lib. 4. de Sacram. c. 1. Aug. lib. 10. de Civit. Dei, cap. 6. & 10. Leo Serm. 3. de Anniver. Pontificat.* XLV. This double Priesthood prov'd from the Old Law. 2 Par. 26. 18.

That therefore we may observe the same Distinction of Priesthood in the Law of the Gospel, the Faithful must be taught, that we now treat of the External Priesthood, which is given to particular Men; for this only belongs to the Sacrament of Order. XLVI. The External Priesthood here treated of.

The Priests Office therefore is, To do Sacrifice to God, to administer the Sacraments of the Church, as is seen by the Rites of his Consecration. XVII. The Consecration of a Priest explain'd. First,

For when the Bishop makes any Priest, He first, together with all the Priests then present, lays Hands upon him.

And then spreading upon his Shoulders a Stole, he draws it upon his Breast in manner of a Cross: Whereby is declar'd, That the Priest is indued with vertue from above, whereby he may be able to bear the Cross of Christ our Lord, and the sweet Yoak of his Divine Law, and to teach this Law, not by Words only, but by the Example of a most holy and upright Life. Secondly.

Thirdly. Afterwards he anoints his Hand with Oyl, and then delivers a Chalice with Wine, and a Paten with a Host, saying; **Receive thou Power of Offering Sacrifice to God, and of celebrating Masses as well for the Quick as for the Dead.** By which Ceremonies and Words, he is made an Interpreter and Mediator of God and Men; and This is to be look'd upon as the chief Function of a Priest.

Fourthly. Lastly, Laying Hands upon his Head; he says, Joh. 20. 23. **Receive thou the Holy Ghost: whose Sins Thou shalt remit, they are remitted to them, and whose Sins Thou shalt retain, they are retain'd:** And gives him that heavenly Power, which the Lord gave his Disciples of retaining and remitting sins.

XLVIII. Five Degrees in the Priestly Order. The first of Priests. These are the proper and special Functions of the Priestly Order: Which Order tho it be but One, yet it has different Degrees of Dignity and Power.

The first is of those who are simply call'd Priests, whose Functions have hitherto been declar'd.

The second of Bishops. The Second is of Bishops who are plac'd over their several Bishoprics, to govern not only the other Ministers of the Church, but the Faithful People also, and with the utmost vigilance and care to take regard of their Salvation. Wherefore in Sacred Scripture they are often call'd, *The Shepherds of the Sheep.* Whose Duty and Office *Paul* describes as we read in the Acts of the Apostles, in that Sermon he made to the *Ephesians.* Act. 20. 29. And also a kind of Divine Rule of that Ministery of a Bishop has bin deliver'd by *Peter* the Prince of Apostles. 1 Pet. 5. 2. According to which, if the Bishops would study to square their actions, it cannot be doubted but that the Pastors will both be, and be accounted good. Now the same persons are call'd both Bishops and Pontifices, or High Priests, taking that name from the Ethnics, who were us'd to call the chief of their Priests, Pontifices or High Priests.

The

The Third Degree is of Archbishops, who preside over many Bishops; and these are also call'd Metropolitans, because they are Prelates of those Cities, which are accounted as it were the Mothers of that Province; wherefore they have a higher place, and larger Power than Bishops, altho in their Ordination they differ in nothing from Bishops. The third of Archbishops.

In the Fourth Degree are plac'd Patriarchs, *i. e.* the First and Highest Fathers. In old time, besides the Supreme Bishop of *Rome*, there were in the whole Church only Four Patriarchs, nor yet were they all alike in Dignity: For the Patriarch of *Constantinople*, altho this Honor was last of all given to him, yet for the Majesty of the Empire, he obtain'd the higher place. The next is the Patriarch of *Alexandria*, whose Church *Mark* the Evangelist, by order of the Prince of Apostles, founded. The third is the Patriarch of *Antioch*, where *Peter* first had his See. The last is the Patriarch of *Jerusalem*, which Church S. *James* the Brother of our Lord built. The Fourth of Patriarchs.

Above all these the Catholic Church has always had a Veneration for the Roman Chief Bishop or Pope, whom in the Council of *Ephesus*, *Cyril* Archbishop of *Alexandria* calls the *Father and Patriarch of the whole World*. For since he sits in the Chair of *Peter* the Prince of Apostles, wherein it is manifest that he sat to the end of his life, she acknowledges in him, the Supreme degree of Dignity, and fulness of Jurisdiction, not as given by any Synodical or Human Constitutions, but of God: Wherefore he being Father and Governor of all the Faithful, and of the Bishops also and other Prelates, with what Office or Power soever they be endu'd, presides over the Universal Church, as *Peters* Successor and the true and lawful Vicar of Christ our Lord. *Of the Primacy of the Pope, see Anatol. Epist. 3. & citat. dist. 22. c. sacro sancta. Greg. lib. 7. Epist. 64, & 65. Nicol. Pap. Epist. ad Mediolanens. & citatur dist. 22. c. omnes. Vide etiam ead. dist. c. Constantin. Conc. Chalced. in Epist. ad Leonem.* The Fifth of Supream Bishop or Pope.

XLIX. What is to be taught concerning Order.

From these things therefore the Pastors shall teach, both what are the principal Offices and Functions of Ecclesiastical Orders and Degrees, and who is the Minister of this Sacrament:

L. The Minister of this Sacrament is the Bishop.

For it is evident that this Administration belongs to a Bishop, which is easie to prove, both from the Authority of the Sacred Scriptures, and most certain Tradition, the Testimony of the Fathers, the Decrees of Councils, and the Usage and Practice of Holy Church. But tho it be permitted to some Abbots to administer the Lesser, but not Sacred Orders; yet there is no one doubts that this Office is properly the Bishop's, to whom only of all the rest, and besides him, to no body else, it is lawful to receive into the other Orders which are call'd the Greater and Sacred. For only the Bishop and he alone ordains Subdeacons and Priests: but the Bishops, by the Tradition of the Apostles, which has always bin preserv'd in the Church, are consecrated by Three Bishops.

LI. Great care to be us'd in receiving any to Priesthood.

It now follows to explain, who are fit for this Sacrament, and especially for the Priestly Order, and what things are chiefly requir'd in them. From hence it will not be hard to determin what ought to be observ'd, in the giving of other Orders, according to the Office and Dignity of each of them. Now that there is very great caution to be us'd in this Sacrament, is thus gather'd; because the other Sacraments give Grace to the Sanctification and Use of them by whom they are receiv'd: But those that are admitted into Sacred Order, are therefore partakers of Heavenly Grace, that by their Ministery they may help forward the Salvation of the Church, and consequently of all Men.

Whence we understand it comes to pass, that upon certain appointed days only, when according to the most antient practice of the Catholic Church, solemn Fastings are appointed, Ordinations are perform'd; to wit; that the Faithful People with Devout and Holy Prayers might beseech of God that the Ministers of such kind of sacred things, might be render'd more fit to exer-

cise

cise so great a Power as they ought to do, and to the profit of the Church.

LII. *Integrity of Life necessary in making a Priest.*

First therefore integrity of Manners is very much commendable in him that is to be made a Priest, not only because, if being conscious to himself of any mortal sin, he procure or but even suffer himself to be receiv'd into Sacred Order; he intangles himself in a new, and a most extream wickedness: But also because he ought to shew himself a Light and a Guide of Vertue and Innocence to others. For this cause, what the Apostle commanded *Titus* and *Timothy*; is to be declar'd to the Pastors; and also it is to be taught, That the Deformities of the Body, which in the Old-Law by the commandment of the Lord, excluded any from the Ministery of the Altar, in the Evangelical Law, is specially to be apply'd to the deformity of Mind. Wherefore we consider that that Holy Custom is preserv'd in the Church, that they who are to be ordain'd, endeavor diligently, first to purge their Consciences by the Sacrament of Penance.

Tit. 1. 1 Tim. 3.

LIII. *Knowledg also necessary to a Priest.*

Furthermore, there is requir'd in a Priest, not that knowledg only which belongs to the Use and Ministring of the Sacraments, but he ought also to be so furnish'd with the knowledg of Sacred Scripture, that he might be able to teach the Mysteries of Christian Faith, and the Precepts of the Divine Law to the People, and stir up the Faithful to Vertue and Piety, and reclaim them from Vice. For there are Two Functions of a Priest: Whereof the One is, that he rightly make and administer the Sacraments: The other that he instruct the people committed to his charge in those matters and things which are necessary to Salvation. For *Malachy* testifies, *The Priests Lips preserve knowledg, and they require the Law from his Mouth: Because he is the Angel of the Lord of Hosts.* As therefore in one of these, tho he be qualifi'd but with small learning, he may perform what he ought to do: Yet the other requires no small, but rather an exquisite stock of Learning: altho the highest pitch of the Knowledg of hid-

Mal. 2. 7.

den matters, is not equally requir'd in all Priests, but that which is sufficient for every one, for the discharge of his own proper Office and Ministry.

LIV. Boys, Furious and Mad-men, not to be ordain'd.

Now this Sacrament is not to be given to Boys, Furious or Mad-men, because they want the Use of Reason, altho if it were administer'd even to them also, it ought certainly to be believ'd that the Character of this Sacrament, is imprinted upon their Souls.

Not of ripe Age.

But what Year of Age is to be look'd for, for these several Orders, it is easie to know from the Decrees of the Sacred Council of *Trent*.

Servants.

Servants also are to be excepted; for neither ought he to be dedicated to Divine Worship, who is not at his own dispose, but in the Power of another.

Man-slayers

And Men of Blood and Manslayers; because by Ecclesiastical Law they are repell'd, and are irregular.

Bastards.

Also Bastards, and all those who were not begotten in lawful Wedlock. For the same Law teaches, that those that are dedicated to Sacred things, should have nothing in them which might seem worthily contemptible or despicable to others.

Deform'd in Body.

Lastly, they ought not to be admitted, who are Creeples, or deform'd with any notable Uncomelines of Body. For that Deformity and Debility must needs both cause offence, and also hinder the Administration of the Sacraments.

LV. The effects of the Sacrament of Order. The First.

And now these things being expounded, it remains that the Pastors teach what the effects of this Sacrament are.

And it is manifest, that tho the Sacrament of Order, as before was said, belongs chiefly to the profit and beauty of the Church; yet the Grace of Sanctification is wrought also in the Soul of him who is initiated into Order: Because he is render'd fit, and qualifi'd for the due discharge of his Duty, and for the administring of the Sacraments, even as by the Grace of Baptism, every one is made fit to receive the other Sacraments.

And

And it is evident that another Grace also is given in this Sacrament. to wit, a special Power, which is referr'd to the most holy Sacrament of the Eucharist; in the Priest indeed full and perfect, as being he alone that can consecrat the Body and Blood of our Lord: But in other Ministers of inferior Orders, greater or less, according as every one by his Ministery comes more or less to the Sacraments of the Altar. The Second.

And this also is call'd a spiritual Character, because they that are tinctur'd with Sacred Order, are by a certain inward Mark impress'd upon the Soul, distinguish'd from the rest of the Faithful, and wholly bound to Divine Worship; to which the Apostle seems to have had respect, when he said to *Timothy, Neglect not the Grace which is in thee, which was given thee through Prophecy, with the Imposition of the Hands of the Presbytery.* And elsewhere, *I admonish thee, that thou stir up the Grace of God, which is in thee, by the Imposition of my Hands.* This is sufficient to have bin spoken concerning the Sacrament of Order: For we undertook to deliver to the Pastors only the more weighty heads of Matters, that they might furnish them with arguments to teach and instruct the Faithful in Christian Piety. The Character. 1 Tim. 4. 1 Tim. 7.

Of the SACRAMENT *of* MATRIMONY.

BEcause the Pastors ought to propose to Christians a bless'd and perfect Life, it were much to be wish'd for them also, what the Apostle wrote to the *Corinthians*, that himself desir'd, in these words: *I will, that all Men be, even as I my self*: To wit, that All would follow the Vertue of Continence. For there can nothing in this life fall out more happy to the Faithful, than that the Mind being distracted with none of the cares of the World, being quiet, and restrain'd from every Lust of the Flesh, may take rest and satisfaction only in the study of Piety and the Thoughts of heavenly things. I. The Vertue of Continency to be desir'd of all. 1 Cor. 7 7.

But

II. The Holiness of Matrimony diligently to be taught. Joh. 2. 2.

But because, as the same Apostle testifies, every one has his own proper gift from God, one after one sort, and another after another sort, and Matrimony is adorn'd with many and divine Blessings; so that is is truly and properly reckon'd among the other Sacraments of the Catholic Church; and the Lord himself honour'd the celebration of Marriage with his own presence; it sufficiently appears, that the Doctrin thereof is to be taught, especially since we may observe, that both S. *Paul*, and the Prince of Apostles also, have exactly left in writing in many places, not only those things which belong to the Dignity, but also to the Duties of Matrimony. For being inspir'd with the Spirit of God, they very well knew, how great and how many advantages might come to the Christian Society, if the Faithful rightly understood the Holiness of Matrimony, and kept it inviolable: And on the contrary, That being not well understood or neglected, that very many and very great Calamities and Hurts are brought upon the Church.

III. What is chiefly to be explained concerning Matrimony.

First therefore the Nature and Vertue of Matrimony is to be explain'd: For since Vice often bears the Resemblance of Goodness, heed must be taken lest the Faithful being deceiv'd with a false shew of Matrimony, pollute their Soul with Filthiness, and hurtful Lusts: For declaring whereof, some may begin with the signification of Matrimony.

IV. The various names of Matrimony.

Matrimony is therefore so call'd, because the Woman desires to be married chiefly that she might become a Mother [*Matrem*]: Or else because to conceive, to bring forth, and to bring up, is the part of a Mother, [*Matris.*]

Wedlock.

It is also call'd Wedlock [*Conjugium à conjungendo*] a joyning together, because a lawful Woman is bound with her Husband as it were in one Yoak.

Marriage.

Besides it is call'd Marriage [*Nuptiæ*] because as S. *Ambrose* says, "for Modesties sake, Maids "cover'd or veil'd themselves. Whereby it seem-"ed to be declar'd, that they ought to be obedi-"ent

"ent and subject to their Husbands. *Of these Names, See Aug. lib.* 19. *cont. Faust. c.* 26. *Ambr. l.* 1. *de Abraham. c.* 9. *in fine. item vide* 30. *q.* 5. *c. femina. & 33. q.* 5. *c. Mulier. Isidor. lib.* 2. *de Eccles. Officiis c.* 19.

And thus it is defin'd according to the common sense of Divines: "Matrimony is a Conjugal Con-"junction of a Man and a Woman, between two "lawful persons, holding an individual nearness of life. The parts of which Definition, that they may the better be understood, it must be taught, that altho all these things are in perfect Matrimony, to wit, Inward Consent, Outward Agreement or Pact express'd by Words, Obligation and Bond, which is made by vertue of the Pact, and the Copulation of Husband and Wife, whereby the Matrimony is consummate; yet nothing of these has properly the Nature and Vertue of Matrimony, unless that Obligation and Knot which is signifi'd by the word Conjunction.

V. The Definition of Matrimony given to be explain'd.

The word Conjugal is added because other kinds of Compacts whereby Men and Women are oblig'd mutually to help each other, either for Mony, or for any other respect, are far from the Nature of Matrimony.

Conjugal.

Then follows, *Between lawful persons*, because they who by the Laws are wholly excluded from the Conjunction of Marriage, cannot enter into Matrimony: Nor, if they should marry, is their Marriage valid: for Example, those who are join'd in kindred within the fourth degree, and a Youth before the fourteenth year of his Age, or a Girl, before her twelfth, which is the Age establish'd by Law, such persons are not fit to enter into the just Covenants of Matrimony.

Between lawful persons.

But that which is put in the last place [Keeping an individual nearness of life] declares the Nature of an indissoluble Bond, wherewith the Husband and Wife are ty'd together.

Indissoluble.

From these things therefore it is plain, that the Nature and Reason of Matrimony consists in that Bond. For that which other Definitions of the most learn'd Men, seem herein to attribute to the Consent;

VI. Wherein especially the vertue of Matrimony is plac'd.

sent: As, when they say, That Wedlock is a Consent of a Man and of a Woman: This is so to be understood, that that Consent is the working cause of Matrimony: which thing the Fathers in the Council of *Florence* have taught: for Obligation and Tye cannot be, without Consent and Compact.

In Epist. Eugen. 4. ad Armen.

VII. The Consent of the present time to be express'd by words.

But it is very necessary, that the Consent be express'd in words which signifie the present Time: For, neither is Matrimony a simple Donation, but a mutual Compact: And therefore it is, that the Consent of One only is not to join Matrimony, but there must be a mutual Consent of Two betwixt themselves: And for the declaring of this mutual Consent of mind, it is evident that there is need of *words*.

VIII. The Inward Consent not enough for Matrimony.

For if Matrimony could consist in the inward Consent only without any outward signification; then this also would seem to follow: that when Two, who were sever'd far asunder and in different places, would consent to marry, before the One had declar'd his Will to the other, either by Letters or Messengers, they would be join'd together in a true and lasting Matrimony: which notwithstanding is very far both from Reason and from the Practice and Decrees of Holy Church.

IX. Consent express'd in words of future time no sufficient.

It is rightly said therefore, that the Consent must be express'd in words, which have the signification of the present time; for those words which shew a future time do not conjoin Matrimony, but promise only; and then, it is evident that those things which are future, are not yet: but those things which are not, must be thought to have little or nothing of firmness or stability in them. Wherefore as yet, no one has a Right of the Marriage Bed with that Woman, which he promises that he will marry, nor is it presently fulfill'd what he promises he will do; altho he ought to perform his promise: which if he perform not, he is convicted as guilty of breach of Faith. But he that is join'd to another in the Covenant of Matrimony; altho afterwards he repent

pent: yet what is done, he cannot alter, or make void or ineffectual. Since therefore the Obligation of Wedlock is not a bare Promise, but such a kind of aballenation, or transferring over a Right, whereby a man delivers indeed the power of his Body to the Woman, and the Woman the power of her's to the Man; therefore it is necessary, that Matrimony be contracted with words which signifie the present time. The Vertue and Force of which words, remain even after they are pronounc'd, and hold the Man and the Woman bound together with an indissoluble Bond.

X. A Nod or other signs may suffice instead of Words.

But yet instead of Words, a Nod with the Head, or other signs, which plainly shew the inward Consent, may be sufficient for Matrimony: yea, even silence it self, when a Maid by reason of Modesty answers not, but her Parents speak for her. From these things therefore the Curats shall teach the Faithful, that the Nature and Force of Matrimony lies in the Bond and Obligation: And besides the Consent, express'd in that manner as has now bin said, that Matrimony might be true, the Bed is not necessary: For it is plainly manifest, that our first Parents before they had sinn'd, all which time there had bin no carnal copulation betwixt them, as the Fathers testifie, were join'd together in true Matrimony. Wherefore the Holy Fathers say, that Matrimony stands not in the Marriage-Bed, but in the Consent: which we find repeated also by S. *Ambrose*, in his Book concerning Virgins, *De Inst. Virgin. c. 6.*

Gen. 2.

XI. Matrimony Two-fold, Natural and Sacramental.

Now these things being explain'd, it must be taught That Matrimony has a double respect, for Conjunction is to be consider'd either as it is Natural (for Wedlock was not invented by Man but by Nature); or as it is a Sacrament, the Force whereof excels the Condition of Natural Things, and because Grace perfects Nature: for neither that which is spiritual is first, but that which is Animal, and afterwards that which is Spiritual; so that the Order,

1 Cor. 15. 46.

Order of the Matter requires, that we first treat of Matrimony as it is Natural; and afterwards explain those things which agree to it as a Sacrament.

XII. Natural Matrimony instituted of God.

First, therefore the Faithful are to be taught that Matrimony was instituted of God. For it is written in *Genesis*: *God created them Male and Female, and bless'd them; and said: Increase and multiply:* And, *It is not good that Man be alone, let us make him an help like himself.* And a little after: *But there was not found for Adam an help like himself, therefore the Lord God, sent a deep sleep upon Adam; and while he slept, he took one of his Ribs, and clos'd up the Flesh instead thereof. And the Lord God form'd the Rib that he took from Adam into a Woman, and brought her to Adam, and Adam said, This now is bone of my bones, and flesh of my flesh; she shall be call'd Woman, because she was taken out of Man: Wherefore a Man shall leave his Father and Mother, and shall cleave to his Wife, and they Two shall be One Flesh.* Which things, even by the Authority of our Lord himself in St. *Matthew*, shew that Matrimony was of Divine Institution.

Gen. 2.

Mat. 19. 6.

XIII. Matrimony made indissoluble.

Nor did God institute Matrimony only, but as the Holy Synod of *Trent* declares, he added to it a perpetual and indissoluble Knot: for our Savior says, *What God has join'd, none may put asunder.* For tho it was convenient that Matrimony, as it is an Office of Nature, might not be dissolv'd; yet much more so now as it is a Sacrament: for which cause it gains the highest perfections, even in all things which are proper to it by the Law of Nature: and yet that the Bond should be dissoluble, would be repugnant to the bringing up of Children, and the other benefits of Matrimony.

Sess. 24. *initio.*

Mat. 19. 6.

XIV. The Law of contracting Matrimony not laid upon all.

But, that it was said of God, *Increase and multiply*: This tends hither, that he might declare, for what cause Matrimony was instituted, not to put a necessity upon every man: For Mankind being now increas'd, the Law of Marriage is so far from compelling any, that Virginity is rather

Gen. 1.

ther highly commended and perſwaded to every one, and that by Sacred Scripture, as being more excellent than the ſtate of Matrimony, and containing in it greater Perfection and Holineſs: For our Lord and Savior thus has taught: *He that can receive it, let him receive it:* And the Apoſtle ſays, *Concerning Virgins I have no command from the Lord, but I give my Counſel as having obtain'd Mercy, that I might be Faithful.* Mat. 19 12. 1 Cor. 7. 25.

But now we muſt explain for what Reaſons the Man and Woman ought to be join'd together. XV. Why Man and Woman ought to be join'd.

The firſt therefore is, That this very Society of the divers Sex is deſir'd by natural Inſtinct; there being Hope of mutual help; that One being aſſiſted by the help of the Other, might the more eaſily bear the inconveniences of life, and the weakneſs of old age. The firſt cauſe.

Another is the deſire of Procreation, not ſo much for this End, that we might leave behind us Heirs to enjoy our Honors and Riches, as that they might be brought up in true Faith and Religion; which that it was chiefly the Deſign of the Holy Patriarchs when they married, ſufficiently appears from Sacred Scripture. Wherefore the Angel, when he admoniſh'd *Tobias*, by what means he might repel the force of the Devil; *I will ſhew thee*, ſays he, *who they are that can prevail over the Devil: for thoſe who ſo enter into Wedlock, as to exclude God from themſelves, and their Soul, and ſo give themſelves to their luſt, as the Horſe and Mule, which have no underſtanding, the Devil has power over them.* And then he adds: *Thou ſhalt take a Virgin with the Fear of the Lord, being led thereto rather by the Love of Children than Luſt, that thou mayſt get in thy Children, the bleſſing of the ſeed of Abraham.* The ſecond cauſe. Tob. 6.

And this alſo was One cauſe why God at firſt Inſtituted Matrimony: Wherefore their wickedneſs is very great, who being join'd in Matrimony, by Medicins hinder Conception, or force out the Birth before time; for this is to be look'd upon as deſign'd Murder. Note.

The

The third cause.

The third, and which began to take place after the Fall of our first Parents: when thro the loss of Righteousness in which Man was created, his Appetite began to oppose his right Reason, to wit, that being conscious to himself of his own weakness, nor being willing to endure the Fight of the Flesh, he might use the remedy of Matrimony to avoid the sins of Lust: Of the which the Apostle thus: *Because of Fornication let every Man have his own Wife, and let every Woman have her own Husband.* And a little after, when he had taught, that sometimes men ought to abstain from the Debt of Matrimony for the sake of Prayer, and subjoins: *And return again to that very thing, lest Satan tempt you by your Incontinence.*

1 Cor. 7.

Note.

These are the Causes, whereof some or other, every one, who will contract Marriage piously and religiously, as becomes the Children of the Saints, ought to propose to himself.

But if to these Causes others be also added, whereby men are induc'd to enter Marriage, and in choosing a Wife, they propose such as These to themselves, as the desire of leaving an Heir, Wealth, Beauty, Nobility, or likeness of conditions: These Reasons indeed are not to be condemn'd, since they oppose not the Holiness of Matrimony: For neither in Sacred Scripture is the Patriarch *Jacob* reprehended, because having chose *Rachel* for her Beauty, he preferr'd her before *Leah*.

Gen. 29.

XVI. Of Matrimony as a Sacrament.

Thus far of Matrimony shall be taught, as it is a Natural Conjunction: but as it is a Sacrament, we must shew that the Nature of it is much more excellent, and is wholly to be referr'd to a higher End.

XVII. Matrimony as a Sacrament far excels the Natural.

For as Matrimony, as it is a Natural Conjunction, was instituted at the beginning for the Propagation of Mankind: So afterwards, that a People might be procreated and brought up to the Worship and Religion of the true God, and of our Savior Christ, the Dignity of a Sacrament was given to it.

When

When Christ our Lord was minded to give a certain sign of that most close Relation which is betwixt him and his Church, and of his immense love towards us, he declar'd the Divinity of this Mystery chiefly in the Holy Conjunction of Man and Woman, which that it was most fitly done, may be understood from hence, that among all human relations, there is none bind so neerly as the bond of Matrimony, and the Husband and Wife are bound together each to other in the greatest Love and Good will: And therefore it is, that the Holy Scriptures frequently put before our Eyes the Divine Copulation of Christ and the Church, by the similitude of Marriage.

XVIII. The Union of Christ and his Church declar'd by Matrimony.

Now that Matrimony is a Sacrament, the Church confirm'd by the Authority of the Apostle, always held certain: for thus he writes to the Ephesians, *Men ought to love their Wives even as their own Bodies. He that loves his Wife, loves himself: for no one ever hated his own flesh, but nourishes and cherishes it, even as Christ does the Church, because we are Members of his Body, of his Flesh, and of his Bones. For this cause a man shall leave his Father, and his Mother, and shall cleave to his wife, and they Two shall be One flesh: This is a great Sacrament, but I speak in Christ and in the Church.* For, in that he says, *This is a great Sacrament*, no one ought to doubt, that it is to be referr'd to Matrimony: to wit, because the Conjunction of the Man, and of the Woman, whereof God is the Author, is a Sacrament, *i. e.* a Sacred Sign of the most Holy Bond wherewith Christ our Lord is join'd with his Church. And that this is the proper and true sense of these words, the ancient Holy Fathers, who have interpreted this place, have shew'd, and the Holy Synod of *Trent* has explain'd the same thing. It is evident therefore, that the Husband is compar'd, by the Apostle to Christ, and the Wife to the Church, *That the Man is the Head of the Woman, as Christ is of the Church*; and for that reason it is, *that the Husband ought to love his Wife, and the*

XIX. Matrimony prov'd to be a Sacrament.

Tertul. lib. de Monog. Aug. de fide, & oper. c. 7. lib. de Nup. & concup. c. 10 & 12. Ambr. in Epist. ad Eph. Ephes. 3. 25.

the Wife ought again to love and reverence her Husband, for Christ lov'd his Church, and gave himself for her. And again, as the same Apostle teaches, *the Church is subject to Christ.*

XX. The Sacrament of Matrimony gives Grace.

But that in this Sacrament also Grace is signifi'd and given, in which thing especially the Nature of a Sacrament consists, these words of the Synod declare: But the Grace which perfects that Natural Love, and confirms that indissoluble Unity, Christ himself the Author and Finisher of the Venerable Sacraments has merited for us by his Passion.

Sess. 14.

XXI. The Effects of the Grace of this Sacrament. Heb. 13.4.

Wherefore it must be taught, that by the Grace of this Sacrament, it is brought to pass, that the Husband and Wife being join'd together with the Bond of Mutual Love, acquiesce together and rest in each others good will, and seek no strange and unlawful Loves and Copulations, but in all respects their *Marriage is honorable and the Bed undefiled.*

XXII. How much the Sacrament of Matrimony excels all other Matrimony.

But how far the Sacrament of Matrimony excels all other Matrimonies, we may know from hence; because, tho' the Gentiles themselves thought there was something in Matrimony that is Divine, and for that reason judg'd that wandring Copulations, were strange to the Law of Nature; and also that Whoredom, Adultery, and other kinds of Lusts were to be punish'd; yet their Marriages had no Vertue at all of a Sacrament.

XXIII. The Matrimony of the Jews, tho it were Holy, yet it was no Sacrament. Gen. 2.

But among the Jews the Laws of Matrimony were much more religiously observ'd; nor is it to be doubted, but that their Marriages were indu'd with a greater Sanctity. For seeing they receiv'd that Promise, *That all Nations should be bless'd in the seed of Abraham*, it justly seem'd to be an Office of great Piety among them, to beget Children, and to propagate the Off-spring of a chosen people, of which Christ our Lord and Saviour, as to his human Nature, was to have his Birth; but even those Marriages also wanted the true reason of a Sacrament.

To

To this may be added, that whether we consider the Law of Nature after the corruption of it, or the Law of *Moses*, we may easily observe, that Matrimony had fallen very much from the Excellency and Gracefulness of its first Original. For while the Law of Nature was in force, we find that there were many of the antient Fathers, who had several Wives together, and, if occasion were, giving them a Bill of Divorce discharged them: Both which being taken away by the Evangelical Law, Marriage has bin restor'd to its former state.

XXIV. Matrimony before and under the Law was imperfect. Deut. 24. 1. Mat. 19. 7.

For, that Polygamy (or divers VVives) was contrary to the Nature of Matrimony (altho some of the antient Fathers are not to be accus'd, because it was not without Gods indulgence that they married divers VVives) Christ our Lord shews in these words: *For this cause shall a man let go Father and Mother, and shall cleave to his Wife, and they Two shall be in One Flesh.* And then he adds: *Therefore now they are not Two but One Flesh.*

XXV. Plurality of Wives contrary to Matrimony. Mat. 19. 5.

By which words he has made it evident, that Matrimony was so instituted of God, that it should be defin'd in a Conjunction of Two only and no more. VVhich elsewhere he has taught very plainly; for he says, *Whosoever shall put away his Wife, and marries another, commits Adultery upon her; and if the Wife put away her Husband, and be married to another, she commits Adultery.* For if it were lawful for a Man to marry many VVives, there would seem no reason he should rather be said to be guilty of Adultery, because he married another Wife, besides that he had at home, than because the former being put away he was join'd with another.

XXVI. Matrimony is a Conjunction of Two only.

And for this cause we understand it, to be, that if any Unbeliever, according to the manner and custom of his own Country had married many Wives, when he was converted to the true Religion, the Church commands him to leave the rest, and to account the first only as his true and lawful VVife.

Note.

XXVII. The Bond of Matrimony dissolv'd by no Divorce.

But it is easily prov'd by the same Testimony of Christ our Lord, that the Bond of Matrimony can be dissolv'd by no Divorce: For if after a Bill of Divorce a VVoman were freed from the Law of her Husband; it might be lawful for her without any crime of Adultery to marry another Husband: But the Lord plainly denounces, *Every one that putz away his Wife and marries another commits adultery.*

Mat 19.8.

XXVIII. Death only dissolves Matrimony. 1 Cor. 6. 39.

VVherefore it is plain, that the Bond of VVedlock is broken by nothing else but Death: which the Apostle also confirms, when he says, *A woman is bound to the Law, for so long-time as her Husband lives; but if her Husband die, she is freed from that Law, she may be marry'd to whom she pleases, only in the Lord.* And again, to those, who are join'd together in Matrimony, *I command, yet not I, but the Lord, that the Wife depart not from her Husband: But if she depart, let her abide unmarry'd, or be reconcil'd to her Husband.* The Apostle has left this Choice to that VVoman, who for a just cause has left her Husband: either that she remain unmarry'd, or that she be reconcil'd to her Husband.

Note.

For neither does Holy Church allow a Husband and a Wife to depart each from other without very weighty cause.

XXIX. How it comes that Indissolubility is more tollerable. First.

And that the Law of Matrimony may not seem rigorous, because it can never for any reason be dissolv'd; it must be taught, what the Advantages join'd with it are.

For first, Men should know, that in joining Matrimony, Vertue and Likeness of Manners are to be regarded, rather than Riches and Beauty. In which thing no one can doubt, that the common Society is very much concern'd.

Secondly.

Besides, if Matrimony could be dissolv'd by Divorce, Men would scarce ever want causes of strife, to be daily laid in their way by the old Enemy of Peace and Modesty.

Thirdly.

But now when the Faithful consider with themselves, tho they want the bed and board of VVedlock, yet that they are held bound with the Bond of Matrimony, and that all hope of marrying another

VVife

Wife is cut off; for this cause it is that they are slower to anger and discord.

But if sometimes they proceed to make Divorce, and yet cannot long endure the want of a Mate, they are easily reconcil'd by Friends, and return to each other. Fourthly.

But here the wholsome Admonition of S. *Austin* is not to be pass'd over by the Pastors: For he, to shew the Faithful, that they should not look upon it as a burdensome thing, to receive again into favor their Wives which they had put away for the cause of Adultery, if they repented of their sin. "Why, says he, should not the Faith-"ful Husband receive his Wife again, whom the "Church receives? Or why should not the Wife "pardon her adulterous Husband, whom even "Christ has pardon'd? For that the Scripture calls him a Fool who keeps an Adultress, it means of her, which when she has offended, repents not, and refuses to leave off the filthiness she has begun. From these things therefore it is plain, that the Marriages of the Faithful far excel the Marriages both of the Gentiles and of the Jews in perfection and Nobility. Fifthly. *Lib. de Adulter. Conjug. c. 6. & 9.* Prov. 18.12.

XXX. Three Benefits of Matrimony.

The Faithful are further to be taught, that there are three Benefits of Matrimony; Children, Faith, Sacrament: By recompense of which those inconveniencies are lessen'd which the Apostle shews in these words: *They that are married shall have Tribulation of the Flesh.* And thereby it comes to pass that the Conjunction of Bodies, which without Matrimony are worthily condemn'd, is render'd honest. *Vide Aug. lib. 5. cont. Julian. c. 5.* 1 Cor. 7.28.

The First. 1 Tim. 2.15.

The First Good therefore is Children, which are begotten of a just and lawful Wife; for this the Apostle reckons so much of, that he said, *The Women shall be sav'd by the begetting of Children.* Nor is this to be understood only of the Begetting of Children, but also of the Education and discipline of them, whereby Children are instructed in Piety. So the Apostle presently adds: *If they remain in Faith,* The Scripture also admonishes: *Hast thou children? teach them and bend them from their Childhood.* Eccle. 7.25. The

same thing the Apostle teaches. And of this kind of Teaching, *Tobias*, *Job*, and other Holy Fathers in Sacred Scripture afford us very fair Examples.

Note. But what the Duties of Parents and Children are, will be explain'd more at large in the Fourth Command.

The Second. Now follows Faith, which is another Benefit of Matrimony, not that Habit of Vertue, wherewith we are tinctur'd when we receive Baptism, but a kind of Fidelity wherewith the Husband binds himself to his Wife, and the Wife mutually binds her self to her Husband, and that in such a manner, that each of them deliver the power of their Bodies to each other, and promises never to violate the Holy Covenant of Marriage. This is easily gather'd from those words utter'd by our first
Gen. 2. 24. Father, when he receiv'd *Eve* his Wife, and which Christ our Lord afterwards approv'd in the Gospel.
Mat. 19. 5. *Wherefore a Man shall leave his Father and Mother, and cleave to his Wife, and they Two shall be One Flesh*: Also from that place of the Apostle. *The Woman*
1 Cor. 7. 4. *has not power of her own Body, but the Man; and in like manner the Man has not power of his own Body, but the Woman.* Wherefore those more grievous Punishments were most justly appointed by the
Levit. 20. 10. Lord in the Old Law, against Adulterers, because they broke this Material Faith.

Note. The Faith of Matrimony requires further, that the Husband and Wife be joyn'd together in a kind of singular, holy and pure love, nor may they love as Adulterers do among themselves, but as Christ lov'd the Church. For this Rule the
Ephes. 5. 25. Apostle prescrib'd, when he said: *Men love your Wives as Christ also lov'd the Church*, which certainly he embrac'd with that immense Charity, not for his own profits sake, but proposing to himself the advantage only of his Bride.

The Third. The Third Good of Matrimony is call'd the Sacrament, to wit, the Bond of Marriage, from which they can never be dissolv'd: For as the
1 Cor. 7. 39. Apostle has it; *The Lord has commanded that the Wife depart not from her own Husband:* But if she depart

depart, that she remain unmarri'd, or be reconcil'd to her Husband, and that the Husband put not away his Wife. For if Matrimony, as it is a Sacrament signifie the Conjunction of Christ with his Church: it must needs be, that as Christ never separates himself from his Church; so a Wife, as to the Bond of Matrimony, can never be separated from her Husband. But that this holy Society may be the better preserv'd without Quarrel; the Duties of the Husband and of the Wife, as they are describ'd by S. *Paul* and S. *Peter* the Prince of Apostles, are to be taught. *Vide Aug. lib.* 1. *de Adulterin. conjug. c.* 21. *&* 22. *& de bono Conjug. c.* 7. *& de Nupt. & concupisc. lib.* 1. *c.* 10.

XXXI. The Duty of the Husband towards the Wife. First.

It is the Part of the Husband therefore liberally and honorably to treat his Wife, for which purpose it ought to be remembred, that *Eve* was call'd the Companion of *Adam*; when he said, *The Woman thou gavest me for a Companion.* For which cause it was, as some of the Fathers have taught, that she was not formed out of the Feet, but out of the Side of the Man. Ev'n as also she was not made of the Head, that she might understand that she is not the Mistress of her Husband, but rather subject to him.

Secondly.

Besides, it is the Office of the Husband to be always imploy'd in the Study of some honest thing; both to provide those things which are necessary for the Sustenance of his Family; and also that he grow not sluggish and idle, from whence flow the Vices of almost all.

Thirdly.

And then, rightly to order his Family, to appoint them all their Business, and to hold them in their Duty.

XXXII. The Duty of the Wife. First. 1 Pet. 3. 12.

And again, the Parts of the Wife, are these, which the Prince of Apostles reckons up, when he says: *Let Women be subject to their own Husbands; that if any believe not the Word, by the Conversation of their Wives, they may be gain'd without fear, considering your holy Conversation in fear, whose adorning let it not be outward in braided hair, or glittering of Gold, or of Clothes and Apparel:*

but which is the hidden man of the heart, in the incorruptibility of a quiet and modest Spirit, which is in the sight of God of great price: For so in times past, the holy women which hop'd in God, adorned themselves, subjecting themselves to their own husbands, even as Sara obey'd Abraham, calling him Lord.

Secondly. Let it also be their chief study to educat their Children in true Religion, and diligently to take care of the Houshold Affairs.

Thirdly. And let them willingly contain themselves at home, unless necessity compel them to go abroad; and let them never presume so to do without the permission of their Husbands.

Fourthly. And then, (it being the thing wherein chiefly the Marriage-Conjunction consists) let them always remember that next to God they must love no one more than their Husband, nor esteem any one more than he, to whom in all things, which are not against Christian Piety, they must behave themselves, and obey with the greatest alacrity of mind.

XXXIII. The Ceremonies of Matrimony. After the explication of these things, it will follow, that the Pastors teach the Rites also which ought to be observ'd in contracting Matrimony. Whereof it is not to be expected that in this place Rules should be given, seeing that by the Holy Synod of *Trent*, those things which are chiefly to be observ'd concerning this matter, have bin largely and exactly decreed: Nor can the Pastors be ignorant of that Decree. It will therefore suffice to admonish, that they study to know those things which belong to this matter, from the Doctrin of the Sacred Council, and diligently expound them to the Faithful.

XXXIV. Of what Young persons are to be admonish'd. And First lest young Men and Maids, whose very Age must needs want counsel and discretion being deceiv'd by a false shew of Matrimony, should unwarily rush into the covenants of dishonest Loves; they shall often teach, that those Marriages are to be accounted neither true nor lawful, which are not contracted in the presence of the Curate of the Parish or of some other Priest by the Licence of the Curate, or

or of the Ordinary, and of a certain number of Witnesses.

Also those things which hinder Matrimony are to be explain'd. Upon which Argument very many grave and learned men, who have written of Vices and Vertues, have bin so diligently conversant that it will be easy for all, to apply hither those things which they have deliver'd in their Writings, especially seeing the Pastors account it necessary scarcely ever to lay those Books out of their hands: Both those Rules therefore, and also those things which have bin establish'd by Holy Synod concerning the Impediments which arise either from Spiritual Kindred, or from the Justice of public Honesty, or from Fornication, they diligently read, and take care, that they be taught the Faithful. XXXV. The Impediments of Marriages to be taught.

Whence it may be perceiv'd, with what mind the Faithful ought to be affected when they contract Matrimony: For neither ought they to think that they go about any Human matter, but a Divine, wherein that a singular Integrity of mind and Devotion is to be us'd, the Examples of the Fathers of the Old Law, sufficiently shew, whose Marriages, tho they were not indu'd with the Dignity of a Sacrament, yet they always thought that they were to be us'd with the greatest Religion and Holiness. XXXVI. With what intention Matrimony is to be enterprís'd.

And amongst other things, the Sons and Daughters of a Family are to be exhorted to give that honor to their Parents and to those in whose Trust and Power they are, as not to enterprise Matrimony without their knowledge and consent. For in the Old Testament we may observe that Children were always dispos'd in Marriage by their Parents. In which case, that very much is to be given to their Wills, the Apostle also seems to shew in these Words: *He that joyns his Virgin in Matrimony, does well; and he that joyns her not, does better.* XXXVII. Clandestine Marriage not to be contracted.

The

XXXVIII. Two things to be advis'd concerning Matrimony.

The last Part remains, which belongs to the Use of Matrimony, concerning which the Pastors shall treat so, that no word fall from their mouth, which may seem unworthy the ears of the Faithful, or may distaste pious minds, or move laughter. For as *the words of the Lord, are chaste words*: So also it very much becomes the Teacher of Christian people, to use such kind of discourse, as carries in it singular Gravity and Integrity of mind. Wherefore the Faithful shall be taught these Two things especially.

Psal. 11. 7.

The first.

First, that Marriage is not to be enterpriz'd for Pleasure or Lust's sake: but they are commanded of the Lord to use it within those limits, which we have shew'd before. For it is convenient to remember, what the Apostle exhorts: *They that have Wives, let them be, as tho they had not.* And also what is said by S. *Hierom*: "A wise man ought to love his Wife with judgment; the violence of Pleasure reigns not with Passion, nor will he be carried headlong to embraces. There is nothing more filthy than for a man to love his Wife as an Adultress.

1 Cor. 7. 29.

S. Hier.

The second.

But because all good things are to be sought of God with Holy Prayers; there is another thing which the Faithful must be taught, that for the sake of praying and beseeching God, they sometimes abstain from the Office of Matrimony: And first let them know, that this is to be observ'd by them for three days at least before they receive the Sacred Eucharist, but more when they celebrate the solemn Fasts of Lent, even as our Fathers have well and holily appointed. For so it will come to pass that they shall feel those benefits of Matrimony increas'd daily with a greater heap of Divine Grace, and following the study of Piety, they shall not only pass away this life in Tranquility and Comfort, but they shall be confirm'd with the certain and sure Hope, of obtaining life eternal also by the Goodness of God, which hope will

not

not confound them. *Vide* 33. q. 4. *per totam.* Rom. 5. 5. *& de Consecr. dist.* 2. *c. omnis homo. Hier. in Apol. pro liberis contra Jovinian. post medium. inter Epist. num.* 50. *& in c.* 12. *Zach. super illud. In die planctûs magnus erit fructus thori immaculati.*

THE

THE CATECHISM FOR THE CURATES, BY THE DECREE OF THE Council of TRENT.

PART III.

Of Gods COMMANDMENTS *contain'd in the* DECALOG.

I. The Decalog the Sum of all Laws. *Quæst.* 140. *super Exod. Matth.* 22.

THat the Decalogue is the Sum and Epitome of all Laws S. *Augustin* has observ'd in his Writings. For tho the Lord spake many things, yet there were but Two Tables of Stone given to Moses, which are call'd the Tables of the Testimony to be in the Ark. And all the other things which God commanded, if they are diligently observ'd so as to be understood, do depend upon those Ten Commandments which were written in the Two Tables

And

And how again those Ten Precepts depend upon these Two, to wit, of the Love of God and of a man's Neighbor, upon which depends the whole Law and the Prophets.

II. The Pastors rightly to understand and explain the Decalog.

Seeing therefore that it is the Sum of the whole Law, the Pastors ought to be conversant in the contemplation thereof Day and Night, not only to direct their own Life according to this Rule, but also to instruct the People committed to their charge in the Law of the Lord.

Mal. 2. 7. Let the Priests mark this.

For, *the Priests Lips preserve Knowledge, and they enquire of the Law at his mouth, because he is the Angel of the Lord of Hosts*: Which thing most especially belongs to the Pastors of the New Law, who are nearer to God, and ought *to be transformed from Brightness to Brightness, as by the Spirit of the Lord*: And seeing that Christ our Lord call'd them by the name of Light, it is properly their Parts, *to be a Light to those that are in Darkness, the Teachers of the Unwise, the Instructors of Babes, and if any one be overtaken in any fault, those who are Spiritual ought to restore such a one.*

2 Cor. 3. 8. Gal. 6. 1.

III. The knowledg of the Decalog. very necessary to Confession.

But in Confessions they bear the person of a Judge, and give Sentence according to the quality and kind of the Offence: Wherefore unless they are minded that their own Ignorance shall betray themselves and deceive others, it is necessary that they be very watchful, and very well skill'd in the Interpretation of the Divine Laws, that they may make a right Judgment concerning every Action, and the Omission of every Duty, and, as the Apostle has it, *That they teach sound Doctrin, i.e.* free from Error, and that they heal the Diseases of Souls, which are their Sins, that the *People may be acceptable to God, following good works.*

2 Tim. 4. 16. Tit. 2. 14.

IV. Why the Decalog so religiously to be observ'd.

And now in Discourses of this kind, the Pastor shall propose both to himself and to others such Arguments as may persuade to the Obedience of the Law. And amongst other things which may well drive men to the Observance of the Commands of this Law, This has very great force,

force, That God is the Author of this Law. For tho it be said to be given by Angels; yet no one can doubt, that God himself is the Author of the Law. Of the truth whereof, not only the Words of the Lawgiver himself, which shall by and by be explain'd, afford sufficient testimony; but almost infinite other places of Scripture, which the Pastors will easily meet with.

Gal. 13. 29.

V. God the Author of the Law of Nature.

For there is no one who feels not, that a Law is implanted in his Soul by God, whereby he can discern good from evil, that which is honest from that which is dishonest, what is just from what is unjust. The force and Vertue of which Law, seeing it differs not from that which is written, who is there that dares deny, that God is the Author, as of the inward, so also of the written Law?

VI. Why he gave the Written Law.

Therefore when God gave the Law to *Moses*, it must be taught that he rather made this Divine Light, which by ill manners and daily perversness was now almost darkn'd, much more illustrious, than that he gave a new one, lest happly the People hearing the Law of *Moses* spoken irreverently of, might think themselves not bound to the Observation of it.

VII. Why we must obey the Laws of the Decalog.

For most certain it is that we are not to obey these Commandments because they were given by *Moses*, but because they are implanted in our Souls, and are explain'd and confirmed by Christ our Lord.

VIII. Obedience to the Law of God how to be enforc'd.

Now this Consideration will help much, and has great force to perswade, that it is God who made this Law: Of whose Wisdom and Justice we cannot doubt, nor can we escape his infinite Power and Vertue. Wherefore when by the Prophets God commanded that the Law should be observ'd, he said, that he was the Lord God; and in the beginning of the Decalog, *I am the Lord thy God*: and elsewhere; *If I am a Lord, where is my Fear?*

Exod. 20. 1. Malach. 1. 6.

IX. God to be thanked for the giving of the Law.

Now that God has declar'd his Will, wherein is contain'd our Salvation, will stir up the minds of the Faithful, not only to keep the Commandments

ments of God, but also to be thankful to him. And therefore the Scripture in many places declaring this very great Benefit, warns people to observe its Dignity, and God's Beneficence, as in *Deuteronomy*: This, says it, is your Wisdom and your Understanding before the People; that all hearing these Commandments, may say, *This is a wise and an understanding People, and a great Nation.* And again in the Psalms: *He has not dealt so with every Nation, and he has not manifested his judgments to them.*

Deut. 4. 6.

Psal. 147. 10.

X. With how great Majesty the Law was given.

But if the Curat shall moreover declare the manner of the giving of the Law from the Authority of Scripture, the Faithful will easily understand, how piously and humbly they ought to honor or reverence the Law, receiv'd from God himself; for it was commanded of God to all, that Three Days before the giving of the Law, they should wash their Clothes, and not touch their Wives, that so they might be more holy and better prepar'd to receive the Law, and be present on the Third Day; and then when they were brought to the Mountain, from whence the Lord by *Moses* was about to deliver the Law, *Moses* alone was commanded to ascend up into the Mountain, whither the Lord came with very great Majesty, and fill'd the place with Thunder and Lightning, with Fire and thick Clouds, and began to speak with *Moses*, and gave him the Law.

Exod. 19. 10.

XI. Why the Law given in this terrible manner.

Which thing the Divine Wisdom would not have done, but to admonish us that the Law is to be receiv'd with a pure and humble mind, and if we neglect the Commandments, that Punishment hangs over our heads from the Divine Justice.

XII. It must be shew'd that the Law is easy.

And let the Curate shew also that the Commandments of the Law are not difficult, which he may teach even from this one reason of S. *Austin*, when he says, "How, I pray; is it said "to be impossible for Man to love: I say to "love the bountiful Creator, the most loving "Father, and then also his flesh in our Brethren?

Aug. Ser. 47 de tempore.

But

Rom. 13. 8. But now, *He that loves, has fulfill'd the Law.* Wherefore the Apostle S. *John* plainly testifies,
1 Joh. 5. 3. *That Gods Commandments are not grievous*; for nothing could have bin requir'd of man more justly, more deservedly and more profitably, as S. *Bernard* witnesses; and therefore S. *Austin* admir'd the exceeding great kindness of God, Speaking to God in this manner: "What is Man that thou wouldst be lov'd by him? and if he do not do it, thou threatnest him mighty punishments? is not this punishment great enough, that I love thee not?

Lib. de diligendo Deo.
lib. 1 Confes. c. 5.

XIII. The excuse of the Weakness of our Nature is vain.

But if any one offer this excuse, that he is hindred thro the Infirmity of Nature, so that he cannot love God; it must be taught, that God who requires our Love, does implant in our Hearts the Vertue of Love by his Holy Spirit. Now this good *Spirit is given of our Heavenly Father to them that ask it.* So that S. *Austin* pray'd well, "Give what thou commandest, and command what thou wilt.

Luc. 11. 13.

XIV. God's help is ready at hand.

Because therefore we have Gods help ready at hand, and especially since the Death of Christ our Lord, by which the Prince of this World was cast out, there is no reason for any one to be discourag'd with the difficulty of the matter, For there is nothing hard to a loving mind. *Aug. in Psal.* 111. *Bernard. Serm. de Dominica in ramis Palmar. item in Sermone de Magdal.*

XV. We all are necessarily obliged to the Obedience of the Law.

Moreover to perswade the same thing it will very much avail, if it be explain'd, that the Law is necessarily to be obey'd: especially seeing in our days there are not wanting those who are not affraid wickedly, and to their great hurt, to say, That whether the Law be easie or difficult, yet it is no ways necessary to Salvation. Whose wicked and impious Opinion the Carat shall confute by Testimonies of Sacred Scripture, and especially of the same Apostle by whose Authority they endeavour to defend their Impiety,
1 Cor. 7. 10. What therefore says the Apostle? *Circumcision and Uncircumcision are nothing, but the Observation of the Commandments of God.* Now that he elsewhere

where repeats the same Opinion, he says that a New Creature only avails in Christ, we plainly understand, that he calls him a Creature in Christ, who observes God's commandments. For he that has Gods Commandments and keeps them, loves God, as our Lord himself in S. *John* testifies: *If any one love me, he will keep my Saying.* 1 Cor. 7. 15. John 14. 2.

For tho a Man may be justified, and of an impious person may be made pious before he fulfil all the Commandments of the Law in outward Actions; yet it cannot be, that he who is of Age to use his Reason, can of wicked be made just, unless he have a mind ready to keep all God's Commandments. Note.

Lastly, that the Curat may not pass over any thing, whereby the Faithful may be brought to keep the Law, he shall shew how large and sweet the Advantages thereof are: which he may easily prove by those things which are written in the 18th Psalm: for therein are celebrated the Praises of the Law of God, whereof this is very great, which much more largely shews the Glory and Majesty of God, than the very Heavenly Bodies themselves do by their Beauty and Order, which as they draw all Nations, even the very Barbarous ones into the Admiration of them: So do they force them to acknowledge the Glory, Wisdom and Power of the Maker and Creator of all things. And indeed, the Law of the Lord converts Souls to God. For knowing his VVays, and what the most holy VVill of God is by his Laws, we turn our feet into the VVay of the Lord. And because they only who truly fear God, are VVise, he has bestow'd this Power upon it, to give VVisdom to little ones. Hence it is that they who observe Gods Law, heap to themselves true and mighty joys, both in this Life and the Life to come, from the Knowledge of Divine Mysteries. XVI. What Fruits or Advantages the Keepers of the Law have.

Nor is the Law to be observ'd of us so much for our own Advantage, as for Gods sake; who has reveal'd his VVill in his Law to Mankind, which seeing the other Creatures follow, it is much more meet that Man himself should follow it. XVII. The Law to be observ'd for God's sake.

XVIII. The Reward of obedience very great.

Nor is this to be pass'd by in silence, that even herein especially God has manifested his Mercy and the Riches of his Goodness towards us: that seeing he could not oblige us to glorifie him without rewarding us, he would notwithstanding join his own Glory and our Advantage together, That what is profitable to Man, the same should be to God's Glory. Now because this thing is very great and excellent, the Curat shall teach, as the Prophet in the last place says: *In keeping them there is great reward.* For there are promis'd to us not only those Blessings, which seem to belong rather to the earthly felicity, that we should be bless'd in the City, and bless'd in the Field: but there is offer'd a full Reward in Heaven, and good measure, heap'd and thrust together and running over, which by pious and just Actions, by the help of the Divine Mercy, we merit.

The First COMMANDMENT *of the* DECALOGUE.

I am the Lord thy God, who brought thee out of the Land of Egypt, out of the house of bondage: Thou shalt not have strange Gods before me: Thou shalt not make to thy self a graven thing, &c.

I. The words of the Law, and the History of the people of *Israel* to be explain'd.

ALtho this Law were given the Jews in the Mount from the Lord, yet because by Nature it was long before impress'd and written in the minds of all, and for that reason, God would have all men always to obey it; it will be very profitable diligently to explain those words wherein it was proclaim'd to the Hebrews by *Moses* the Minister and Interpreter of it, and the History of the people of *Israel*, which is full of Mysteries.

II. The History of the people of *Israel* briefly explain'd.

And first, he shall shew, that out of all the Nations under heaven God chose One, which had its Original from *Abraham*, whom he would have to

to be a Sojourner in the land of *Canaan*: The possession whereof when he had promis'd him, yet both he and his Posterity were Pilgrims for more than five hundred years, before they inhabited the promis'd Land. In which Pilgrimage he never left the care of them; they went indeed from Country to Country, and from one Kingdom to another People; but yet he suffer'd no injury to be done them, but punish'd even Kings (for their sakes). But before they went down into *Egypt*, he sent a Man before, by whose Wisdom both they and the Egyptians might be deliver'd from Famin. But in *Egypt* he embrac'd them with so much kindness; that tho *Pharaoh* oppos'd and set himself upon their destruction; yet were they increas'd after a wonderful manner: and when they were grievously afflicted, and very hardly us'd as Bond-slaves, he gave them *Moses* for their Leader, who led them forth with a mighty hand: Of this deliverance especially the Lord makes mention in the beginning of the Law in these words, **I am the Lord thy God, who brought thee out of the Land of Egypt, out of the house of Bondage.** Psal. 10. 4.

From hence this is chiefly to be observ'd by the Curat, that there was One chosen out of all Nations by God, which he call'd his People, and to whom he was pleas'd to grant the knowledge and worship of himself; not that this One was more just or numerous than the rest, even as God admonishes the Hebrews; but because so it pleas'd God, rather to propagate, and enrich a small and poor Nation, whereby his Power and Goodness might be made more apparent and illustrious to all. III Why God chose the small Family of Abraham. Deut. 7.

Seeing therefore that this was the Condition of these men, he took close to them and dev'd them; so that tho he were the Lord of Heaven and Earth, yet he was not ashamed to be call'd their God, whereby he provoked the other Nations to emulation; that the Israelites happiness being perfect, all men might betake themselves Note. Deut. 10. 15.

selves to the worship of the true God: even as S. *Paul* also testifies, that he provok'd to emulation his own Flesh, by proposing the happiness of the Gentiles, and the true knowledge of God, wherein he had instructed them.

Rom. 11. 14.

IV. Why the People of *Israel* suffer'd so long.

And then he shall teach the Faithful that God suffer'd the Hebrew Fathers to pilgrimage for a long while, and permitted their Posterity to be oppressed with a cruel Bondage; and to be vex'd, for this cause, that we might be taught, that none are made God's Friends, but the Worlds Enemies and Strangers in the Earth: And therefore that we are more easily receiv'd into familiarity with God, if we have nothing to do with the World: And also that being restor'd to the service of God, we may know how much more happy they are that serve God, than they that serve the World: Of which things the Scripture warns us; for it says, *Nevertheless they shall serve them, that they may know the difference betwixt my service and the service of the kingdom of the Earth.*

2 Par. 8.

V. Why God perform'd not his promise so long.

He shall further shew, that after five hundred years God perform'd his Promise, that that People might be sustain'd with Faith and Hope. For God will have his Children always to depend upon himself, and put all their Hope in his Goodness, as shall be said in the Explication of the first Commandment.

VI. Why the Law given at such a time and place.

Lastly, he shall observe the Time and Place, when and where the people of *Israel* receiv'd this Law from God, to wit, after they were brought out of *Egypt*, and came into the Wilderness, that being allur'd with the remembrance of a fresh benefit, and yet affrighted with the ruggedness of the place in which they were, they might be better dispos'd to receive the Law: for Men are very much bound to those, whose Bounty they have experienc'd, and betake themselves to the Protection of God, when they find themselves destitute of all human hope.

Note.

Whence we may learn, that the Faithful are so much the more willing to receive the heavenly Doctrin,

Doctrin, by how much the more they have abstracted themselves from the deceits of the World, and the pleasures of the Flesh, as it is written by the Prophet: *Whom shall he teach knowledge, and whom shall he make to understand doctrin? them that are wean'd from the Milk, and drawn from the Breasts.* Isay 28. 9.

VII. The beginning of the Law of God

The Curat therefore shall endeavor, and as much as he can, cause the Faithful always to have these words in their minds, **I am the Lord thy God.** Whence they may learn, that they have the Creator, by whom they were made, and are preserv'd, for their Law-giver: And therefore that they can rightly take up that saying, *He is the Lord our God, and we are the people of his pasture, and the sheep of his hand*; the frequent and earnest admonition of which words will have this Efficacy, that the Faithful will be made more ready to observe the Law, and abstain from sin. But that which follows,

VIII. A Motive of singular Piety.

Who brought thee out of the Land of Egypt, out of the house of Bondage. Altho this seems to agree only to the deliverance of the Jews from the Bondage of the Egyptians: Yet if we consider the inward nature of universal Salvation, it much more properly belongs to Christians, who are taken of God, not out of an Egyptian servitude, but from the dominion of Sin, and from the power of Darkness, and are translated into the Kingdom of the Son of his Love. The Greatness of which Benefit the Prophet *Jeremy* considering, propheci'd thus: *Behold, the days come, says the Lord, and it shall no more be said: The Lord lives who brought the Children of Israel out of the Land of Egypt: But the Lord lives who brought the Children of Israel out of the Land of the North, and from all Countries whither I had scatter'd them, and I will bring them back into their own Land which I gave to their Fathers: Behold, I will send many Fishers, says the Lord, and they shall fish them:* And the rest. For our most indulgent Father, thro his own Son has gather'd together his Children that were scatter'd abroad, that now being no longer the servants of Colos. 1. 13. Hierem 16. 14.

Luc. 1. 24. Sin, but of Justice, *We might serve him in Holiness and Justice before him all our days.*

IX. How we must resist Temptations. Rom. 6.

Wherefore against all Temptations, the Faithful shall use as a Buckler, that of the Apostle: *How shall we who are dead to Sin, live any longer therein?* We are not now our own, but his, who dy'd and rose again for us: He is the Lord our God, who has bought us for himself with his own Blood; how shall we be able to Sin against the Lord our God, and crucifie him again? As therefore being made truly free, and with that Liberty too wherewith Christ has made us free; as formerly we yielded our Members to serve Injustice, so let us now yield them to serve Justice to Sanctification.

Exod. 10. **Thou shalt not have strange Gods before me.**

X. The Division of the Decalogue.

The Curat shall teach that those things that belong to God, have the first place in the Decalogue; and those that belong to our Neighbor have the last; because those things which we do to our Neighbor, we do for Gods sake; for then in Obedience to Gods Command we love our Neighbor, when for Gods sake we love him; now those things are laid down in the First Table.

XI. Here are two Precepts.

In the second place, in the words propos'd there is contain'd a twofold Precept: whereof the One has the Vertue of commanding, and the Other of Forbidding. For in that it is said, **Thou shalt not have strange Gods before me**, The meaning is, Thou shalt worship me the true God, thou shalt give no worship to strange Gods.

XII. What the first Part contains.

In the First is contain'd the Precept of Faith, Hope and Charity: For when we say that God is immoveable, unchangeable, remains always the same, faithful, we confess aright, without any fault: whence, assenting to his Oracles, we must needs attribute all Faith and Authority to him: But he that considers his Omnipotency, Mercy and Promptitude, and Propensity to do good, can he chuse but place all his Hope in him? But if he contemplate the Riches of his Goodness and Love shed upon us, can he chuse but

love

love him? Hence this is the Beginning, hence this the Conclusion, which God uses in Scripture in Commanding and Charging; **I am the Lord.**

But this is the other Part of the Precept, **Thou shalt have no strange Gods before me.** Which Form of Speech the Lawgiver us'd, not as tho this Sentence had not bin sufficiently explain'd by the Affirmation of the Commandment, in this manner, **Thou shalt worship me the only God**: For if he be God, he is One: But because of the blindness of very many, those who in Old Times profess'd themselves to worship the true God, did worship a multitude of Gods: Of which sort there were very many among the Hebrews themselves, who as *Elias* objected against them, halted between two Opinions: which thing the *Samaritans* also did, who worship'd the God of *Israel*, and the Gods of the Nations.

XIII. What the latter Part commands, and why it is added.

These things being explain'd, it must be added, That this is the First and Chiefest of all the Commandments, not only in Order, but in Nature, Dignity and Excellence. For God ought to have more Love and Authority among us by infinite degrees, than Lord or King. He created us, he governs us, and we were nourish'd by him in our Mothers Womb, and brought forth thence into the World; he supplies us with things necessary for Life and Food.

XIV. The first Commandment of the Decalogue excels the rest.

Now they sin against this Commandment, who have not Faith, Hope and Charity, the Sin of whom lies plainly open: For in this Number are those who fall into Heresy; which believe not those things which our Holy Mother the Church proposes to be believ'd: those who give credit to Dreams, Fortune-telling, and such like Vanities: those who cast off the Hope of their Salvation, and trust not in the goodness of God: those who take Pleasure in Riches only, or in the Health and Strength of the Body, which things are more largely explain'd by those who have wrote concerning Vices and Sins. *De vari*

XV. The chief Sins against the first Commandment.

rii istis peccatis. Vide dist. 24. quæst. 2. multis in capitibus. Aug. in lib. de divinat. dæmon. cap. 5. & citatur 26. q. 4. secundum. Origen. Hom. 5. Josue & habet 26. q. 2. c. sed & illud Aug. lib. 2. de doct. christian. c. 19. & 20. & citatur eodem c. illud quod est Conc. Carth. 4. c. 89. vide plura 26. q. 2. 3. & 5.

Of the WORSHIP and INVOCATION of SAINTS.

XVI. The Honor of the Saints not against this Commandment.

BUt this is also diligently to be taught in the Explication of this Commandment, That the Veneration and Invocation of Saints and Angels and Blessed Souls, which enjoy the Glory of Heaven, or even the Honor which the Catholic Church has always given to the very Bodies and Ashes of the Saints, is not against the Law. For who is so mad, that when the King requires, that no one shall take upon himself to be King, or suffer himself to be worship'd or honor'd as King, will therefore presently think it to be the Kings Will, that no Honor shall be done to his Magistrates: for Christians are said to adore the Angels, by the Example of the Saints of the Old Testament, yet they give not that Veneration to them which they give to God. *Vide Trid. sess. 17. de Sacrif. Missæ. c. 3. & sess. 25. sub princip. cap. de invocati. Sanctorum. Item vide Synod 7. act. 6. in fine. Item Aug. lib. 8. de civit. Dei. c. 27. & lib. 10. c. 1. & lib. 21. contra Faust. c. 21. Basil. hom. 20. in 40. Mar. & 26. de Mar. Mamon. Item Nazianz. orat. in laud. sancti Cypriani.*

XVII. Why the Angels sometimes would not be worship'd. Apoc. 19. 10. Apoc. 22. 9.

Now whereas we read that the Angels refus'd to be worship'd by Men, it must be understood that they did so, because they would not have that Honor done to them, which was due to God alone. For the Holy Spirit, who says: Honor and Glory be to God only, the same has commanded to honor our Parents and Elders. Besides, holy Men, who worship'd One God only, did adore Kings also, as we see in Holy Scripture, *i. e.* they did humbly reverence them. 1 *Tim.*

17.

17. *Exod.* 19. 2. *Lev.* 19. 11. *Deut.* 5. 16.

But if Kings, by whom God governs the World, are so highly honor'd; shall we not give so much the greater Honor to Angelical Spirits, whom God has bin pleas'd to make his Ministers, and whose labor he makes use of, not only for the Government of his Church, but of other matters also, and by whose Aid we are deliver'd from the greatest Dangers both of Soul and Body, altho they suffer not themselves to be seen by us, by how much those blessed Spirits excel Kings themselves in Dignity? Add hereto their Love, wherewith they love us, being led by which, they pour out Prayers for those Provinces over which they are plac'd, as is easily understood from Scripture: which also is not to be doubted but they do for those whose Guardians they are; for they offer our Prayers and Tears to God. Wherefore in the Gospel our Lord has taught that little ones are not to be offended; because their Angels in Heaven, always behold the Face of their Father which is in Heaven.

XVIII. Angels to be worship'd and why.

Dan. 10. 13.

Mat. 18. 10.

Therefore they are to be invocated, both because they always behold God, and most willingly undertake the Patronage of our Salvation committed to them. The Holy Scriptures are Testimonies of this Invocation. For Jacob beg'd of the Angel with whom he wrestl'd, yea, and compel'd him to bless him; for he professes he would not let him go, before he bless'd him. Nor did he beg a Blessing to be given him of him only whom he saw, but of him also whom he saw not, when he said: *The Angel who deliver'd me out of all evil, bless the Children.*

XIX. Angels to be invocated.

Gen. 32. 27.

Gen. 48. 16.

Whence it may also be gathered, That the Glory of God is so far from being lessen'd by the Honor and Invocation of the Saints, who sleep in the Lord, and by reverencing their Reliques and Ashes; that thereby it is very much increased, and Men's Hope the more stirr'd up, confirm'd, and exhorted to the Imitation of the Saints. Which Duty is prov'd from the Second

XX. The Honor given to the Saints lessens not the Glory of God.

Second Council of *Nice*, the Council of *Gangre*, and the Council of *Trent*, and from the Authority of the Holy Fathers. *Nicen. conc.* 2. *Act.* 6. *Gangr. can.* 20. *& citatur dist.* 30. *c. Siquis per Superbiam. Trid. sess.* 25. *item Conc. Chalced. sub fincm. & in* 6. *Synod. general. c.* 7. *& Conc. Geron. c.* 3. *Aurel.* 1. *c.* 29. *Damasc. de Ortho. Fid. lib.* 4. *c.* 6.

XXI. The same confirmed by the Fathers.

But that the Curat may be better prepar'd to refute those that are Adversaries to this Truth, let him chiefly read S. *Hierom* against *Vigilantius*, and *Damascen. Libro*, 4. *de Orth. Fid. c.* 16.

XXII. The same prov'd from Apostolical Tradition.

According to whose Account, which is a principal thing, is added the Practice receiv'd from the Apostles, and always kept and preserv'd in the Church of God. *Dionys. c.* 7. *Hier. Eccles. Iren. lib.* 5. *contra hæres. c.* 19. *Athan. Serm. in Evang. de sancta Deip. Euseb. lib.* 13. *Præpar. Evang. c.* 7. *Cornel. Pap. Ep.* 1. *Hil. in Psal.* 126. *Ambr. in lib. de Viduis.*

XXIII. The same testified by Scripture.

Of which thing who can desire a more strong or clear Argument than the Testimony of Holy Scripture, which wonderfully celebrates the Praises of the Saints? for there are divine Commendations of some Saints, whose Praises seeing they are celebrated in Sacred Scripture, what reason is there, that Men should not have a singular honor for them?

XXIV. The Saints help us with their merits.

Altho for this cause also they are the rather to be Honor'd and Invocated, because they earnestly Pray for the Salvation of Men, and for their Sake and Merit, God bestows many Benefits upon us.

XXV. Prov'd. Luc. 15.15.

For if there be joy in Heaven over one Sinner doing Penance, will not the Cittizens of Heaven also help the Penitent? being requested will they not beg Pardon of Sin for us, and Reconcile the Grace of God to us?

XXVI. The Patronage of the Saints not superfluous.

But if it be said, as said it is by some, that the Patronage of the Saints is needless, because God without an Interpreter hears our Prayers; those Words of S. *Austin* easily convince these Sayings of

of Impious Men: There are many things which God grants not, unless by a Mediator and Intercessor. *Aug. quæst.* 149. *super Exod. Serm.* 2. & 4. *de S. Steph.*

And this is confirmed by the clear Examples of *Abimelech* and *Job's* Friends: whose sins God forgave not but by the Prayers of *Abraham* and *Job. Gen.* 20. *Job.* 42. XXVII. Confirmed by Examples.

But if it be said, That this is done thro the want and weakness of Faith, that we use the Saints as Intercessors and Patrons: how will they answer to the Example of the Centurion, who tho he had that singular Commendation for his Faith, which our Lord God bestow'd upon him, yet he sent the Elders of the Jews to our Savior, to beg Health for his sick Servant. XXVIII. Objections answered. Mat. 8. 10. Luc. 7. 3.

Wherefore, if we must acknowledge that there is only One Mediator propos'd us, Christ our Lord, to wit, He who only has reconcil'd us thro his Blood, to our Heavenly Father, and who having finish'd our Redemption, and once entred into the Holies, ceases not to intercead for us: yet it can by no means follow from hence, that we may not have Recourse to the Favour of the Saints. For if it be therefore unlawful to use the Assistance of the Saints, because we have one Patron Jesus Christ; the Apostle would never have done it, nor would he ever have committed himself so earnestly to the Prayers and Assistance of the Brethren yet alive. XXIX. The Invocation of the Saints hurts not the Unity of the Mediator. Heb. 9. 12.

For surely the Prayers of the Living do not less diminish the Glory and Dignity of Christ the Mediator, than the Intercession of those Saints that are in Heaven. Note.

But who is there, whom the wonderful things that have bin done at the Graves; as the Blind, the Lame, the Maim'd, and otherwise diseased Persons restor'd to Health and Soundness, the Dead recover'd to Life, the Devils cast out of Mens Bodies, do not convince of the Honor which is due to the Saints, and of our Protection which they undertake, which things S. *Ambrose* and S. *Austin* in their Writings have largely XXX. The Invocation of Saints prov'd lawful by many Miracles.

ly testified; not that they heard of them, as many others have done; or that they have read of such things, as very many very grave Men have done; but that they themselves saw them. *Amb. Epist.* 85. & *Serm.* 95. *Aug. de civit. Dei, lib.* 22. *c.* 8. & *Epist.* 137.

XXXI. The Vertue of Reliques confirms the same.

What need is there of many Proofs for this? If the Clothes, if the Handkercheifs, if the very Shadow of the Saints before they departed out of this Life, drove away Diseases, and restor'd the Sick to Health; who can be so bold as to deny that God by the Sacred Ashes, the Bones, and other Reliques of the Saints does wonderfully work the same things?

4 Reg. 13. 21.

This is shew'd by that dead Body, which being haply let down into *Elisha's* Grave, upon the touching of his Body immediatly reviv'd.

XXXII. These words contain not a distinct Commandment.

But that which follows, **Thou shalt not make to thy self a graven thing, nor every likeness which is in Heaven, and which is in the Earth beneath, nor of those things which are in the Waters under the Earth: Thou shalt not adore them, nor worship them.** Some thinking this to be another Commandment, will have the two last to have the Force of one Commandment only: but S. *Austin* dividing those last, will have these Words to belong to the First Commandment; which Opinion because it is most celebrated in the Church, we willingly follow. Altho we have in readiness that most true Reason, that it was fit that every one's Reward and Punishment should be joynd with the First Commandment. *Vid. Aug. super Exod. quæst.* 71. & *in Ps.* 32. *Serm.* 2, *sententia. D. Aug. de præceptorum distinctione magis placet Ecclesiæ. Vide D. Thom.* 1, 2, *q.* 100. *art.* 4.

XXXIII. The use of Images not against this Commandment.

And let no one think, that the Art of Painting, Carving or making Images is forbid by this Commandment: for in Scripture by God's Command, we find that there were made Figures and Images of Cherubims and the Brasen Serpent. It remains therefore that we teach Images to be forbidden for this Reason, that nothing

thing should be withdrawn from the true Worship of God, to the Worshiping of Images, as Gods.

Now as to this Commandment, there are two VWays especially, whereby it is evident that the Majesty of God is very grievously offended. XXXIV. Two things here forbidden.

The One is, when Idols and Images are worship'd as Gods, or when it is believ'd, that there is any Divinity, or Vertue in them, for which they are to be worship'd; or that any thing is to be begg'd of them, or that any Trust is to be put in them, as of Old the Gentils did, who plac'd their Hopes in Idols, which thing the Sacred Scriptures in many places reprove. First to worship Idols.

The Other is, when any one endeavours to make any Shape of the Divinity, as tho he could be seen with bodily Eyes, or express'd in Figures. "For who, as *Damascen* says, can describe God, who cannot be seen, who "has no Body, who can be circumscrib'd with no "Limits, nor describ'd under any Figure? VWhich thing is more largly explain'd in the Second Council of *Nice*. *Damasc. lib.* 4. *de Orthod. Fid. c.* 17. *Concil. Nicen.* 2. *Act.* 3. Secondly, by Art to frame any likeness of the Divinity

Therefore the Apostle said excellently, *That they had changed the Glory of the incorruptible God, into the likeness of Birds, Beasts and Serpents*: For they reverenc'd all these things as Gods when they put up their Images: wherefore the Israelites when they proclaim'd before the Image of the Calf: *These are thy Gods, O Israel, which brought thee out of the Land of Egypt*, were call'd Idolaters, *because they chang'd their Glory into the likeness of a Calf which eats Hay.* Rom. 1. 23. Exod. 32.

When therefore the Lord forbids other Gods to be worship'd, utterly to take away all Idolatry, he forbad any Image of the Divinity to be drawn or made in Metal or any other matter, which *Esaias* declaring, says, *Like to what will ye make God, or what Image will ye make for him?* Now that this is the meaning of this Commandment, besides the Writings of the Holy Fathers, who, as has bin shew'd in the seventh XXXV. The meaning of this last part of the Commandment. Isaiah 40. 18. Act. 7.

Council,

Council, do thus interpret it; those words in *Deuteronomy* also do sufficiently declare, where *Moses* willing to draw the People from Idolatry, said, *Ye saw not any likeness in the Day wherein the Lord spake with you in Horeb out of the midst of the Fire.* Which the most wise Lawgiver therefore said, lest being led by any error, they might make the Image of the Divinity, and give to a Creature the Honor due to God.

Deut. 4. 16.

XXXVI. It is lawful by some figures to shadow out the Trinity.

Moreover, let no one think that any Offence is committed against Religion and the Law of God, when any Person of the most holy Trinity is express'd by certain signs, which have appear'd as well in the Old, as in the New Testament: For there is none so rude, as to think that the Divinity is express'd by that Image: but let the Pastor teach that by them are declar'd some Properties or Actions which are attributed to God: As when by *Daniel* the Ancient of Days is described sitting in a Throne, before whom the Books were opened: there was signified God's Eternity and infinite Wisdom, whereby he beholds all, both the Thoughts and Actions of Men, that he might judge concerning them.

XXXVII. The manner of Painting Angels approv'd.

Angels also are painted in Human shape, with Wings: that the Faithful may understand, how prone and ready they are to perform the Service of the Lord for Mankind: for they all are ministring Spirits, for them who receive the Inheritance of Salvation.

XXXVIII. Figures of the holy Ghost.

But the Shape of a Dove, and Tongues like as of Fire, which in the Gospel and in the Acts of the Apostles signifie the Properties of the Holy Ghost, are much better known than to need a larger Explication. *Heb.* 1. 14. *Matth.* 3. 16. *Mar.* 1. 10. *Luc.* 3. 21. *Joan.* 1. 32. *Act.* 2. 2.

XXXIX. The use of Images of Christ and of the Saints approv'd.

But when Christ our Lord, and his most Holy and Pure Mother, and all the other Saints endu'd with Human Nature, bore the likeness of Men: To make and honor their Images, was not only not forbidd'n by this Commandment, but was always accounted Holy, and a most certain Argument of a grateful mind: which thing both the

the Monuments of the Apostles Times, and of the General Council, and the Writings of so many of the most Holy Fathers, agreeing among themselves, do evidence. But the Curat shall shew, not only that it is lawful to have Images in the Church, and to give them Honor and Worship, seeing that the Honor which is given to them, is to be referr'd to the Prototype; but he shall also declare, That this has bin done to this very day, with the great Advantage of the Faithful; as we may learn from *Damascen's* Book which he wrote concerning Images, and from the Seventh Council, which is the Second Council of *Nice*. But because the Enemy of Mankind, by his Deceits and Fallacies, endeavors to abuse every the most holy Institution. But if haply any Offence shall be committed by the People about this Matter, following the Decree of the Council of *Trent*, as far as may be, he shall study to correct it, and shall explain the Decree it self also to the People, when there is occasion.

Lib. 4. de fid. orth. c. 17. Nic. Syn. passim.

Trid. Conc. Sess. 25.

LX. The lawful use of Images.

Then he shall teach the unlearned, and those that understand not the use of Images, that Images were made to learn the History of both Testaments, and to renew the Memory thereof; because being stirr'd up with the remembrance of Divine Matters, they inflame more earnestly to the Worship and Love of God himself: and he shall also shew, that the Images of the Saints are plac'd in the Churches, both that they may be honor'd, and that we being warn'd by their Example, might conform our selves and our Manners to their holy Lives. *De cultu & usu imaginum, vide Conc. Nicen. 2. Act. 6. Histor. tripart. lib. 6. c. 41. Euseb. lib. 8. Hist. Eccles. c. 14. Cyril. lib. 6. contr. Jul. Aug. lib. 1. de consensu Evang. c. 10. Vide item Sextam Synod. Can. 82. & Conc. Rom. sub Greg. 3. & Conc. Gentiliac. item & aliud Rom. Pontif. in vita Sylvestri. Item Lactant. carm. de Pass. Domini. Basil. Orat. in S. Barlaam, Greg. Nyss. Orat. in Theod. Prudentium. de S. Cas. & hym. de S. Hippolyt. Item apud Baron. annal. Eccles. an. 47. n. 116. & deinceps. Vide eorum Aug. contr. Faust. lib. 22. c. 73.*

The Appendix to all the Commandments.

I am the Lord, the Lord thy God, strong, jealous, visiting the iniquity of the Fathers upon the Children to the third and fourth generation of them that hate me, and shewing mercy upon thousands in them that love me and keep my Commandments.

XLI. Two things to be explain'd. The first is the Reward.

There are in the last part of this Commandment two things diligently to be expounded.

The first is, That altho for that most heinous wickedness of the breach of the first Commandment, and the ready inclination of Men to commit it, the Punishment is fitly laid down in this place, yet this Appendix is common to all the Commandments: For ev'ry Law leads Men to the keeping of the Commandments by Reward and Punishment. Hence come those so frequently repeated Promises of God in sacred Scripture: For, to omit the Testimonies of the Old Testament, which are almost innumerable, it is written in the Gospel, *If thou wilt enter into Life, keep the Commandments*; and elsewhere, *He that do's the will of my Father which is in Heaven, he shall enter into the Kingdom of Heaven*; and also, *Every tree which brings not forth good fruit, shall be cut down and cast into the fire*; and, *Every one that is angry with his brother, shall be guilty of the judgment*; and elsewhere, *If ye forgive not men, neither will your heavenly Father forgive you your sins.*

Mat. 19. 17. 5, 6, 7. Mat. 5. 10. Mat. 6. 23.

The other is Punishment.

The other is, That the Perfect are to be taught this Appendix for a far different Reason than Carnal Men are.

XLII. Punishment displeases not the Perfect.

For, to the Perfect, who are mov'd by the Spirit of God, and obey him with a ready and chearful mind, it is like a kind of glad tidings, and a great Argument of God's good-will towards them; for they own the Care of their most loving God, who in a manner compels them to his Worship and Reverence, sometimes with Rewards, sometimes with Punishments; they acknowledge his infinite good-will towards them, who will command them, and use their Labor to the Glory of his divine Name: Nor do they only acknowledge this, but they are in good hope, that he, commanding

manding what he pleases, will also give ability whereby they may obey his Command.

But to the Carnal, who as yet are not freed from the Spirit of Bondage, and abstain from Sin more out of fear of Punishment, than love of Vertue, the sense of this Appendix is grievous and bitter. XLIII. Punishment moves the carnal most.

Wherefore they are to be assisted with pious Exhortations, and led by the hand, as it were, to the Obedience of the Law. Note.

But the Curat, as often as there is occasion to explain any Commandment, shall propose these same things to himself.

That there are two Spurs, as it were, to be used both to the Carnal and Spiritual, which being put in this Appendix, do very much rouse Men up to the observation of the Law. For in that God is call'd **Strong**, it is by so much the more diligently to be explain'd, by how much the Flesh, which is little mov'd by the Terrors of God's Threatning, oftentimes fansies to her self divers ways, whereby she may avoid the Wrath of God, and escape the Punishment threatned: Now he that is verily persuaded, that God is strong, will say that of King *David*, *whither shall I go from thy Spirit, and whither shall I fly from thy Presence?* And sometimes also the Flesh distrusting the Promises of God, believes the Power of the Enemy to be so great, that she thinks her self not able to endure it. But he that by a firm and stable Faith, doubting nothing, relies upon the Strength and Power of God, this Consideration will certainly recreate and confirm; for he says, *The Lord is my Light and my Salvation, whom shall I fear?* XLIV. Two Spurs. The first is, The Strong God. Psal. 138. 7. Psal. 26. 1.

But the other Spur is God's **Zeal** or Jealousie. For sometimes Men think that God takes no care of Human Matters, nor whether we keep or break his Laws; whence follows a great disorder of Life: But when we believe that God is Zealous, the Meditation hereof easily holds us in our Duty. The other is the Zeal of God.

XLV. What Zeal is attributed to God.

Now the Jealousie which is attributed to God, signifies no Disturbance of Mind; but that Divine Love and Charity whereby God suffers no Soul that goes a whoring from him, to go unpunish'd; but as many as commit Fornication against him, he destroys.

XLVI. God's Zeal defin'd.

God's Jealousie therefore is his most calm and most upright Justice, whereby a Soul corrupted with false Persuasions and wicked Lusts, is rejected and cast off by God as an Adulteress.

XLVII. When we feel God's Zeal.

Now we feel this Jealousie of God to be most sweet and delightful, when in that Jealousie is evidenc'd his most excellent and incredible Good-will towards us; for neither can there be found either a more ardent Love, or a greater and stricter Conjunction amongst Men, than that of those that are married.

Note.

Therefore God shews how dearly he loves us, when often comparing himself to a Bridegroom or a Husband, he calls himself Jealous.

XLVIII. With how great Zeal God is to be worship'd.

Wherefore let the Curat teach from hence, That Men ought to be so earnestly bent upon the Worship and Honor of God, that they may rather be rightly called Jealous, than Lovers, by his Example, who says of himself, *I am jealous with Jealousie for the Lord God of Hosts.* Yea, and let us imitate Christ himself, who says thus, *The zeal of thy house hath eaten me up.*

XLIX. The Transgressors of the Law not unpunish'd. Deut. 7. 9.

But the meaning of the Commination is to be explain'd. That God will not endure any Sinners, but either he will chastise them as a Father, or punish them sharply and severely as a Judge. Which *Moses* signifying in another place, *That thou mayst know*, says he, *that the Lord thy God is the strong God, and faithful, keeping covenant and mercy for them that love him, and for them that keep his Commandments, to a thousand generations, and forthwith recompensing those that hate him.* And *Joshua*: *Ye cannot*, says he, *serve the Lord; for God is Holy and Strong, and he hates and will not pardon your wickedness and your sins; if ye forego the Lord, and serve strange Gods, he will turn, and will afflict you, and overthrow you.*

Jos. 24. 19.

Now

Now the Peple are to be taught, That the Punishment here threatned, belongs to the third and fourth Generation of the Impious and Wicked; not that the Children always suffer the Punishments of their Forefathers; but tho they and their Children may go unpunish'd, yet all their Posterity shall not escape the Wrath and Punishment of God. I. This Point to be explain'd.

And this hapned to King *Josias*: For when God had spar'd him for his singular Piety, and had granted him to be carried to the Grave of his Ancestors in Peace, that his Eyes might not see the Evil of the following Times, which for the Wickedness of his Grandfather *Manasseh* were to come upon *Judah* and *Jerusalem*; he being dead, the Vengeance of God fell upon his Posterity, so that he spar'd not even the Children of *Josiah*. 2 Par. 34. 27. 4 Reg. 23. 30.

But why these words of the Law are not against that Sentence pronounc'd by the Prophet, *The Soul that sins, it shall die*, the Authority of S. *Gregory*, agreeing with all the other ancient Fathers, plainly shews: for he says, "Whosoever imitates "the Iniquity of a wicked Father, is also bound "under his Sin; but whosoever imitates not the "Iniquity of a wicked Father, shall by no means "suffer for his Sin. An Objection answered. Ezek. 18. 4.

Whence it comes, that the wicked Son of a wicked Father suffers Punishment, not only for his own Sins which he has added, but for his Father's Sins also; seeing he is not afraid to add moreover his own Wickedness also to his Father's Vices, whereat he knew God to be angry: And just it is, that he who under an offended Judge fears not to imitate the wicked ways of a wicked Father, shou'd be forc'd in this present Life to suffer Punishments for the Sins of his wicked Father also. *Extat locus Greg. lib.* 15. *moral. c.* 31. *Vide Aug. Epist.* 75. *D. Thom.* 1, 2. *q.* 87. *art.* 8.

And then the Curat shall observe how much God's Goodness and Mercy excels his Justice: God is angry to the third and fourth Generation, but he bestows his Mercy upon thousands. II. God's Goodness overcomes his Justice.

LII. Sinners hate God.

But in that it is said, **Of them that hate me,** The greatness of Sin is shewd: For what can be more wicked and abominable, than to hate the Supream Goodness, that most excellent Truth? Now this does therefore belong to all Sinners, because as he that has God's Commandments and keeps them, loves God: so he that despises the Law of the Lord and keeps not his Commandments, is deservedly said to hate God.

LIII. The Law to be obey'd out of Love.

But that which is last; **And them that love me,** teaches the way and manner of keeping the Law; for it is necessary that they that keep the Law of God, be led to the Obedience of it, by the same Love and Charity as they bear towards God; which things must be remembred hereafter in all the several Commandments.

The Second COMMANDMENT *of the* DECALOGUE.

Thou shalt not take the Name of the Lord thy God in vain.

I. Why this Commandment is distinguish'd from the First.

ALtho this Commandment which follows in the Second place, be necessarily contain'd in the First Commandment of Gods Law, wherein we are commanded to worship God piously and holily: For he who will have honor done him, requires us to speak most reverently of him, and forbids the contrary, which the Words of the Lord by *Malachy* plainly shew: *A Son honors his Father, and a Servant his Master; if therefore I be a Father, where is my honor?* Yet God for the weightiness of the matter would make this Law distinct concerning the Honoring of his Divine and most Holy Name, and this he has commanded in plain and evident Words.

Malach. 1. 10.

II. How diligently this Commandment to be explain'd.

Which thing ought indeed in the First place to be an Argument to the Curat, by no means to think it enough to speak generally of this Matter; but that this is a Point, which 'tis necessary that he stay longer upon, and that whatsoever

soever belongs to the Handling thereof, to explain it to the Faithful distinctly, plainly and diligently. *De hoc Præcept. vid. D. Thom.* 2. 2. *q.* 122. *art.* 3. *item* & 1, 2. *q.* 100. *art.* 5.

III. How frequently and rashly men swear.

Nor is this to be thought a needless Diligence, since there are not wanting those that are so far blinded with the darkness of Error, that they are not afraid to treat him rudely in their talk, whom the Angels glorifie; for neither are they by the Law once declar'd, terrifi'd so as not most shamefully to dare daily to lessen the Majesty of God. For who sees not that all things are affirmed with an Oath, that all things are stuff'd with Imprecations and Execrations? And that to so high a degree, that there is scarce any one that either sells or buys any thing, or does any other Business without the religious Bond of an Oath, and does not rashly use the most holy Name of God a thousand times about the most trivial and vain matter.

Note.

For which Reason the Curat ought to use the greater care and diligence often to admonish the Faithful how grievous and detestable this Sin is.

IV. Here is a Command and a Prohibition.

But now in the Explication of this Commandment, it is first to be taught, That together with that thing which the Law forbids, there is joyn'd a Command of those things also which Men ought to perform. Now each of these is to be taught severally.

V. What is requir'd in this Commandment.

And First, that those things which are to be taught, may the more easily be expounded, it must be known what this Law requires, and then what it forbids; Now this is it that it requires, That Gods Name be honor'd, and to swear holily by it: Again this is it that it forbids; That no one despise Gods Name, that no one take it in vain, nor swear by it falsly, or vainly, or rashly.

VI. How Gods Name to be honor'd.

In that part therefore wherein we are commanded to give Honor to Gods Name, the Curat may warn the Faithful, that the Name of God, that the Letters and Syllables of it, I say, or the naked VWord alone of it selfis not here altogether to be regarded: but that we must

seriously consider what that VVord, which signifies the Almighty and Eternal Majesty of the Tri-une God-head, means.

Note.

Now from hence it is easily gather'd, that the Superstition of some Jews was vain, who durst not pronounce the Name of God, tho they durst write it; as tho the Divine Power were in those Letters, and not in the thing.

VII. The same honor to be given to all the Names of God.

But tho this be put in the singular Number, **Thou shalt not take the Name of God**, This is not to be understood of any one Name, but of all the Names which are us'd to be attributed to God: for there are many Names ascrib'd to God; as *Lord, Almighty, Lord of hosts, King of Kings, Strong*, and others of the like sort, which we read in Scripture, all which have the like and the same Veneration.

VIII. We are bound to know and to honor Gods Name.

And then it must be taught, after what manner due Honor is to be given to Gods Name; for it is not fit that any should be ignorant how very profitable and necessary it is to Christian People in whose mouth the Prayers of God are daily celebrated.

IX. By what means Gods Name to be honor'd. First.

Now tho there be many ways of honoring Gods Name, yet in those, whereof we are presently to speak, the whole force and weight of all seems to be.

First therefore, God is honor'd, when in the face of all the World, we faithfully confess him to be God and our Lord, and both acknowledge and declare Christ to be the Author of Salvation.

Secondly.

As also when we give holy and diligent heed to Gods Word, wherein his Will is reveal'd; and are daily meditating thereon, and studiously learn it, according to every ones Ability and Imployment.

Thirdly.

And again, we honor and worship Gods Name, when for Duty and Religion sake we celebrate Gods Praises, and render him singular Thanks for all things, as well for Adversity as for Prosperity: For thus says the Prophet, *Bless the Lord O my Soul, and forget not all his Benefits*, And there

Psal. 30. 2.

are

are very many of *Davids* Psalms, wherein with an excellent kind of Piety toward God, he most sweetly sings the Divine Praises. There is the Admirable Example of the Patience of *Job*, who when he fell into those exceeding great and horrible Calamities, yet he never forbore to praise God with an exalted and unconquer'd Soul. When therefore we are afflicted with grief of Mind or Body, with Miseries and Troubles, let us presently turn all our Study and all the Powers of our Souls to praise God, saying that of *Job*, *The Lords Name be praised.* Job. 1. 21.

Nor is Gods Name less honor'd if we faithfully implore his help, to wit, that either he would free us from them, or else would give us Constancy and Strength couragiously to endure them: For this the Lord requires; *Call upon me*, says he, *in the day of tribulation, and I will deliver thee, and thou shalt honor me.* Clear Examples of which kind of Imploring God, are found both in many other places, and especially in the 26. 13. and 118 Psalms. Fourthly. Psal. 49. 15.

Moreover, we honor Gods Name, when for more assurance and belief we call God to be a witness: and this way differs much from the former: For those things which we mentioned before are of their own nature so good and excellent, that to Man nothing can be more happy, nothing can be more desirable, than diligently to exercise himself Night and Day in performing them: *I will bless the Lord*, says *David*, *at all times, his praise shall ever be in my mouth.* Fifthly. Psal. 33. 1.

But tho an Oath be good, yet the frequent use thereof is not commendable. Now the reason of this difference lies herein, that an Oath is appointed for this cause only, to be a kind of Remedy of Human Frailty, and a necessary means to prove what we say. X. Why the frequent use of Swearing forbidden.

For as it is not fit to take Physick for the Body, unless there be need, and the frequent use thereof is very hurtful: so also it is not good to use any Oath, but when there is some just and weighty cause, which to use frequently is so far from being A Similitude.

ing profitable, that indeed it is very hurtful.

XI. Whence the Custom of Swearing. *Ad pop. Antioch. hom.* 16.

Wherefore S. *Chrysostom* excellently teaches, That „ Not at the beginning of the World, but " when it began to grow old, and when Wick- " edness had far and wide spread it self over the " whole Earth, and when nothing contain'd it self in " its own Place and Order, but all things being jum- " bled together and troubled, were tumbled upside " down, and brought into utter Confusion; then " at last after a long time that Custom of Swear- " ing broke in upon Men: For when Mens Per- " fidiousness and Wickedness was grown to that " pass, that no one could easily be brought to " believe one another, then did they call God as a " Witness.

XII. The first way of Swearing.

But whereas in this part of the Commandment, the best way is to teach the Faithful how they ought to Swear piously and holily; it must first be said, That to Swear is nothing else, but to call God as a Witness, by what Form or Conception of Words soever it be done: For to say, *God is Witness*, and *by God*, is the same thing.

XIII. The second way of Swearing.

That is also an Oath, when for more Belief we swear by Creatures; as *by the Holy Gospel of God, by the Cross, by the Relics of the Saints, their Name*, and such like: Yet these things of themselves give not any Strength or Authority to an Oath; but it is God himself that does it, the Splendor of whose Divine Majesty shines forth in those things. VVhence it follows, that they who Swear by the Gospel, Swear by God himself, whose Truth is contain'd and declar'd in the Gospel: And in like manner they that do Swear by the Saints, who are the Temple of God, and who believ'd the Truth of the Gospel, and with all Reverence obey'd it and dispers'd it abroad in all Countries and Nations.

XIV. The third way of Swearing.

That Oath that is made with a Curse, is of the same nature; such as is that of S. *Paul*, *I call God to witness upon my Soul*: For by this means, he that swears thus, subjects himself to the Judgment of God as to the Revenger of a Lye. Yet we

we deny not therefore that some of these Forms may so be tak'n, as not to have the Force of an Oath; but yet it is useful, even in these cases also, to observe what was said concerning an Oath, and wholly to direct and reduce them to the same Rule and Order.

XV. An Oath Twofold. Assertory.

Now there are two kinds of an Oath: The First is that which is Assertory, to wit, when we religiously affirm any thing concerning any Matter present or past, as the Apostle in the Epistles to the *Galatians*: *Behold before God, I lye not.* Gal. 1. 20.

Promissory.

But the other is call'd Promissory, to which also belong Threatnings, and have Relation to the Time to come. When we certainly promise and confirm it, that such a thing shall be so: Of which kind is that of *David*, who swearing to *Bersabe* his Wife, by the Lord his God, promis'd that *Solomon* his Son should be the Heir of his Kingdom, and succeed him in his room. 2 Reg. 1 17.

XVI. How many things requir'd to a lawful Oath.

Now tho to an Oath, it be sufficient to use God as a Witness, yet to make it just and holy, there are many more things requir'd, which are diligently to be explain'd; but those things as S. *Ferom* testifies, *Jeremy* briefly reckons up, when he says: *Thou shalt swear, the Lord lives, in Truth, and in Judgment, and in Justice.* In which words are briefly and summarily contain'd those things, wherein all the Perfection of an Oath lies, to wit, Truth, Judgment and Justice. *S. Hierom. in huac locum. Hier.*

XVII What it is to Swear in asserting Truth.

Truth therefore has the first Place in an Oath, to wit, that what is asserted be the very Truth, and that he that swears it be assur'd that it is so, not to be led to it rashly, or by light conjecture, but by the most certain Arguments:

XVIII. What in Promising.

But the other kind of Oath, whereby we promise any thing, requires Truth in the same measure: For he that promises any thing, ought to be so minded, that when the Time comes, he truly perform and fulfil his Promise; nor will any honest Man ever undertake to do, what he thinks to be against the most Holy Commandments and Will of God: but whatsoever was lawful for him to promise or swear, he never will alter it, being once

pre-

promis'd; unless by chance the Condition of Matters being alter'd, the things begin to be such, that now if he would keep his Word and stand to his Promise, he might undergo the hatred and displeasure of God. But, that Truth is necessary to an Oath, *David* also shews in these words; *He that swears to his neighbor, and disappoints him not.*

Psal. 14.

XIX. What it is to swear in Judgment.

In the second place follows *Judgment*: for it is fit that an Oath should not be taken rashly and inconsiderately, but with good counsel and advice. He therefore that is about to swear, should first consider well, whether there be any necessity that compels him, or not; and should carefully consider the whole matter, whether it be of such a nature as seems to stand in need of an Oath. Let him moreover consider the Time and the Place, and very many other Circumstances; and let him not be mov'd to it by Love or Hatred, or any other violent Passion of the Mind; but by the quality and necessity of the thing it self.

XX. What a rash Oath is.

For without this Consideration and diligent Attention, certainly the Oath must needs be rash and hasty: Of which sort is the irreligious Affirmation of them, who in any the most trivial and vain matter, without any Reason or Advice, burn as it were with this evil Habit.

Observe and reprove.

And this almost every where we daily see done by Buyers and Sellers; For the one sort, that they may sell as dear as they can; and the other sort, on the other hand, that they may buy as cheap as may be, are not afraid, even with an Oath, either to commend or discommend the things to be bought or sold.

Note.

Since there is need therefore of Judgment and Prudence, and that Children as yet, by reason of their Age, cannot so exactly perceive and distinguish; therefore it was Decreed by that Holy Man Pope *Cornelius*, That an Oath should not be requir'd of Children before they came to maturity, *i. e.* before their Fourteenth year. 22. *q.* 5. *c. Honestum, &c. pueri.*

XXI. What it is to swear in Justice.

The other is *Justice*, which in Promises especially is requir'd: Wherefore if any one promises any

any thing unjust or dishonest, and sin by swearing, and in making Promises he adds sin to sin: there is in the Gospel the Example of this thing in King *Herod*, who having bound himself with a rash Oath, gave *John Baptist*'s Head to the Dancing Girl, as the Reward of her Dancing. For such was the Oath of those Jews, who, as it is in the *Acts of the Apostles*, bound themselves under a Curse on this Condition, That they would eat nothing till they had kill'd *Paul*. Mar. 6. 23. Act. 23. 12.

XXII. When and how an Oath is lawful.

These things thus explain'd, there can be no doubt but that he may safely swear, who observes all these things, and who establishes his Oath with these Conditions, as it were with a kind of Bulwarks.

Prov'd. First. Psal. 18. 8. Deut. 6. 10, 18.

But it is easie to prove this by many Arguments: For the Law of the Lord, which is spotless and holy, has commanded it; for it says, *Thou shalt fear the Lord thy God, and him only shalt thou serve: and thou shalt swear by his Name.*

Secondly. Psal. 20.

And *David* wrote, *All they that swear by him, shall be commended.*

Thirdly.

Besides, the Sacred Scripture shews, That those Lights of the Church, the most holy Apostles, did sometimes use an Oath; and this appears by the Epistles of the Apostle.

Fourthly. Apoc. 10. 3.

Add also, That the Angels themselves sometimes swear; for S. *John* the Evangelist, in the *Apocalyps*, writes, That the Angel swore by him that lives for ever.

Fifthly. Heb. 6. 13. Gen 22. 10. Exod. 33.

Yea, and God himself also, who is the Lord of the Angels, swears. And in the Old Testament, in many places, God confirms his Promises by an Oath; as to *Abraham*, and to *David*, who says thus concerning God's Oath, *The Lord swore*, says he, *and will not repent: Thou art a Priest for ever after the Order of Melchisedec.* Psal. 109. 4.

Sixthly. By Reason. Heb. 4. 13.

Nor is it hard to shew, That an Oath is commendable, if any one carefully consider the whole Matter, and mark the beginning and end thereof. For an Oath hath its beginning of Faith, whereby Men believe God, who can neither ever be deceiv'd himself, or deceive others,

to

to be the Author of all Truth, to whose Eyes all things are open and naked, who by his admirable Providence takes care of all human Affairs, and governs the World. Men therefore being season'd with this Faith, use God as a Witness of Truth, to whom not to give credit would be impious and wicked.

XXIII. The End and Design of an Oath.

But as to the End; an Oath tends thither, and wholly has respect to this, to prove the Justice and Innocence of Man, and to put an end to all Wranglings and Controversies; which the Apostle also in his Epistle to the *Hebrews* teaches.

Heb. 9.

An Objection.

Nor are the Words of our Saviour in S. *Matthew* against this sense: *Ye have heard that it has been said by them of old time, Thou shalt not forswear thy self, but shalt pay to the Lord all thy Oaths: But I say to you, Swear not at all, neither by Heaven, because it is God's Throne; neither by the Earth, because it is his Footstool; neither by Jerusalem, because it is the City of the great King; neither shalt thou swear by thy Head, because thou canst not make one Hair white or black: but let your speech be, Yea, yea, Nay, nay; for whatsoever is more than this, comes of evil.*

Mat. 5.3.

Answer'd.

For in these Words an Oath is not said to be condemn'd generally and universally, since we have already seen, that our Lord himself and his Apostles did frequently swear: But our Lord would reprove the perverse Judgment of the Jews, whereby they thought, that nothing was to be regarded in Swearing, but to beware of Lying. They did therefore both swear very commonly themselves, and requir'd an Oath of others, and that in Matters very trivial and of no moment. This Custom our Saviour reproves and condemns, and teaches wholly to abstain from Swearing, unless Necessity require it.

XXIV. Why an Oath was instituted.

For an Oath was appointed because of human Frailty, and indeed it came of evil; because it shews Inconstancy, either in him that swears, or the Contumacy of him for whose sake we swear, who cannot otherwise be brought to believe.

Note.

But yet the Necessity of Swearing has an Excuse.

And

And indeed when our Saviour says, *Let your speech be, Yea, yea, Nay, nay*; by this manner of speaking he sufficiently declares, that he forbids the Custom of swearing in our Discourses of ordinary and trivial Matters: Wherefore our Lord warns us of this especially, that we be not so easie and prone to swear: And this must diligently be taught and inculcated into the Ears of the Faithful; for that almost infinite Mischiefs do come from the too frequent Custom of Swearing, is prov'd from the Authority of Sacred Scripture, and from the Testimonies of the most H. Fathers. In *Ecclesiasticus* it is written, *Accustom not thy mouth to swear: for there are many hazards therein.* Again, A Man accustomed to swear, shall be filled with iniquity, and sorrow shall not depart from his house. Much more may be read concerning this Matter in S. *Basil*, and S. *Austin* in his Books *contra Mendacium*. And thus far of what is Commanded: Now we are to speak of what is Forbidden. *Basil. in Psal.* 14. *ad hæc verba, Qui jurat proximo suo: & Aug. lib. de Mendac.* 14. *Vide* 22. q. 2. c. *primum est.*

XXV. That place of the Gospel explain'd. Mat. 5. 37.

Eccles. 23.

We are forbidden to take the Name of God in vain: For it appears that he binds himself under a grievous Sin, who is hurried by Rashness, not led by Counsel, to swear. Now that this is a very grievous Sin, these words also shew: *Thou shalt not take the Name of the Lord thy God in vain*; as tho he would shew a Reason why this is so heinous and wicked a Sin, to wit, because thereby his Majesty is disrespected, whom we profess to be our God and Lord.

XXVI. A great Fault to swear rashly.

By this Commandment therefore Men are forbidden to swear falsly: for he that will not take heed to escape so great a Sin, as falsly to call God as a Witness, do's notable injury to God; because he would charge him either with Ignorance, while he thinks that the Truth of any thing can be kept secret from him; or else of Dishonesty and Ill-affection, as to confirm a Lie with his Testimony.

XXVII. When he that swears falsly do's injury to God.

Now

XXVIII. Sins against this Commandment. First. Now, not only He swears falsly, who with an Oath affirms that to be true which he knows to be false: *Vide Aug. de Verbis Apost. Serm.* 28. & *citatur* 21. *q.* 2. *c. homines.*

Secondly. Note. But he also, who with an Oath asserts that which, tho it be true, yet he believes it to be false.

What a Lie is. For since a Lie is therefore a Lie, because it is produc'd contrary to the mind and meaning of the Soul; it is manifest, that such an one evidently lies and is perjur'd.

Thirdly. For the like reason He also is perjur'd, who swears that which he thinks to be true, and yet indeed it is false; unless he us'd what care and diligence he could, fully to know and understand the matter; for tho his Words agree to the sense of his Mind, yet he is guilty of this Commandment.

Fourthly. And He is to be thought guilty of this Sin, who promises with an Oath to do something; when notwithstanding he either intended not to fulfil his Promise; or if he did, yet he do's not indeed perform it.

Note. And this belongs to those also, who having oblig'd themselves by Vow to God, perform it not.

Fifthly. Moreover, Sin is committed against this Commandment, if *Justice* be wanting, which is One of the Three Companions of an Oath. Therefore if any one swear that he will do some Mortal Sin, for example, that he will kill a Man, he is guilty of this Commandment; altho he declare it seriously and from his Heart, and his Oath be true, which we said in the first place that an Oath ought to be.

Sixthly. To these may be added that kind of Oaths which proceed from a kind of Contempt; as when one swears that he will not obey the Evangelical Counsels, such as are Exhortations to the Unmarried Life and Poverty; for tho no one is needs bound to follow those Counsels, yet if any one swear that he will not obey them, by that very Oath he despises and violates those Divine Counsels.

Besides,

Besides, He violats this Law, and Sins in Judgment who Swears what is true, and believes it to be so, but is led thereto only by light and far-fetch't Conjectures: For altho the Truth do accompany an Oath of this kind, yet in the bottom, there is in a certain manner a Falshood: for he that swears so carelessly, is in great danger of Perjury. Seventhly.

Besides, he Swears falsly, who swears by false Gods: For what is more contrary to Truth, than to call as VVitnesses, lying and false Gods, as tho they were the true God? *Vide Aug. Ep.* 54. Eighthly.

But because the Scripture when it forbids Perjury, says, *Neither shalt thou pollute the Name of thy God*; Disrespect is forbidd'n, which is to be avoided in the other things, to which by Authority of this Commandment, Honor is due: such as is the Word of God. The Majesty whereof not only pious Men, but even the Wicked too somtimes reverence, as it is recorded of *Eglon* King of the *Moabites* in the History of *Judges*. Ninthly, Levit. 19. 12. Judic. 3. 20.

Now he does highly wrong God's Word, whoever he be, that stretches the Sacred Scripture from its true and proper meaning, to establish the Opinions and Heresies of impious Men: Of which Wickedness the Prince of Apostles warns us in these Words: *There are some things hard to be understood, which the unlearned and unstable wrest, as they do the other Scriptures, to their own Destruction.* 2 Pet. 3.

Furthermore, the Sacred Scripture is defil'd by foul and dishonest Blots, when wicked Men turn the Words and Sentences thereof, which ought to be us'd with all reverence, to any Prophaness, as to Raillery, fabulous and vain Conceits, Flatteries, Detractions, Fortune-telling, Inchantments, and such like: Of which Sin the Sacred Synod of *Trent* commands to beware. Tenthly.

And then as they honor God, who implore his Aid and Help in their Calamities; So he denies God his due Honor, that calls not upon him for help; whom *David* reproves, when he says, Eleventhly.

They

Psal. 15. 5. *They have not call'd upon God, they tremble for fear, where no Fear was.*

Twelfthly. But they intangle themselves in a far more detestable Sin, who with an impure and defil'd mouth presume to curse and blaspheme the Holy Name of God, which is to be bless'd and extol'd by all Creatures with the highest Praises: or even the Name of the Saints that reign with God.

Note. 3 Reg. 21. 13. Job. 1. 12. 29. Which Sin is verily of so high and cursed a Nature, that sometime the Sacred Scripture, when the Discourse is of Blasphemy, uses the word Benediction.

XXIX. The Appendix to the second Commandment. But because the terror of Pain and Punishment is us'd very much to restrain Men from the Liberty of Sinning; Therefore the Curat, the better to stir up the minds of Men, and more easily to prevail with them to keep this Commandment, shall diligently explain the other Part of it, which is, as it were, the Appendix.

Exod. 27. **For the Lord will not hold him guiltless that takes his Name in vain.**

XXX. Why Threats joyn'd to this Commandment. And first he may teach, that it was very reasonably done, to joyn Threatnings to this Commandment, that so both the weight of the Sin, and the goodness of God towards us, who is not delighted with Men's Destruction, might be acknowledg'd; that we might not undergo his Wrath and Displeasure, he terrifies us by these saving Threatnings, to the end, that we may rather experience his Kindness than his Displeasure.

XXXI. What the Curats are to do. First, The Curat may press this Point, and may insist earnestly upon it, that the People may know the grievousness of the Sin, and loath it the more heartily, and use the greater diligence and caution against it.

Secondly. He may further shew, how prone and ready Men are to commit this Sin: So that it was not enough to establish a Law about it, without adding Threatnings also. For it is incredible how profitable this Consideration is.

For as nothing is so hurtful as Carelessness and Security of Mind: So the knowledg of our own Weakness is very profitable. Thirdly.

And then he may also shew, that there is no certain Punishment appointed of God, but only that he threatens in general, that whosoever intangle themselves in this Sin, shall not go unpuish'd. XXXII. What mischiefs the Transgression of the second Commandment brings.

Wherefore, the various Punishments wherewith we are daily afflicted, ought to warn us of this Sin. For we may easily conjecture hence, that Men fall into very great Calamities, because they obey not this Commandment: The Consideration whereof it is likely will make them more wary for the Time to come. Let the Faithful therefore being terrifi'd with a Holy Fear with all their endeavour avoid this Sin: For if an Account must be given in the last Judgment of every idle word; what shall be said concerning the most heinous Crimes, which carry in them a great Spight and Contempt of Gods Name? Mat. 12.36.

The Third COMMANDMENT *of the* DECALOGUE.

Remember that thou sanctifie the Sabbath Day.

Six Days shalt thou labor, and do all thy Work.

But the seventh Day is the Sabbath of the Lord thy God.

Thou shalt not do every work therein, thou and thy Son, and thy Daughter, and thy Servant, and thy Maid, thy Cattle and the Stranger that is within thy gates: For in six Days the Lord made Heaven and Earth, the Sea, and all things that are in them, and he rested in the Seventh Day, therefore the Lord blessed the Sabbath Day, and sanctified it.

I. What is commanded in this third Commandment.

IN this Commandment of the Law, the Outward VVorship which we owe to God, is rightly and orderly appointed: For this is a

kind of Fruit as it were of the former Commandment: Because, whom we devoutly worship inwardly, being led by the Faith and Hope we have in him, we cannot chuse but honor him with external VVorship and render him thanks. *Vide Trid. Decr. de ciborum delectu, & festis diebus. sess. ult. sub finem, Item D. Thom. 2. 2. q. 122. art. 4 item de Consec. dist. 3. multis capitibus.*

II. How indulgent God is.

And because these things cannot easily be done by those who are occupi'd with worldly Businesses, there is a certain Time appointed, wherein they may conveniently be done.

III. Very useful often to explain this Commandment.

Since therefore this Commandment is of that kind, as brings forth admirable and profitable Fruit: It much concerns the Curat to be very diligent in explaining thereof: And to beget an ardent Study therein, the first word of this Commandment, **Remember**, has great Force. For as the Faithful ought to remember such a Commandment: So it is the Office of the Pastor both by teaching and admonishing, often to bring it into their Remembrance.

IV. How profitable to observe this Commandment.

But how greatly it concerns the Faithful to obey this Commandment is perceiv'd from hence, That by a diligent Observance of this, they are more easily induc'd to the keeping of the other Commandments of the Law.

V. Why we must come to Church on Holy Days.

For since among other things which they ought to do on Festival Days, they have need to come to Church to hear Gods VVord, and when they have learn'd what the VVill of God is, that they also follow it, that with their whole Heart they may keep the Law of the Lord: VVherefore in Sacred Scripture, the VVorship and Celebration of the Sabbath is very frequently commanded, as we may see in *Exodus, Leviticus, Deuteronomy*, and in the Prophecies of *Isayah, Jeremy* and *Ezekiel*: In all which places there is given a Commandment concerning this VVorship of the Sabbath. *De predic. verbi Dei. Vide Trid. Sess. 5. c. 2. Vide & singularem hac de re libellum S. Caroli Borrom. in actis Eccles. Mediol. Vide etiam acta Eccles. Bononiens.*

Exod. 16. 20. 31. Lev. 16. 19. 23. 26. Deut. 3. 15. 66. 24. Hier. 1. Exe. 10. 22. 46.

But

But Princes and Magistrates are to be exhorted to help the Prelates of the Church with their Authority, in those things especially which belong to the Support and Increase of this Worship of God, and to command the People to obey the Precepts of the Priests.

VI. The Magistrates Duty to promote Gods worship.

Now as to the explaining of this Commandment, pains must be taken to teach the Faithful in what things this Commandment agrees with the rest, and in what it differs from them: For by this means they shall know the cause and reason why we honor and keep Holy, not the Sabbath, but the Lord's Day.

VII. The way of explaining this Commandment.

There seems therefore a manifest Difference; because the other Commandments of the Decalogue are natural and perpetual, nor may they be alterd for any Reason: Whence it comes to pass, that tho *Moses*'s Law be abrogated, yet Christians observe all the Commandments contain'd in the Two Tables.

VIII. How this Commandment differs from the other Nine.

Which they do, not because *Moses* commanded so; but because they are agreeable to Nature, by Vertue whereof Men are driven to observe them.

Note.

Now this Commandment of keeping Holy the Sabbath, if we consider the appointed time, it is not fixd and constant; but alterable; nor does it belong to Manners, but to Ceremonies: Nor is it Natural, because we are not instructed or taught by Nature, on that Day rather than on any other, to give Worship to God: But from that Time when the People of Israel were deliver'd from the Bondage of *Pharaoh*, they kept Holy the Sabbath Day.

IX. This Command, as to time, is ceremonial.

But the Time when the Observance of the Sabbath was to be taken away, was the same with that wherein the rest of the *Jewish* VVorship and antiquated Ceremonies were remov'd, to wit at Christ's Death: For since those Ceremonies were as it were, certain shadows or images of the Light and Truth; it was therefore but necessary, that at the coming of that Light and Truth, which is Jesus Christ, they should be

X. Why and when the Sabbath Day ought to be changed into the Lord's Day.

Gal. 4. 10. remov'd: for which cause S. *Paul* to the *Galatians*, when he reprov'd the Observers of the Mosaical Rites, wrote thus: *Ye observe Days, and Months, and Times, and Years: I am afraid of you, lest haply I have bestow'd on you labor in vain.* On which score he wrote also to the *Colossians*. And thus much concerning the Difference.

Col. 2. 16.

XI. Wherein this Commandment agrees with the rest.

But this Commandment agrees with the rest, not in Rites and Ceremonies, but because it has something which belongs to Manners and the Law of Nature. For God's Worship and Religion, which is express'd in this Commandment, has its Being from the Law of Nature; since it is natural to spend some Hours about those things which belong to the Worship of God; whereof this is an Argument, That among all Nations we see there were certain appointed Days, and those Public ones too, which were consecrated to the performance of Sacred and Divine Matters: For it is natural to Man to allow some certain Time to those things that are necessary to the discharge of Business, as to the Sleep and Rest of the Body and such like.

Observe this Similitude.

And as to the Body, so by the same Natural Reason it is that we allow some Time to the Mind, that she may refresh her self with Divine Contemplation: And therefore since there ought to be some part of Time for performance of Divine Matters, and giving due Worship to God, this belongs to the Commandments of Manners.

XII. Why the Sabbath chang'd into the Lords day.

Apoc. 1. 10. 1 Cor. 16. 2.

For which cause the Apostles decreed to consecrate the First day of the Seven, to Divine Worship, which they call'd *The Lord's Day*: For S. *John* in the *Apocalyps* makes mention of the Lord's Day; and the Apostle, on *the Moon of the Sabbaths*, which is the Lord's Day, as S. *Chrysostom* interprets it, commands Collections to be made, that we may know, that even then already the Lord's Day was accounted Holy. *Chrysost. Hom.* 13. *in Corinth. Amb. item & Theophylact. Vide etiam Can. Ap. c.* 67. *Ignat. Epist. ad Magnes. Just. Apol.* 2. *Tertul. in Apol c.* 16. *& de Coron. Milit. c.* 3. *& de Idol. c.* 14. *& Cypr. Epist.* 33. *Clement. Alexand. l.* 5. *Strom.*

Strom. satis ante finem. Orig. Hom. 7. in Exod.

And now that the Faithful may know what they ought to do on that Day, and from what Actions they ought to abstain; it will not be amiss for the Curat diligently, and to a Word, to explain this Commandment, which may well be divided into Four Parts. XIII. Four Parts in this Commandment.

The First therefore in general proposes what is prescrib'd in these words, **Remember that thou sanctifie the Sabbath-day.** Now for this cause, in the beginning of the Commandment, is that word **Remember** fitly added, because the Sanctification of that Day belongs to Ceremonies. XIV. What the Words teach.

Of which thing it seem'd the People are to be admonish'd; since tho the Law of Nature teaches, that at some time or other God is religiously to be worship'd, yet it has not appointed any certain Day whereon this ought chiefly to be done. First.

Moreover, the Faithful are to be taught, that from those Words may be gather'd the Way and Manner how it is convenient to do Work all the Week; to wit, so as always to have regard to the Holy-day; on which Day seeing an Account is to be given to God, as it were, of our VVorks and Actions, it must needs be, that we do such Works as will neither be rejected by the Judgment of God, and which, as it is written, shall not wound or offend our own Conscience. Secondly. 1 Reg. 2. 5.

Lastly, VVe are taught, which we ought carefully to observe, to wit, That there are not wanting Occasions to make us forgetful of this Commandment, either being led by the Example of others that neglect it, or out of love to Shews and Plays, whereby we are very much led away from the holy and religious Observance of this Day. Thirdly.

And now come we to the Signification of the *Sabbath*. Sabbath is an *Hebrew* word, which in *English* signifies a Cessation; to keep Sabbath is therefore call'd in *English*, to cease and rest. In which Signification the Seventh day was call'd by the name of Sabbath; because the whole VVorld being finish'd and perfected, God rested from all his VVork which he had done: for so the Lord, in *Exodus*, calls this Day. XV. What the Sabbath is. Gen. 23. Exod. 20. 12. Deut. 5. 14.

Note. But afterwards, not only this Seventh Day, but for the Dignity of that Day, even the whole VVeek also was call'd by that name; in which sense the Luc. 18. 12. Pharisee in S. *Luke* said, *I fast twice in a Sabbath.* And thus much of the Signification of *Sabbath.*

XVI. What it is to sanctifie. Now the Sanctification of the Sabbath in Sacred Scripture is a Cessation from all Bodily Labor and Business; as plainly appears from these words of the Commandment which follow: **Thou shalt not work.** Nor do's it signifie that only, (for otherwise it would be sufficient to say in *Deuteronomy,* Deut. 12. *Observe the Day of the Sabbath):* But seeing that in the same Place it is added, **to sanctifie it,** by this word is shew'd, that the Day of the Sabbath is Religious, and consecrated to divine Actions and holy Duties

XVII. The true Sanctification of the Sabbath. We therefore do then fully and perfectly celebrate the Sabbath-day, when we perform Duties of Piety and Religion to God: And that this is evidently a Sabbath, which *Esay* calls *delightful,* Esay 58. 13. because Holy-days are, as it were, the Delights of God and Pious Men. Wherefore, if to this religious and holy Observance of the Sabbath, we add Works of Mercy, surely they are many and Esay 58. 6. very great Rewards, which in the same Chapter are propos'd to us.

XVIII. What the true sense of this Commandment is. The true and proper Sense of this Commandment therefore is, That Man both in Soul and Body might be careful to set apart some certain determin'd Time, from Bodily Business and Labor, to worship and reverence God devoutly.

XIX. What the second Part of the Commandment requires. Now in the next part of this Commandment is shew'd, That the Seventh day is dedicated by God to Divine Worship; for thus it is written: **Six days shalt thou labor, and do all thy work; but the Seventh day is the Sabbath of the Lord thy God.** The meaning of which words is, That the Sabbath is consecrated to the Lord, and that on that Day we pay him our Duties of Religion, and that we know the Seventh day to be a Sign of the Lord's Rest.

Now

Now this Day is dedicated to God, because it was not fit that the rude People should have the power of chusing the Time after their own Will, lest haply they might imitate the Religion of the *Egyptians*. XX. Why this Day is dedicated to God.

Therefore of the Seven days the last was chosen for the Worship of God: Which thing indeed is full of Mystery. Wherefore in *Exodus*, and in *Ezekiel*, the Lord calls it *a Sign*: *See therefore*, says he, *that ye keep my Sabbath*. XXI. Why God chose One Day.

For it is a Sign between me and you in your Generations, that ye may know, that I am the Lord who sanctifie you. It was a Sign therefore which shew'd, that Men ought to dedicate themselves to God, and to keep themselves holy to him, since we see even the very Day to be dedicated to him: for that Day is Holy, because then especially Men ought to exercise Holiness and Religion. The First Reason.

And then it is a Sign and Monument, as it were, of the wonderful Creation of the World. The Second.

And it was moreover given as a Sign to remember and warn the *Israelites*, that they might remember, that they were delivered and freed by God's help from the most hard Yoak of the *Egyptian* Bondage. And this the Lord shew'd in these words: *Remember that thou also didst serve in Egypt, and the Lord thy God brought thee out thence, with a strong hand and stretched-out arm; therefore he has commanded thee to keep the Sabbath-day.* The Third. Deut. 5. 15.

And it is also a Sign both of the Spiritual and Eternal Sabbath. The Fourth.

Now the *Spiritual Sabbath* consists in a holy and mystical kind of Rest; to wit, when the old Man being buried with Christ, is renew'd to Life, and studiously exercises it self in those Actions which are agreeable to Christian Piety: For they *who sometimes were Darkness, but now are Light in the Lord, ought to walk as children of the Light, in all Goodness, Justice, and Truth, and not to communicate with the unfruitful Works of Darkness.* XXII. What the Spiritual Sabbath is. Ephes. 5. 2.

But the *Heavenly Sabbath* (as S. *Cyril* says upon that place of the Apostle, *There remains therefore a Rest to the People of God*) is that Life wherein we XXIII. What the Heavenly Sabbath is. S. Cyril tat. 1. 4 in Joa. c. 5. 1.

shall live with Christ, and enjoy all good things, and Sin be utterly pluck'd up by the Roots, according to that, *There shall no Lion nor evil Beast go up thither; but there shall be a pure way, and it shall be called Holy*: For the Soul of the Saints in the Vision of God gets all good things. Wherefore the Pastor must exhort and encourage the Faithful with these words; *Let us make haste to enter into that Rest.*

Isa. 53. 8.

Heb. 4. 2.

XXIV. The Jews had other Feasts besides the Sabbaths.

Now besides the Seventh day, the Jews had other Festival and Sacred Days appointed by God's Law, whereby the Memory of their greatest Benefits was renew'd. Of those other Feasts see *Levit.* 23. *Num.* 29. *Deut.* 16. and if you would know the moral meaning of the Feasts of this kind, see *Cyril de Adoratione in spiritu & verit. lib.* 17. *D. Thom.* 1. 2. *q.* 102. *art.* 4. *ad.* 10.

XXV. Why the Sabbath chang'd. The First Reason.

But it pleas'd the Church of God, that the Worship and Celebration of the Sabbath-day should be transferr'd to the Lord's-day.

For, as on that Day the Light did first shine upon the World; so by the Resurrection of our Redeemer, which open'd us an Entrance to Eternal Life, which hapned on that Day, our Life was recall'd out of Darkness into Light; and for this cause the Apostles would have it call'd *The Lord's Day.*

The Second Reason.

Besides, in Sacred Scripture we find that this was a Solemn Day, because therein the Creation of the World began, and because the Holy Ghost was given to the Apostles.

XXVI. Why other Feasts appointed.

But the Apostles in the beginning of the Church, and afterwards in the following Times our Holy Fathers appointed other Holy-days, that we might devoutly and holily call to remembrance God's Benefits.

XXVII. The Order of Holy-days. Note.

Now among these are to be reckon'd as the most remarkable, those Days that are consecrated to Religion for the Mysteries of our Redemption, and then those that are dedicated to the most Holy Virgin Mother, and to the Apostles and Martyrs, and the other Saints which reign with Christ, in whose Victory the Goodness and Power of God

is

is prais'd, due Honor done to them, and the Faithful stirr'd up to the Imitation of them.

XXVIII. Idleness forbidd'n.

And because to the keeping of this Commandment, that part of it has great Force, which is express'd in these words, **Six Days shalt thou labor; but the Seventh Day is the Sabbath of God,** The Curat ought diligently to explain that part, For from these words, it may be gather'd, That the Faithful are to be admonish'd, that they lead not their Life in Sloth and Idleness: But rather being mindful of the Apostles Advice, *That every one do his own business, and labor with his hands*, as he commanded. 1 Thes. 4. 11

XXIX. No servile work to be put off to the Lords Day.

Besides, in this Commandment the Lord requires, that **In Six Days we do our Work.** Lest any of those things which ought to be done on the other Days of the VVeek, should be put off to the Holy Day, and so the Mind be call'd off from the care and study of Divine matters.

XXX. What the third part of the Commandment forbids.

In the next place, the third Part of the Commandment is to be explain'd, which in a manner shews how we ought to keep Holy the Sabbath Day: But especially it explain's what we are forbidden to do on that Day; wherefore says the Lord: **Thou shalt not do any Work therein, thou and thy Son and thy Daughter, thy Servant and thy Maid, thy Cattel and the Stranger that is within thy Gates.**

XXXI. Whatever withdraws our mind from the divine Worship, is forbidd'n.

By which VVords we are taught, first wholly to avoid whatsoever may hinder the VVorship of God: For it may easily be perceived, that every kind of servile VVork is forbidden, not because it is naturally, either base or evil; but because it withdraws our mind from the VVorship of God, which is the End of this Commandment.

Note, and teach this.

VVhere, the Faithful are the rather to avoid those Sins, which not only call off our Minds from the Study of Divine matters, but wholly separate us from the Love of God. *Vid. Aug. tract. 3. in Joan. & in Psal. 31. Serm. & lib. de decem chordis. c. 3.*

Yet

XXXII. What works are not forbidden on Holy Days. The first sort.

Yet those Actions and those VVorks which belong to Divine VVorship, altho they be servile, as to cover or deck the Altar, to adorn the Churches for some Festival Days, and our like, are not forbidd'n: and therefore the Lord says, *The Priests in the Temple violate the Sabbath, and yet are without Sin.*

The second sort.

Nor is it to be thought, that the doing of those things, which otherwise will be lost, if not done on the Holy Day, are forbidden by this Commandment, even as also it is permitted by the Sacred Canons.

The third sort.

There are many other things which our Lord in the Gospel has declar'd, may be done on Holy Days, which the Curat may easily observe in S. *Matthew* and S. *John*.

XXXIII. Cattel not to be put to labor on Holy Days.

But that nothing may be omitted, by the doing whereof, the Sanctification of the Sabbath may be hindred, here is mention made of Cattel: by which sort of living Creatures Men are hindred from keeping the Sabbath: For if on the Sabbath Day the use of Cattel be design'd to the doing of any VVork, the Labor of Man is also necessary to make them work. The Beast therefore can do no work of it self, but helps the Man who manages him: But on that Day it is not lawful for any to do work, therefore not for the Cattel whose Labor Men make use of for their work.

XXXIV. Cruelty to Cattel forbidd'n.

This Commandment requires also, that if God would have Men to spare the Labor of their Cattel, they ought surely to be so much the more wary that they be not cruel to them, whose Labor and Industry they use.

XXXV. What to be done on Holy Days. To be present at Mass.

Nor ought the Curat to omit, but diligently to teach, in what VVorks and Actions Christians ought to exercise themselves on Holy Days.

Of which kind are these: To come to Gods Church, and to be there present at the Holy Sacrifice of Mass, with a sincere and devout Attention of Mind. *Conc. Agath. c. 47. Aurel. c. 8. Tribur. c. 35. vide de consec. dist. 1. capite Missas, &, cum ad celebrandas. &, omnes Fideles.*

Often

Often to make use of the Sacraments of the Church, which were instituted for our Salvation, and to cure the VVounds of our Souls. *Aug. de Eccle. dogm. c.* 53. *& citatur de cons. dist.* 2. *c. quotidie.* To frequent the Sacraments.

Nor is there any thing which can be either more seasonable or better for Christians, than often to confess their Sins to the Priests: For doing of which the Curat may exhort the People, taking for clearing of this matter, a Pattern and Example from those things which have already in their proper place bin deliver'd, and taught in the Sacrament of Penance. To confess Sins.

Nor shall he only stir up the People to that Sacrament; but he shall diligently again and again exhort them to it, that they may frequently receive the Holy Sacrament of the Eucharist. To receive the Eucharist.

Moreover, the Sacred Sermons are diligently and attentively to be heard by the Faithful: For there is nothing less to be indur'd, nor indeed is there any thing so unworthy, as to despise or negligently to hear Christs Word. *Justin Apol.* 2. *& ex Actis Apost. c.* 20. 7. *Aug. lib.* 50. *Hom. hom.* 26. *& citatur* 1. *q. l. cap. interroga.* To hear Sermons.

Also the Exercise and Study of the Faithful in Prayers, and Praises of God, ought to be frequent. To pray to, and praise God.

And hereof a chief care should be, diligently to learn those things, which belong to the Institution of a Christian Life. To be present at Catechising.

And let him exercise himself in those Duties which contain Christian Piety, by giving Alms to the Poor and Needy, by visiting the Sick, and piously comforting those that are in Heaviness and Affliction: For as S. *James* says, *Pure Religion and undefiled before God and the Father is this, To visit the fatherless and Widows in their tribulation.* So the ancient Christians did, as do testifie *Justin. apol.* 2. *Tertul. in apol. & in lib. ad Martyres, & in lib.* 2. *ad Uxorem, prope finem.* To do works of Mercy. Jac. 1.

From

XXXVI. The fourth part of this Commandment.

From what has bin said, it is easy to gather, what things are committed contrary to the Rule of this Commandment.

XXXVII. How just it is to observe the Festivals.

And let the Curat reckon it as his Duty to gather Reasons and Arguments strongly to perswade the People with their utmost Study, Care and Diligence to keep the Law of this Commandment: And to this end it will be very useful for the People to understand and perceive plainly, how just and agreeable to Reason it is, that we should have some certain Days which we may bestow wholly upon Divine Worship, and wherein we may acknowledge, worship and venerate our Lord, from whom we have receiv'd most excellent and innumerable Benefits.

Note.

For if he had commanded us every Day to render him the Worship of Religion, ought we not to do our utmost endeavour with a ready and cheerful mind, for all Benefits towards us, which are very great and infinite, to hearken to his VVord? But now there being but a few Days set apart to his VVorship, there is no cause why we should be negligent and uneasy in the Discharge of this Duty, which without very grievous Sin we cannot omit. *Vide de Consecr. dist.* 1. & *in Decret. Titul. de Feriis & Conc. Matisc.* 2. *c.* 1. & 37. *Tribur. c.* 35. *Ignat. in Epist. ad Philip. Leon. serm.* 3. *de Quadrag. August. Serm.* 251. *de tempore.*

XXXVIII. How good and profitable it is to observe this Commandment.

And then the Curat may shew, how great the Vertue of this Commandment is, since those who truly observe it, seem to be in the Presence of God, and to speak freely with him: For in making Prayers we both contemplate the Majesty of God, and freely talk with him: And in hearing the Preachers, we receive the Voice of God, which throw their Labor, who preach of Divine Matters holily and devoutly, reaches even to our Ears: And then we adore Christ our Lord present in the Sacrifice of the Altar; and these are the good things which they enjoy especially, who diligently obey this Commandment.

But

But those who altogether neglect this Law, seeing that they obey not God and his Church, and hear not his Commandments, are Enemies both of God and of his Holy Laws: which may be observ'd from hence; because this Precept is of such a kind, as may be observ'd without any pains. For since God imposes no labor upon us, which yet were it the hardest in the VVorld, we ought to undergo for his sake, but only commands us to be free and quiet on the Holy Days from wordly cares; it is a sign of great rashness to refuse Obedience to this Commandment: Hereof the Punishments which God has inflicted upon those that violated it, ought to be for an Example to us, as we may see from the Book of *Numbers*.

XXXIX. How great a Sin to break this Commandment.

Numb. 15.

That therefore we may not run into Gods Displeasure, it will be worth our while often to think upon this word, **Remember**, and to lay before our Eyes those mighty Profits and Advantages, which, as has been shew'd before, may be had by the observance of Holy Days: And many other things belonging to the same purpose, which a good and diligent Pastor can largely and fully discuss, as Occasion shall require.

Note.

The Fourth COMMANDMENT *of the* DECALOGUE.

Honor thy Father and thy Mother that thou mayst live long upon the Land which the Lord thy God shall give thee.

Since the highest Vertue and Dignity is in the former Commandments; those which we now proceed upon, because they are very necessary, rightly claim the next place: For those directly have Regard to God as their End; but these teach us Charity towards our Neighbor; altho at the long Run, they lead to God himself, that is, to that ultimate End, for the sake

I. How this Commandment agrees with the former.

sake whereof we love our Neighbor: wherefore Christ our Lord said, that those two Commandments of loving God and our Neighbor, are like one to the other. *Vide Aug. in Psal.* 32. *Serm.* 1. *item lib.* 3. *de Doctr. Christ. cap.* 10. *& lib.* 50. *Hom. hom.* 38. *D. Thom.* 2. 2. *quæst.* 17. *art.* 8.

Matt. 22. 39. Mar. 12. 31.

II. The Love of God shines forth in the Love of our Parents.

Now it can hardly be express'd how great Advantages this Point has, since it both bears its own fruits, and those large and excellent; and is as it were a Sign, whereby the Obedience and Duty of the First Commandment is apparent. *He that loves not his Brother*, says S. *John, whom he sees, how can he love God, whom he sees not*? After the same manner, if we do not Reverence and Honor our Parents, whom we ought to love next to God, seeing they are almost always in our Sight, what Honor, what Worship will we give to God the Supream and Best Parent, who is above our Sight? Whence it is plain, that both Commandments agree among themselves.

1. Joh. 6. 20.

III How large this Commandment is.

Now the use of this Commandment is very large: For besides those that have begotten us, there are many other besides whom we ought to Honor as Parents, by reason either of their Power, or Dignity or Profitableness, or some other excellent Function or Office. Besides, it eases the Labor of Parents and Superiors: For, seeing their chief Care is, that those whom they have in their Power, live well and agreeably to the Divine Law; this Care will be very easy if all Men understood, that even by Gods Authority and Admonition, the greatest Honor is to be given to Parents.

Which that we may do, it is needful to know a kind of Difference between the Commandments of the First, and those of the Second Table. These things therefore are first to be explain'd by the Curat; and first of all let him Teach, That the Divine Laws of the Decalogue, were cut in Two Tables: In one of which, as we are taught by the Holy Fathers, those Three

were

were contain'd, which have already been explain'd; but the rest were included in the other Table. *Vide Clem. Alexand. lib. 6. Strom. satis ante finem. August. in Exod. q. 71. & Epist. 119. cap. 11. D. Thom. 1. 2. q. 100. art. 4.*

And this Description was very fit for us, that the very Order of the Commandments might distinguish the Reason of them: For whatsoever in Sacred Scripture is commanded by the Divine Law, it arises from one of these Two Kinds: For in every Duty our Love either towards God, or towards Man is seen. Now the Three first Commandments teach our Love towards God: But that which belongs to the Conjunction and Society of Men, is contain'd in the other Seven Commandments. Wherefore it was not without Reason, that such a Distinction was made, that some Commandments are referr'd to the First, and others to the Last Table. IV. Mark this Reason.

For in the Three first Commandments, whereof has bin spoken; God, who is the Supreme Good, is as it where the subject Matter which they handle; but in the rest, the good of our Neighbor. In the First is propos'd our greatest Love, in the rest our next Love; the First respect their End, the rest those things that are referr'd to the End. *Vide Aug. in Psal. 32. Ser. 1. D. Thom. 22. q. 122. art. 1 & 2. & in opusc. 7. c. 9. de primo praecept.* V. The first Difference betwixt the Commandments of the first and second Table.

Besides, the Love of God depends thereupon. For God is of himself, and not for the sake of any other thing, to be lov'd above all things; but the Love of our Neighbor has its beginning from our Love of God, and is to be directed to it, as to a certain Rule: For if we account our Parents Dear, if we obey our Masters, if we reverence our Betters, we must do it specially for this Cause, because God is their Procreator, and would have them above others, by whose Labor he rules and defends the rest. Who, seeing he requires it of us, to reverence such kind of persons, we ought therefore to do it to them, who by God are dignied with this Honor: Whence it comes to The second difference.

pass

pass, that the Honor we have for our Parents, we seem to have it for God rather than for Men. For so it is in S. *Matthew*, when mention is made of Observance to Speriors; *He that receives you, receives me*: And the Apostle, in his Epistle to the *Ephesians*, teaching Servants; *Servants*, says he, *give obedience to your Masters according to the Flesh, with fear and trembling, in the simplicity of your heart, as to Christ; not with eye-service, as pleasing Men; but as the servants of Christ*: *Vide Aug. lib.* 3. *de Doctr. Christ. c.* 12. *& l.* 4. *Confess. c.* 9, 10, 11, 12. *Prosper. l.* 3. *de Vita contempl. c.* 13. *Bernard: de Diligendo Deo.*

Mat. 10. 40.

Eph. 6. 5.

The third Difference.

Add hereto, That no Honor, no Piety, no Worship is given to God, that is worthy enough, towards whom our Love may be infinitely encreas'd: And therefore it is necessary that our Love towards him grow more ardent every day; when by his own Commandment we ought to love *with all our Heart, with all our Soul, and with all our Strength*: But the Love we bear to our Neighbor is bounded within its proper Limits; for the Lord commands us *to love our Neighbor as our selves.*

Deut. 6. 5.

Luc. 10. 27.

Mat. 22. 32.

VI. Note.

But if any one exceed these Limits, so as to love his Neighbor equally with God, he grievously sins. *If any one come to me*, says our Lord, *and hates not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple.* According to which sense it is also said, *Suffer the Dead to bury their Dead*; when one would first go bury his Father, and afterwards follow Christ. The Explication of which thing is more clear in S. *Matthew*; *He that loves Father or Mother more than me, is not worthy of me.*

Luc. 14. 26.

Luc. 9. 60.

Mat. 10. 37.

VII. How Parents to be lov'd.

Nor is it yet to be doubted, but that Parents are highly to be lov'd and observ'd: But yet, in the first place, it is necessary to Piety, to pay the chief Honor and Worship to God, who is the Father and Creator of all; and so to love our mortal Parents, that the whole force of our Love be referr'd to our Heavenly and Everlasting Father.

But

But if at any time the Commandments of Parents are against the Commandments of God, there is no doubt but that Children are to prefer the Will of God before the Pleasure of their Parents, being always mindful of that Divine Sentence, *We must obey God rather than Man.* VIII. When Parents not to be obey'd. Act. 5. 29.

Which things being explain'd, the Curat shall interpret the words of the Commandment. And first he shall shew what it is to Honor. And it is to think honorably of some one, and very highly to esteem of all that is his. IX. What it is to Honor.

Now, to this Honor, all these things are join'd; Love, Observance, Obedience, and Worship or Reverence. Now, in the Law this word Honor is excellently plac'd, rather than that of Love or Fear; altho Parents are very much to be lov'd and fear'd: For he that loves, does not always observe and reverence; and he that fears, does not always love: But whomsoever a Man honors from his Heart, him he also loves and fears. X. How fitly the word *Honor* is here us'd.

When the Curat has explain'd these things, he shall then treat concerning Fathers, and who they are that may be call'd by this Name. For tho the Law speak of those Fathers chiefly of whom we were begotten, yet this Name belongs to others also, as we easily gather from very many places of Holy Scripture. XI. First, They are call'd Fathers that beget.

Besides those therefore that begat us, there are other sorts also of Fathers in Sacred Scripture, as we touch'd before; to all which their proper Honor is due. First then, the Rulers of the Church, the Pastors and Priests, are call'd Fathers; as it is manifest from the Apostle, who writing to the *Corinthians*, says, *I write not these things to shame you; but I warn you, as my most dear Children: For tho you had ten thousand Instructors in Christ, yet not many Fathers; for in Christ Jesus I begat you thro the Gospel.* And in *Ecclesiasticus* it is written, *Let us praise Men glorious, and who were our Fathers in their Generation.* Secondly, The Prelates of the Church and Priests. 1 Cor. 4. 14. Eccles. 44. 1.

And then those are call'd Fathers to whom is committed the Government, Magistracy, or Pow- Thirdly, Magistrates

er, who govern the Commonwealth; so *Naaman* was call'd by his Servants, Father.

Fourthly, Tutors and Masters.

Furthermore, We call them Fathers, to whose Care, Trust, Honesty, and Wisdom others are committed. Of this kind are Tutors and Guardians, Teachers and Masters: Wherefore the Sons of the Prophets call'd *Elijah* and *Elisha*, *Father*. 1 *Reg*. 5. 4 *Reg*. 2. 4 *Reg*. 13.

Fifthly, The Aged.

Lastly, We call Old Men and Aged, *Fathers*, whom we ought also to reverence.

XII. Why Parents are to be honor'd.

And let this be a chief Matter in the Precepts of the Curat, to teach, That Fathers of what kind soever, but especially those of whom we were begotten, are to be honor'd by us; concerning whom the Divine Law makes special mention.

Note. Here there are Ten Reasons.

For they are, as it were, certain Images of the Immortal God, and in them we behold the Image of our own Beginning. Life is given us by them; God made use of them to bestow on us Mind and Soul; by them being brought to the Sacraments, and train'd up to Religion, to Civil and Manly Education, we are taught Integrity and Holiness of Manners. *Of the Duties of Children towards their Parents, Vide Antonium Augustinum, lib*. 10. *tit*. 19.

XIII. Here is rightly mention made of *Mother*.

And let the Curat teach, That the Name of *Mother* is deservedly express'd in this Commandment, that we may consider the Benefits and Merits of a Mother towards us, with how great Care and Trouble she carried us in her Womb, with how great Labor and Grief she brought us forth and bred us up.

XIV. The first Honor due to Parents.

Moreover, Parents are so to be observ'd, that the Honor which we pay them may be seen to proceed from our Love and the inmost sense of our Soul; to whom this Office is due, especially seeing they are so well affected towards us, as to refuse no Labor, no Striving, no Dangers for our sakes; and nothing more pleasant can happen to them, than to find that they are dear to their Children, whom they love very dearly. *Joseph* when he was in *Egypt*, was next to the King in Honor

Gen. 46. 19.

Honor and Wealth; yet he honorably entertains his Father, when he came into *Egypt*. And *Solomon* rose up to meet his Mother, and did reverence to her, and plac'd her in the Royal Throne on his right-hand. 3 Reg. 2. 19.

There are other Offices of Honor which ought to be done to Parents; for then also we honor them, when we humbly beg of God; that all things may succeed well and prosperously to them, that they may be very much lov'd and esteem'd among Men, and very acceptable also to God and his Saints that are in Heaven. The Second.

Again, We honor our Parents, when we do according to their Will and Pleasure; to which *Solomon* perswades: *Hear*, says he, *my Son, the Instruction of thy Father, and forego not the Law of thy Mother; that Grace may be added to thy Head, and Bracelets to thy Neck.* Of which sort also are those Exhortations of S. *Paul*, *Children, obey your Parents in the Lord, for this is just.* Again, *Children, obey your Parents in all things; for this is pleasing in the Lord.* And it is confirm'd by the Examples of the most holy Men: For *Isaac*, when he was bound by his Father for a Sacrifice, modestly obey'd, without refusing; and the *Rechabites*, that they might never depart from the Counsel of their Father, always kept themselves from Wine. The Third. Prov. 1. 8. Eph. 6. 1. Col. 3. 20. Gen. 22. 9. Hier. 15. 9.

Again, We honor our Parents, when we imitate their good Manners and Actions: For we seem to attribute very much to them, to whom we would be as like as may be. The Fourth.

Again, We honor our Parents, when we not only listen to, but also follow their Counsels. The Fifth.

As also when we relieve them, giving them Food and other Conveniences. Which thing is approv'd by Christ's own Testimony, who reproving the Impiety of the Pharisees, says, *Why do you transgress the Commandment of God for your Tradition? For God said, Honor thy Father and thy Mother; and whosoever curses Father or Mother, let him die the Death: But ye say, Whosoever shall say to his Father or to his Mother, Whatsoever Gift is of me, profits thee, and he will not honor his Father or his* The Sixth. Mat. 15. 4.

Mother; and ye have made the Commandment of God void by your Tradition. That Parents are to be reliev'd, *Vid. Basil. Hom. de Honore Parentum, & in Hexam. Hom. 9. Amb. lib. 5. Hexam. c. 16. Conc. Gangr. Can. 16. Vide item Dist. 86. multis in locis. Hieron. lib. 2. Comment. in Matth. August. lib. 1. Quæst. Evang. c. 14.*

The Seventh, and of great moment.

We ought indeed at all times to pay the Duties of Honor to our Parents; but especially then, when they are dangerously sick: For then it is to be endeavor'd that they pass not over any thing that belongs either to the Confession of Sins, or to the other Sacraments, which are to be receiv'd by Christians when Death approaches: And let it be our care, that pious and religious Persons visit them frequently, who either may strengthen them being weak, and help them with their Counsel, or else may raise them to a chearful Hope of Immortality; that when they have lifted up their Minds above the things of the World, they may cast them wholly upon God: And so it will come to pass, that being fortified with the most blessed Company of Faith, Hope, and Charity, and with the Defence of Religion, they will look upon Death not only as a thing not at all to be dreaded, seeing it is necessary to all; but forasmuch as it hastens an entrance to Eternity, they will account it desirable.

The Eighth and last.

Lastly, Honor is paid to our Parents, even when they are dead, if we bury them, and perform their Funerals becomingly, and to their Burials bestow Honor; if we take care for their Anniversary Rites and Sacrifices; if we carefully pay their Legacies.

XV. Others also who are call'd Fathers, to be honor'd.

But not they only, of whom we were born, are to be honor'd; but those also who are call'd Fathers, as Bishops and Priests, Kings and Princes, Magistrates and Tutors, Guardians and Masters, Teachers and Old Men, and the like; for they are worthy to receive Fruit from our Love, Obedience and Labor.

Of

Of Bishops and other Pastors it is thus written: *Let the Priests that rule well, be counted worthy of double Honor, especially they that labor in the Word and Doctrin*: *Vide Ambros. Commtnt. in eundem locum.* XVI. Prelats and Priests how to be honor'd. 1 Tim. 5. 17.

But now, of how great a Love towards the Apostle did the *Galatians* give evidence, to whom is given that famous Testimony of their Benevolence, *For I bear you witness, that, if it were possible, you would have pull'd out your very Eyes and given them to me.* First. Gal. 4. 15.

Now, to the Priests also are to be given those things which are requir'd to the necessary Uses of Life. Wherefore the Apostle says, *Who ever goes to War at his own Costs?* And it is written in *Ecclesiasticus, Honor the Priests, and cleanse thy self with the Arms; give them their part, as it is commanded thee, of the First-fruits and Trespass-offering.* That Tythes are to be paid, *vide Concil. Aurel.* 1. *c.* 17. *Matiscon.* 2. *cap.* 5. *Eorojul. c. ultim. Lateran. Magnum. c.* 53. *Trid. Sess.* 25. *c.* 13. *Vide item multa capita* 16. *q.* 1. & 7. & *Tit. in Decretal. de Decimis. D. Thom.* 2. 2. *q.* 87. Secondly. 1 Cor. 9. 7. Ecclus 7. 33.

The Apostle teaches, That they are to be obey'd also. *Obey*, says he, *them that are put over you, and subject your selves; for they watch as those that shall give an account for your Souls.* Thirdly. Heb. 13. 7.

Yea, and it is even commanded by Christ our Lord, that we obey even wicked Pastors, when he says. *The Scribes and Pharisees sit in Moses's Chair; all things therefore whatsoever they say to you, observe and do: But do not ye after their Works; for they say, and do not.* Note. Mat. 25.

The same thing is to be said concerning Princes and Magistrats, and the rest, whose Power we are under. But to them, what kind of Honor, Worthip, and Observance is to be paid, the Apostle to the *Romans* largely explains; for whom also he admonishes to pray; And S. *Peter* says, *Be ye subject to every human Creature for God's sake; whether to the King, as excelling the rest; or to Magistrats, as sent by him. Vide Tert. in Apol.* 6. 30. & 32. & *ad Scapulam. c.* 2. XVII. Honor to be given to other great Men. Rom. 13. 1. 1 Tim. 2. 2. 1 Pet. 2. 12.

XVIII. Princes to be honor'd with a kind of divine Honor.

For, if indeed we give Honor to them, that Honor is referr'd to God. For an excellent degree of Dignity, which is instead of the Divine Power, in which we reverence the Divine Providence, who has given them the public Administration of Office, and whom he uses as the Ministers of his Power, has the Veneration of Men. *Vid. Aug. lib. 5. de civit. Dei. c.* 10, 11, 14 & 15.

XIX. When wicked Princes are to be obey'd.

Nor do we reverence the Dishonesty or Wickedness of Men, if the Magistrates are such; but the Divine Authority which is in them, so that, thô it may seem very wonderful perhaps, altho they may be Spiteful, Cruel and Implacable to us; yet there is no cause sufficient, why we should not most dutifully observe them: For even the great Duties of *David* towards *Saul*, are recorded, when as notwithstanding he was very injurious to him, which he shews in these Words, *With them that hated peace, I was peaceable.* Ps. 119. 7.

XX. When they are not to be obey'd.

But if they command any thing wicked or unjust, since they do it, not of Power, but by Injustice and Perversenes of Mind, they are by no means to be obey'd.

XXI. The Reward of this Commandment propos'd.

When the Curat has explain'd these things severally; let him then consider, what the Reward is, and how agreeable it is to those that obey this Divine Commandment: For herein is its excellent Fruit, that **they live long**, and therefore that they are worthy, to enjoy a Benefit as long as may be, the memory whereof they always preserve. Seeing therefore, that those that honor their Parents, return them thanks, from whom they have the use of Light and Life; rightly and deservedly do they continue that Life, even to the greatest Age.

XXII. This promis'd Reward to be explain'd. 1 Tim. 4. 8

Then is to be added a clear Explanation of Gods Promise: For the Use not only of that blessed and eternal Life, but even of this too, which we live in the World, is promis'd, which Sentence S. *Paul* interprets, when he says, *Piety is profitable for all things, having the promise of the*

the Life that now is, and of that which is to come. XXIII.

Nor is this Reward either small or contemptible altho Death was desirable to the most Holy Men, as to *Job*, *David*, *Paul*, and the continuance of Life to miserable and afflicted Men, be unpleasant: For the addition of those Words, **which the Lord thy God will give thee**, promises not only the length of Time to live in, but Rest, Quiet and Safety to live well. For in *Deuteronomy* he says not only, *That thou mayst live a long Time*, but adds this also: *That it may be well with thee*, which was afterwards repeated by the Apostle. This no small Reward. Deut. 5. 16. Eph. 6. 5.

Now we say that these good things are advantagious to them, to whose Piety God gives Grace: For otherwise there will be no assurance and steadiness of the Divine Promise; Because sometimes those who are more dutiful to their Parents live not so long a Life, as those to whom it happ'ns to live long. XXIV. Many obedient Children enjoy not this Reward, and why.

Either because it is for their good who depart out of this Life before they forsake the Tye of Vertue and Duty: *For they are suddenly snatcht away, lest malice should alter their understanding, or deceit beguil their Soul.* The First Reason. Sap. 4. 10.

Or because whilst Destruction and Perturbation of all hings is impending, they are call'd out of this VVorld, that they may escape the common bitterness of the Times; For says the Prophet, *The righteous man is taken away from the face of evil.* And this is done, lest either their Vertue or their Salvation might be endanger'd, God takes Vengeance on Mortals for their VVickedness. The Second. Isa. 57. 1.

Or that they may not feel the sharpness of Sorrow in the saddest Times, for the Calamities of their Kindred and Friends. The Third.

Wherefore, it is much to be fear'd, when untimely Death happ'ns to good Men. Note.

Now as the Reward and Advantage of Duty is propos'd by God to those that are grateful to their Parents: So ungrateful, wicked Children are reserv'd for the heaviest Punishments; for it XXV. Ungrateful Children to be punish'd grievously.

Exod. 21. 26. Levit. 20 29. Prov. 19. 26. Prov 20 20. Prov. 30. 17 it is written, *He that curses Father or Mother, let him die the Death.* And, *He that afflicts his Father, and flies from his Mother, is shameful and unhappy.* And, *He that curses Father or Mother, his light shall be put out in the midst of darkness.* And, *The eye that mocks at his Father, and despiseth the birth of his Mother, let the Ravens of the Brook pick it out, and let the young Eagles eat it.* We read of many that wrong'd their Parents, against whom Gods anger grew hot. For he left not *David* unreveng'd, but paid *Absolom* the due reward of his Wickedness, whom for his wickedness he punish'd, being thurst thro with three Spears.

2 Reg. 18. 4.

XXVI. How they are punish'd that obey'd not the Priests.

But of them that obey'd not the Priests, it is written, *He that grows proud, and will not obey the command of the Priest, that ministers at that time to the Lord thy God, that man shall die by the decree of the judge. Vid. Clem. Epist. 3. subinit. Item Epist. 1. etiam subinit. Amb. lib. 2. Offic. c. 24. Hier. Epist. 1. post med. vide item 11. q. 3. c. 11, 12, 13.*

XXVII. The Duty of Parents toward their Children.

And as it is establish'd by the Divine Law, That Children should give Honor to their Parents, obey them, and be dutiful to them: So the proper Duties of Parents are, To train up their Children, in most holy Instructions and Manners, to give them the best Rules of Life, that being instructed and prepar'd for Religion, they may worship God holily and unblameably, which we read to have bin done by the Parents of *Susanna.* Let the Priest therefore admonish Parents, to shew themselves Masters to their Children, of Vertue, Equity, Continence, Modesty and Holiness.

Dan. 13. 3.

XXVIII. Parents to beware of three things. The First.

Let them therefore beware of three things especially, wherein they often use to offend.

First, not to speak or do any thing too severely against their Children, which the Apostle in his Epistle to the *Colossians* commands thus, *Fathers provoke not your Children to indigation, that they be not discouraged,* for there is danger lest they be of a broken and abject mind, while they are afraid of every thing. Wherefore let him warn them to

Col. 3. 21.

avoid

avoid overmuch Severity, and let them rather amend or correct, than to revenge themselves on their Children.

And then when a Fault is committed, when Chastisement and Chiding is necessary, not dissolutely thro Indulgence to pardon any thing to their Children: For many times Children are utterly spoil'd by the too great Lenity and Indulgence of Parents; wherefore let the Curat affright them from their too great Indulgence by the Example of *Heli*, who because he was too indulgent to his Children, suffer'd very great Punishments. The Second. 1 Reg. 4. 18.

Lastly, which is a very foul thing, let them be advis'd not to take that preposterous Counsel in the Education and Teaching of their Children: For very many are imploi'd in this only Study and Care, to leave their Children Riches and Mony, a fair and large Estate; whom they perswade not to Religion, or Piety, or learning of good Arts, but to Covetousness, and to increase their Family. Nor are they careful of the Esteem or Salvation of their Children, so that they have but Mony, and are very Rich, than which, what can be said or thought more base? And so it comes to pass, that they leave them not so properly their Wealth, as their Wickedness and their Vices, to whom they become Guides, not towards Heaven, but towards everlasting Punishment. Let the Priest therefore instruct Parents with the best Precepts, and stir them up to the Fxample and parallel Vertue of *Tobias*, that when they have well train'd up their Children to Holiness and the Worship of God, they may receive the plentiful fruits of their Love, Observance, and Obedience. The Third. Tob. 4.

The

The Fifth COMMANDMENT of the DECALOGUE.

Thou shalt not kill.

I. How profitable it is to explain this Commandment.

THe great Happiness which is propos'd to Peace-makers, because they shall be call'd the Children of God, ought very much to move the Pastors diligently and exactly to teach the Faithful what is to be learn'd from this Commandment: For there can be no better way to reconcile the minds of Men, than that the Law of this Precept, rightly explain'd, be so holily kept as it ought to be of all; because then we may hope that Men being joyn'd one to another with the strongest Agreement of Hearts, may preserve Peace and Concord intire.

II. How necessary.

But how necessary it is that this Commandment should be explain'd, appears from hence, That immediately after the drowning of the whole Earth, this was the only thing which God first forbad Men, *The blood of your Lives*, says he, *will I require at the hand of all Beasts, and at the hand of Man.* And in the Gospel among the Old Laws, which first were explain'd by our Lord, this is first, whereof it is thus written in S. *Matthew, For it has been said, Thou shalt not kill.* And the rest which in that very place are recorded concerning this Matter.

Gen. 9. 5.

Matth. 5. 22.

III. How this Commandment to be heard.

And the Faithful ought attentively and willingly to hear this Commandment: For if the Force of it be observ'd, it is very available to defend every ones Life; because in those words, *Thou shalt not kill*, Man-slaughter is utterly forbidd'n.

IV. This Commandment pleasant to be heard.

Therefore all Men ought to receive it with so great a pleasure of mind, as tho, if Gods anger being propos'd, it were specially forbidd'n under the heaviest Punishments, that none should be hurt: Therefore as this Commandment is pleasant to be heard: So the caution against this

this Sin, which is forbidden by this Commandment, ought to be full of Delight.

But when our Lord explain'd the Force of this Law, he shews that two things are contain'd in it. V. Two things here commanded.

The One, that we do not kill, which we are forbidd'n to do.

The other, which we are commanded to do, That we embrace our Enemies with a friendly Agreement and Love, have Peace with all Men, and lastly patiently to suffer all Inconveniences.

Now that Killing is forbidd'n, it is first to be taught what kind of Killing is not forbidd'n by the Law of this Commandment. VI. What killing not forbidd'n here. First.

For to kill Beasts is not forbidd'n; for if it be allow'd of God that Men should be fed by them, it is but meet they be kill'd: Of which matter S. *Austin* says thus, "When we hear, "says he, *Thou shalt not kill*, we understand not "this to be spoken of Fruits, because they have "no Sense, nor of irrational Animals, because "they are joyn'd with us on no account. *De civit. Dei lib.* 1. *c.* 20. *Item de morib. Manich. lib.* 2. *c.* 13, 14, 15. Exod. 12. throughout.

There is another sort of killing allow'd, which belongs to such Magistrates as have the Power of Death, whereby by the Rule and Judgment of the Laws, they punish wicked Men, and defend the Innocent: In which Office, so that they behave themselves justly, they are not only not guilty of Murder, but very exactly obey this Divine Law, which forbids Murder: For seeing the end of this Law is for the Preservation of Mans Life and Safety, the Punishments appointed by the Magistrates, who are the lawful Avengers of evil, have respect hither, that all Boldness and Injury being repress'd by Punishments, Man's Life may be safe. Secondly.

Wherefore *David* says, *I will soon slay all the Sinners of the Earth, that I might destroy out of the city of the Lord, all the workers of iniquity. Aug. Epist.* 154. & *citatur* 23. *q.* 5. *c. de occidentibus* Psal. 108. 8.

bus. Item Epist. 54. *& citatur ibid. c. Non est iniquitatis vide adhuc. Ibid. alia capita, & D. Thom.* 2. 2. *q.* 64. *a.* 2. *& q.* 108. *a.* 3.

Thirdly. For which reason, neither do they sin, who in a just War, not driven by Lust or Cruelty, but with the only desire of the Public Good, take away the Lives of the Enemies. *Aug. de Civit. Dei, c.* 26. *citatur* 23. *q.* 5. *c. Miles. Vide item de Bello D. Thom.* 2. 2. *q.* 40 *per A. Articulos.*

Fourthly. There are other Slaughters besides of the same kind, which are done expressly by God's Command. The Sons of *Levi* sinn'd not, tho they kill'd so many thousand Men in one day; upon which Slaughter done, God thus spake to them:

Exod. 23. 26. *Ye have consecrated your Hands this Day to the Lord.*

Fifthly. Nor is he guilty of this Commandment, who kills a Man, not willingly nor advisedly, but by accident: Concerning which matter, it is thus

Deut. 19. written in the Book of *Deuteronomy*; *He that ignorantly slays his Neighbor, and is prov'd to have had no hatred against him in time past, but went with him honestly into the Wood, to fell Timber, and in the hewing down of Timber, his Ax flew out of his Hand, and the Head of his Ax slipping off the Handle, struck his Friend, and kill'd him.* These Slaughters are of that kind, which because they are done, not with a Will or Design, are therefore in no case to be reckon'd sinful; which is prov'd by S. *Austin's* Sentence: for he says, "God forbid, that those "things we do, either for a good or lawful End, "if beyond our Intention any Evil happen, it "should be laid to our charge. *Vide Aug. Epist.* 154. *& citatur* 23. *q.* 5. *c. de Occidendis. Item vide multa capita dist.* 5. *D. Thom.* 2. 2. *q.* 64. *a.* 8. *Trid. Sess.* 14. *de Reform. c.* 7.

VII. Two Cases to be observ'd. Where, notwithstanding, Sin may be committed, for two Reasons. The one is, If any one being imploy'd in an unjust matter, kills a Man. For example:

The First. If any one with his Fist or Foot strike a Woman with Child, whereupon follows an untimely Birth. This happens indeed beyond the Design of the Striker; yet he is not blameless, because it was by

by no means lawful for him to strike a Woman with Child.

The other is, If he carelesly and heedlesly kill any one not looking well about him. The Second, Sixthly.

For which cause also, if any one for defence of his own Safety, using all the care he can, kill another, it appears plain enough, that he is not guilty of this Law.

And these are the Slaughters we have now mention'd, which are not contain'd in this Commandment of the Law, which being excepted, all the rest are forbidden, whether we consider the Slayer, or the Person slain, or the Means by which the Slaughter was done. VIII. What Killing is forbidden here.

As to those that are the Slayers, there is none excepted, neither Men of Wealth nor of Power, neither Masters nor Parents; but without all difference and distinction, all are forbidden to kill. IX. Who forbidden to kill.

If we consider those who are kill'd, this Law belongs to every one; nor is there any one of so mean and base a Condition, but he is defended by vertue of this Law. X. Who may not be kill'd.

Nor is it lawful for any one to kill himself, seeing no one has so much the power of his own Life, that at his own pleasure he may kill himself: And therefore by the words of this Law it is not thus appointed, *Thou shalt not kill another*; but simply, **Thou shalt not kill.** XI. None may kill himself.

But then if we respect the manifold ways of Murder, there is none excepted: For it is not only unlawful to take away any Mans Life, either with his Hands, or Sword, or Knife, or with a Stone, or with a Staff, or with a Halter, or with Poison; but it is utterly forbidden to be done either by Counsel, Help, or Assistance, or by any other Means. XII. Every way of killing forbidden.

And here the great Dulness and Stupidity of the Jews appears, in that they believ'd, that they observ'd this Commandment, if they restrain'd their Hands only from Murder. Note.

But to a Christian, who, as Christ has interpreted it, has learn'd, that this Law is Spiritual, and teaches us not only to have our Hands clean, but XIII. None may be angry at, nor kill another.

but our very Souls chaste and sincere, that is not enough, which the Jews thought sufficient to themselves: For in the Gospel we are taught, That it is not lawful so much as to be angry, since our Lord says, *But I say to you, Every one that is angry at his Brother, shall be guilty of the Judgment; but he that says to his Brother, Racha, shall be guilty of the Council; but he that shall say, Thou Fool, shall be guilty of Hell-fire. De ira vide Basil. hom.* 10. *Chrysost. hom.* 29. *ad Pop. Antioch. D. Thom.* 2. 2. *q.* 158. *per totam.*

XIV. This Place of the Gospel explain'd.

From which words it is evident, That he is not free from Sin that is inwardly inrag'd at his Brother, tho he contain his Anger shut up in his Mind; but he that gives any Token of that Anger, sins grievously; but he sins yet much more grievously, who is not afraid to handle his Brother hardly, and to reproach him. *Vide Aug. de Serm. Dom. in Monte, lib.* 1. *D. Thom.* 2. 2. *q.* 158. *a.* 3.

XV. What Anger not forbidden.

And verily this is true, if there be no cause of Anger: For the Cause of Anger, which is allow'd by God and his Laws, is This; When we are displeas'd at those, who being under our Government and Power, are guilty of a Fault; for a Christians Anger ought to proceed not from Carnal Sense, but from the Holy Ghost; seeing it is fit that we be the Temples of the Holy Ghost, in which Jesus Christ may dwell.

1 Cor. 6. 17.

XVI. The perfect Observation of this Commandment.

There are, besides, many other things taught by our Lord, which belong to the perfect following of this Law; of which sort are these: *Not to resist Evil; but if any one smite thee on thy right cheek, turn to him the other also; and he that will go to Law with thee, and take away thy Coat, give him thy Cloak also; and he that will compel thee to go a Mile, go with him two. Vide Aug Epist.* 5. *ad Marcel. & de Serm. Domini in Monte, lib.* 2. *c.* 20.

XVII. How many offend against this Commandment.

From what has been already said, we may observe, how prone Men are to those Sins which are forbidden in this Commandment; or, how many may be found, who tho they commit not Wickedness with their Hands, yet do it in their Hearts.

And

And because there are Remedies for this Disease in the Sacred Scripture, it is the Curat's Duty to teach them diligently to the Faithful. XVIII. The Curat's Duty.

And this is the Chief, That they understand how wicked a Sin the killing of a Man is: And this may be seen from very many and very evident Testimonies of Holy Scripture; for God in Holy Scripture so detests Murder, that he says he will punish even the very Beasts for the killing of Men, and commands that Beast to be kill'd that hurts a Man. XIX. How great a Crime it is to kill a Man. Gen. 9. 6.

Nor would he have Man abhor Blood for any other cause, but that by all means he should restrain his Mind and his Hand from the Wickedness of killing a Man. Note.

For Men-slayers are the worst Enemies of Mankind, and consequently of Nature; who, as much as in them lies, overthrow the universal Work of God, when they destroy a Man, for whose sake, he testifies, that he made all things whatsoever were created. Yea, and even in *Genesis*, since it is forbidden to kill a Man, because God created him after his own Image and Likeness, he do's a notable Injury to God, and seems as it were to lay violent hands upon him, who removes his Image out of the way. XX. Murderers injure God himself.

David having with Divine Cogitation of Mind meditated hereof, very grievously complain'd of Blood-thirsty Men, in these words: *Their Feet are swift to shed Blood*. Nor did he simply say, *They kill*; but, *They shed Blood:* Which words he uttered for amplification of that Wickedness, and to shew their exceeding Cruelty; and to shew especially how headlong they are carried by the impulse of the Devil to that VVickedness, he says, *Their Feet are swift*, XXI. How prone Man is to Murder. Psal. 13. 16.

But now the things which Christ our Lord in this Commandment requires us to observe, tend to this, That we may have Peace with all Men: For, interpreting this Place, he says, *If thou offer thy Gift at the Altar, and shalt there remember that thy Brother has any thing against thee leave there thy Gift before the Altar, and go, first be reconcil'd to thy Brother*; and what follows. XXII. The end and scope of this Commandment. Mat. 5. 24.

VVhich

XXIII. Catholic Charity commanded.

VVhich things shall so be explain'd by the Curat, as that he teach, That all, without any Exception, are to be embrac'd with Love. VVhereto, in the Explication of this Commandment, he shall stir up the Faithful, as much as may be, because therein the Vertue of Loving our Neighbor shines most clearly.

XXIV. Hatred forbidden. 1 Joh. 3. 5.

For since Hatred is plainly forbidden by this Commandment, because *he that hates his Brother is a Murderer*; it certainly follows, that here is given a Commandment of Love and Charity.

Offices of Love commanded.

And since in this Law there is a Command concerning Love and Charity, there are Rules given of all those both Offices and Actions which use to follow that Charity.

Patience. Luc. 21. 19.

Charity is patient, says *St. Paul*: Therefore we are commanded Patience, *in which we shall possess our Souls*, as our Saviour teaches.

XXV. Offices of Kindness.

Kindness next is the Companion and Associate of Charity, because *Charity is kind*.

But the Vertue of Benignity and Kindness largely extends it self, and its Office is chiefly concern'd in these things; to relieve the Poor with things necessary, to give Meat to the Hungry, Drink to the Thirsty, to cloath the Naked; and wherein any one most wants our Help, therein to bestow our greater Liberality upon him.

XXVI. Kindness to be shew'd towards our enemies. Mat. 5. 44. Rom. 18. 20.

These Offices of Kindness and Goodness, which of themselves are illustrious, are made so much the more illustrious, if extended to our Enemies: For our Saviour says, *Love your Enemies, do good to them which hate you*; which the Apostle also advises in these words, *If thy Enemy hunger, feed him; if he thirst, give him Drink: for in doing this, thou wilt heap Coals of Fire on his Head. Be not overcome of Evil, but overcome Evil with Good.*

XXVII. Long-suffering and Gentleness.

Lastly, if we consider the Law of Charity, which is kind, we must understand that by that Law we are commanded to do all Offices whatsoever that pertain to Long-suffering, Gentleness and other Vertues of the like kind.

XXVIII. A chief Office of Charity to forgive.

But that Office which is far the most excellent of all, and which is most full of Charity, wherein

wherein most of all we ought to exercise our selves, is this, With a cheerful Mind to forgive and pardon the Wrong we have receiv'd; which to do fully, the Scriptures of God, as before was said, often warn and exhort us, since they do not only call them bless'd that really do so. See *Deuteron.* 32. 35. Also 1 *Reg.* 25. 32, 33. Also 26. 6, 7, 8. 9. Also 2 *Reg.* 19. 20. *Psal.* 7. 5. *Eccles.* 28. *throughout. Isai.* 58. 6. *Matth.* 6. 14. And in the Gospel in many places. See also *Tertul. in Apolog. c.* 31 & 37. *Aug. in Joan. Tract.* 81. *lib.* 50. *Hom. hom.* 6. *item Serm.* 61 & 168. *de tempore.* But they affirm that Pardon of their Sins is also given them of God; but those who either neglect or utterly refuse so to do, lose their own Pardon themselves. Note.

But because the desire of Revenge is commonly rooted in Mens Minds; it is necessary that the Curat use very great Diligence herein, not only to teach, but also earnestly to perswade the Faithful, That a Christian ought to forget Injuries and to forgive them; and since there is very much mention of this Matter made among Sacred Writers, let him consult them, for the overcoming of their Stubbornes, who are of an obstinate and fixt Resolution on the Lust of Revenge. Let him have the Arguments in readiness, which those Fathers devoutly us'd, they being very weighty and very suitable to the Matter. *Vide quæ citantur. n.* 18. XXIX. Forgetting of Injuries, to be inculcated.

But especially these Three are to be explain'd. XXX. Three Arguments for this purpose.

The First is, That he that thinks he has receiv'd an Injury, should be earnestly perswaded that he, whom he desires to be aveng'd of, was not the principal cause of his loss or Injury. So that admirable Man *Job* did, who being grievously assaulted by the *Sabeans*, *Chaldeans* and by the Devil, yet took no Regard of them; but as an upright and right pious Man, truly and devoutly us'd these Words, *The Lord gave, and the Lord has taken away.* The First. Job. 1. 21.

XXXI. Gods goodness in inflicting Punishments.

By the Words and Example of that most patient Man therefore, let Christians perswade themselves, what is most true, that all things whatsoever we suffer in this Life, come from the Lord, who is the Father and Author of all Justice and Mercy. Nor does he punish us as Enemies (which is his infinite Kindness,) but corrects and chastises us as Sons.

XXXII. How they are to be accounted that persecute us.

Nor indeed, if we rightly consider it, are Men in these cases any other thing at all, but the Ministers and Officers as it were of God: And tho a Man may wrongfully hate another, and wish him very ill; yet, unless by Gods Permission, he can by no means hurt him. For this Reason *Joseph* patiently endur'd the wicked Counsels of his Brethren, so *David* did the Injuries done him by *Shimei*.

Gen. 45. 8 2 Reg. 16. 10.

Tom 3 in Hom. Quod nemo laeditur nisi a seipso.

To this Matter also belongs properly that kind of Argument, which S. *Chrysostom* gravely and excellently handl'd, to wit, That none is hurt but by himself: For those that think themselves to be injuriously dealt with, if they consider the matter well with themselves, will certainly find that they have received no wrong or damage from others: for tho the things are outward wherein they are hurt, yet they most of all hurt themselves, when they wickedly pollute their Soul with Hatred, Lust, Envy.

The second Argument.

The Second is, That it contains two special Advantages, which belong to those, who being led with a pious Endeavour to please God, freely forgive Injuries.

Two Advantages. The First. Matth. 18. 33.

The First whereof is this, That God has promis'd, that they shall obtain Pardon of their own Sins, that forgive others their Offences; from which Promise it easily appears, how acceptable this Office of Piety and Love is to him.

The second Advantage Matth. 5. 46.

The other Advantage is, That we get a kind of Nobility and Perfection, because by forgiving Wrongs, we are made in a manner like God, *Who causes his Sun to rise on the Good and Bad, and rains on the Just and Unjust.*

Lastly,

Lastly, the Disadvantages are to be explain'd, into which we then fall, when we will not forgive the Wrongs that are done us. Let the Curat therefore lay before the Eyes of them who cannot bring themselvs to forgive their Enemies, not only that the Sin is grievous, but also that by the continuance of the Sin, it grows greater. The third Argument.

For whereas he, whose Mind is thus affected, thirsts after his Enemies Bloud; being full of Hope of being reveng'd on him, is Night and Day so imploy'd in the continual agitation of his wicked Mind, that he seems never to be quiet from the contriving of Murder, or some other heinous thing; whence it comes to pass, that either never, or with very great Labor is he driven to it, either wholly to pardon, or at least in some measure to remit Injuries. XXXIII. The perverseness of Hatred.

And therefore it is rightly compar'd to a Wound, wherein the Arrow sticks fast. Note.

There are moreover many Inconveniences and Sins, which are chain'd as it were to this one Sin of Hatred: And therefore S. *John* according to this Sense spake thus, *He that hates his Brother is in darkness, and walks in darkness, and knows not whither he goes, because Darkness has blinded his Eyes*: Therefore he must needs fall oftentimes; for how can it be, that a man can allow the Words and Actions of him whom he hates? Hence proceed rash and unjust Judgments, Anger, Envy, Reviling, and such like, wherein even they also are insnar'd, who are related in Kindred or Friendship. XXXIV. The attendants of Hatred. 1 Joan. 3. 11.

And therefore it often happens that out of one Sin, spring a great many. Note.

Nor is this wrongfully call'd the Devils Sin; Because *he was a Murderer from the beginning*. Wherefore our Lord Jesus Christ the Son of God, when the Pharisees sought to put him to Death, said, *That they were begotten of their Father the Devil.* XXXV. Hatred the Devils Sin. Joh. 8.

XXXVI. Remedies against Hatred.

But besides these which have been mentioned, there are other Remedies deliver'd in the Monuments of Holy Scripture, and those indeed very fit, whence Reasons may be had for detestation of this Wickedness.

The First.

And the first and greatest Remedie of all, is the Example of our Saviour, which we ought to imitate: For he, tho he could not in the least be suspected to be guilty of any Sin, yet when he was beaten with Rods, crown'd with Thorns, and at last Crucifi'd, he made this Prayer so full of Piety,

Luc. 23. 4. *Father, forgive them, for they know not what they do. The sprinkling of whose Blood*, as the Apo-

Heb. 12.24. stle testifies, *Speaks better than that of Abel.*

The Second.

Another Remedy propos'd by *Ecclesiasticus*, Is to remember Death and the Day of Judgment,

Eccles. 7.40. *Remember*, says he, *thy last things, and thou wilt not sin for ever.* The meaning whereof is, as if he had said; Often times consider this again and again, that shortly thou must die, and because at that time thou wilt have very much to do, and that it will be highly necessary to obtain the infinite Mercy of God; it is necessary for thee to put it now and always before thy Eyes; for so it will come to pass, that that unruly desire of Revenge, will leave thee; since for the obtaining of Gods Mercy, thou canst find no Remedy fitter or greater, than Forgetfulness of Injuries, and to love them, who have wrong'd either thee or thine in Deed or Word.

The Sixth COMMANDMENT *of the* DECALOGUE.

Thou shalt not commit Adultery.

I. Why this Commandment plac'd in this Order.

BEcause the Bond between the Husband and Wife is the strictest, and nothing can happen more delightful to both of them, than to know that they are belov'd with a mutual and singular kind of Love; and on the contrary, nothing more grievous than to perceive their law-

ful

ful and due Love to be bestow'd elsewhere; rightly and in good order does this Law concerning Whoredom and Adultery follow that, which defends the Life of Man from Murder: So that no one by the Wickedness of Adultery dares violate or break off the Holy and Honorable Conjunction of Matrimony, wherein there is us'd to be the great Power of Love.

II. This Commandment to be explain'd with caution.

But yet in explaining of this very thing, let the Curat be very cautious and prudent, and handle the Matter with modest Expressions, a Matter which rather wants Restriction than copious Discourse; for it is to be fear'd, lest while he endeavours too largly and fully to explain by what Means Men depart from the Rule of this Law, they haply fall upon the Discourse of those things, from whence uses to arise Matter rather of provoking Lust, than the way of restraining it.

III. The Division of this Commandment. The first Part forbidding.

But because in this Commandment many things are contain'd which are not to be pretermitted, those things shall be explain'd in their proper places.

The Force of it therefore is double, The One, wherein Adultery is plainly forbidd'n. *Vide* 32. *q.* 4. *c. Meretrices. Item ibid. multa alia capita. Item Amb. de Abraham. c.* 4. *Hier. contra Jovin. l.* 1 *& l.* 2. *item in c.* 5. *Epist. ad Galat. ad illa verba* (*Manifesta autem.*) *item in c.* 5. *ad Eph. ad hæc verba* (*Viri diligite*) *Aug. de bono conjug. c.* 16. *& lib.* 22. *cont. Faust. c.* 47. 48. *item in quæst. Deut. q.* 37. *ad c.* 23. *item Amb. in Serm. de S. Joan. qui sic incip. Diximus superiore Dominica est.* 65. *item Greg. in moral. lib.* 17. *c.* 21. *D. Th.* 1, 2. *q.* 100. *a.* 5 *&* 2. 2. *q.* 122. *a.* 6.

The other part requiring.

The Other, which requires us to keep Chastity, both of Mind and Body.

IV. What Adultery is.

But to begin with that which is forbidd'n: Adultery is the wrong of a Lawful Bed, whether it be a Man's own, or anothers; for if a Man that is an Husband, has to do with a single Woman, he wrongs his own Bed: But if a single

Man have to do with another Mans Wife, the other Man's Bed is polluted with the stain of Adultery.

V. All impure Lust forbidden here.

Now by this Prohibition of Adultery, as S. *Ambrose* and S. *Austin* testifie, all things whatsoever are dishonest and immodest, are forbidd'n. *Amb. lib.* 1. *Officior. c.* 50. *in fine Aug. q.* 71. *super Exod.*

VI. The Scriptures confirm this Commandment.

That these words are so to be understood, may be gather'd from the Sacred Scriptures of the Old and New Testament: For besides Adultery, there are other kinds of Lust punishd in *Moses's* Writings. In *Genesis* there is the Judgment of *Judah* against his Daughter in Law. In *Deuteronomy* there is that excellent Law of *Moses*, That none of the Daughters of *Israel* should be a Whore. There is the like Exhortation of *Tobias* to his Son, *Look to thy self my Son, beware of all Fornication.* And *Ecclesiasticus*, *Be ashamd*, says he, *in respect of a whorish Woman.* And in the Gospel Christ our Lord says, *Out of the Heart proceed Adulteries and Fornications which pollute a Man.* And S. *Paul* the Apostle detests this Vice with many and weighty Expressions, *This*, says he, *is the will of God, even your Sanctification, that ye abstain from Fornication.* And, *Avoid Fornication.* And, *Be not Companions of Fornicators. But Fornication*, says he, *and all Uncleanness and Covetousness, let it not be nam'd among you.* And *Neither Fornicators, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, shall possess the Kingdom of Heaven.*

Gen. 38. 24. Deut. 23. 16. Tob. 4. 13. Eccluf. 41. 25. Matth. 15. 19. 1 Thes. 4. 19. 1 Cor. 5. 9 1 Cor. 6. 18. Eph. 5. 3. 1 Cor. 6. 9.

VII. Why Adultery especially forbidd'n.

But Especially for this cause is Adultery so plainly forbidd'n; because besides the Foulness of it, which is common to that with other kinds of Intemperance, it has join'd with it the Sin of Injustice also, not only against our Neighbor, but also against civil Society.

But this is certain, that he that abstains not from the Intemperance of other Lusts, will easily fall into that Incontinence of Adultery.

Wherefore

Wherefore, by this forbidding of Adultery we may easily perceive, That every kind of uncleanness and immodesty, whereby our Body is polluted, is forbidd'n: Yea, and that even every inward Lust of the Mind is forbidd'n by this Commandment, both the very Force of the Law it self shews, which, as it is manifest, is Spiritual, and also Christ our Lord has taught in these Words: *Ye have heard that it has been said by them of old Time, Thou shalt not commit Adultery: But I say to you, that every one that sees a Woman, to lust after her, has already committed Adultery with her in his Heart.*

VIII. Even the inward Lust of the Mind is here forbidd'n.

Matth. 18.

These are the things which we have thought fit should be taught publickly; but if these things be added, which have bin decreed by the holy Synod of *Trent* against Adulterers, and those that keep Bawds, and Harlots, and passing over many and divers kinds of Immodesty and Lust, whereof every one shall be admonish'd by the Curat privately, as the State of the Time and Persons shall require:

IX. Things to be observ'd by the Curats.

Sess. 24. *c.* 24. *de reform.*

It now follows to explain those things, which have the Force of Commanding. The Faithful therefore are to be taught and earnestly exhorted, to keep Modesty and Continence with all their Study, *and to cleans themselves from all filthiness of the flesh and spirit, perfecting Holiness in the fear of God.*

X. Chastity to be kept by every one in his condition.

And First, they are to be admonish'd, That tho the Vertue of Chastity shines more bright in that sort of Men, that holily and religiously hold that most commendable and truly divine purpose of Virginity; yet it is suitable to them also, that lead a Married Life, or being married, keep themselves clear from forbidd'n Lust.

But because by the Holy Fathers many things have bin deliver'd, whereby we are taught to conquer our Lusts and bridle our Pleasures: The Curat shall study to expound them accuratly to the People, and let him be very industrious on this Account. *Vide. D. Thom.* 2. 2. *q.* 151. *Trid.* 24. *de matrim. c.* 3. & *sess.* 25. *de regular.*

XI. Remedies to be propos'd against Lust.

XII. Remedies against unclean Thoughts. The First.

And they are such as consist partly in Thought, and partly in Action. The Remedy which concerns Thought, consists in this; That we understand,

How great the Foulness and Hurtfulness of this Sin is: Which being known, the way of detesting it wisl be much more easie. But that it is a hurtful Wickedness, may be understood from hence; because, by reason of this Sin, Men are taken and thrust out of the Kingdom of God; and this is the worst of all Evils.

The Second.

And that Calamity is indeed common to all Sins: But this thing is proper to this Sin, That they that commit Fornication are said to sin against their own Bodies, according to S. *Paul*, who writes thus: *Avoid Fornication: for every Sin that a Man do's, is without his Body; but he that commits Fornication, sins against his own Body*: Which is therefore said, because he wrongs his Body, when he violates the Sanctity of it; of which matter he writes thus to the *Thessalonians*: *This*, says he, *is the Will of God, even your Sanctification, that ye abstain from Fornication; that every one of you may know how to possess his Vessel in Sanctification and Honor, not in the Passion of Concupiscence, as the Gentiles do which know not God.*

1 Cor. 5. 18.

1 Thess. 4. 5.

The Third.

And then, which is yet more wicked, a Christian, by the foul Act of giving himself to a Whore, makes Christ's Members the Members of an Harlot; for so St. *Paul* says, *Know ye not that your Bodies are the Members of Christ? Shall I therefore take the Members of Christ and make them the Members of an Harlot? God forbid. Know ye not that he that is join'd to an Harlot, is made one Body?*

2 Cor. 6. 17.

The Fourth. 1 Cor. 6. 17.

Besides, as S. *Paul* testifies, A Christian is the Temple of the Holy Ghost; to violate which, is nothing else but to cast the Holy Ghost out of it.

XIII. The great Injustice of Adultery. 1 Cor. 7.

But in the Sin of Adultery there is great Injustice: For if, as the Apostle has it, they that are join'd in Matrimony are under the power of each other, so that neither of them has the power of dispose of their own Body, but are so bound with a kind of mutual Bond of Service, as it were, each

each to other, that the Husband ought to comply to the Will of his Wife; and again, the Wife ought to accommodate her self to the Will and Dispose of her Husband: certainly, if either of them separate their Body, which is the others Right, from that Person to whom it is bound, he or she is very unjust and wicked.

XIV. The notable Filthiness of Adultery.

And because the fear of Disgrace vehemently stirs Men up to those things that are just, and deters Men greatly from things forbidden, the Curat shall teach, That Adultery brands Men with a notable Mark of Baseness: For in Sacred Scripture it is thus written, *He that is an Adulterer, thro lack of Understanding, will lose his Soul: he gathers to himself Disgrace and Ignominy, and his Reproach shall not be blotted out.* Prov. 6. 32, 33.

XV. The punishment of Adultery.

Now the greatness of this Sin may be easily perceiv'd from the Severity of its Punishment: For Adulterers, by God's Law in the Old Testament, were ston'd to death; yea, and even for one Mans Lust, not only he that committed the Sin, but sometimes a whole City has been overthrown. *Levit.* 20. 10. *Job.* 8. 5. *Gen.* 34. 25.

XVI. Examples of the Punishment of Adultery.

There are in Sacred Scripture many Examples of God's Vengeance, which the Curat may gather, to terrifie Men from their evil Lust; as, the Destruction of *Sodom* and the other neighboring Cities, the Punishment of the *Israelites* who committed Fornication with the Daughters of *Moab* in the Wilderness, and the Destruction of the *Benjamites*. *Gen.* 29. 24. *Num.* 25. 4. *Jud.* 20.

XVII. Adulterers blinded and become foolish in all things.

But those that escape Death, yet they escape not intollerable Pains and Tortures of Punishment, which frequently lays hold on them; for their Mind is blinded, which is the greatest Punishment of all; so that they have no regard of God, nor of their Fame, nor of their Honor, nor of their Children, nor even of their own Life: and by this means they grow to be so wicked and unprofitable, that nothing of moment ought to be trusted with them, and they are hardly fit for the discharge of any Office.

Hereof

Examples. Hereof we may find Examples in *David* and *Solomon*; whereof the one, after his Adultery, became very unlike himself; of Merciful, he became Cruel, so that he deliver'd *Uriah* to Death, who had deserv'd very well of him: The other, when he had given himself wholly over to the Lust of Women, so turn'd himself from God's true Religion, that he follow'd other Gods. This Sin therefore, as *Hoseas* says, takes away the Heart of Man, and oftentimes blinds him.

3 Reg. 11.

Hos. 11.

XVIII. Antidotes against Lust. And now let us come to the Remedies, which consist in Action.

The First. Whereof the first is this, Strongly to resist Idenes, in which when the Men of *Sodom* blunted themselves, as it is in *Ezekiel*, they fell headlong into the most foul Sin of wicked Lust.

The Second. Next, Gluttony is to be avoided. *I fed them*, says the Prophet, *and they committed Adultery*; because a full and satisfied Belly begets Lust. This very thing our Lord signified in these words; *Take heed to your selves, lest haply your Hearts be overcharged with Gluttony and Drunkenness*: And so says the Apostle, *Be not drunk with Wine, wherein is Excess.*

Hier. 5. 7.

Luc. 21. 34.

Eph. 5. 18.

The Third. But especially by the Eye is the Mind us'd to be inflam'd with Lust; whither belongs that Sentence of Christ our Lord, *If thy Eye offend thee, pluck it out, and cast it from thee.* There are besides many Sayings of the Prophets to this purpose; as that of *Job*, *I have made a Covenant with my Eyes, that I would not so much as think of a Virgin.* Lastly, There are many and almost innumerable Examples of the Evils which had their beginning from the Sight of the Eyes. So *David*, and so the King of *Sichem* sinn'd; and by this means those Old Men, the false Accusers of *Susanna*, sinn'd. 2 *Reg.* 11. *Gen.* 34. 2. *Dan.* 13. 8.

Mat. 5. 32.

Job. 31. 1.

The Fourth. Also more curious Apparel or Ornaments, wherewith the Sense of the Eyes is much taken, ostentimes affords no small Occasion to Lust: And therefore *Ecclesiasticus* admonishes, *Turn away thy Face from a Woman curiously attir'd.*

Ecclus 9. 8.

Whereas

Whereas therefore Women are overmuch employ'd in adorning themselves, it will not be far from the Matter, if the Curat use some Diligence herein, sometimes to admonish, and sometimes to chide them, in those words which S. *Peter* us'd, the most weighty in this kind: *Let not the adorning of Women be outward, as the glittering of Gold, or the exquisit Ornament of Apparel:* And S. *Paul*, *Not in curl'd Hair*, says he, *or Gold, or Precious Stones, or costly Clothes: for many Women adorn'd with Gold and Precious Stones, have lost their Ornaments both of Mind and Body.* Let the Curat observe this. 1 Pet. 3. 3. 1 Tim. 2. 1.

But after this Provocation of Lust, which consists in the exquisit Ornament of Clothes, there follows another, which is filthy and obscene Talk: for by obscene Words, as by a kind of Fire-brand, the Minds of Young Persons are inflam'd: For, as the Apostle says, *Evil communication corrupts good Manners.* And since the more delicate and effeminate Singing and Dancing works the same thing, they must diligently take heed of them also. The Fifth. 1 Cor. 15. 33.

Of which kind are to be accounted obscene and amorous Books, which are to be shunn'd, as Images which carry in them a Representation of Filthiness, seeing they have in them a mighty force to inflame the Minds of young Persons to corrupt Abuses. But let the Curat chiefly take care, that those things be very religiously observ'd, which have been piously and religiously decreed by the Holy Council of *Trent*, concerning those things, *Sess.* 25. *Decret. de Invocat. & Venerat. & Sacris Imagin.* The Sixth, & Seventh.

Now, if all those things before-mention'd be avoided with great care and labor, then all the Matter or Fuel of Lust in a manner will be taken away: But the frequent use of Confession, and of the Eucharist, will be very prevalent to destroy the power of it; as also daily and devout Prayers to God, join'd with Alms and Fasting. The Eighth, Ninth, Tenth, Eleventh, and Twelfth.

For Chastity is the Gift of God, which he denies not to them that ask it aright, *nor suffers us to be tempted above what we are able.* ——*Vide Tertul.* XIX. God gives Chastity to them that ask it.

tul. de Monag. in fine. Nazianz. Orat. 3. Basil. de Virg. ultra medium. Chrysost. & Hieron. in cap. 16. Matth. August. lib. 6. Confess. c. 11.

XX. Other Antidotes.

But the Body is to be exercis'd, and the Desires of the Senses to be repress'd, not only with Fastings, and with those things especially which Holy Church has appointed; but with VVatchings, and devout Pilgrimages, and other sorts of Afflictions: For in those, and such like things, is very much observ'd the Vertue of Temperance; according to which sense, S. *Paul* writes thus to the *Corinthians: He that contends in a Combat, keeps himself from all things; and These that they may receive a corruptible Crown, but We an incorruptible one.* And a little after, *I chasten my Body*, says he, *and bring it it into servitude, lest haply when I have preached to others, I my self be made a Reprobate.* And in another Place, *Fulfil not the Desire of the Flesh in the Lusts thereof.*

1 Cor. 9. 15.

Rom. 13. 14.

The Seventh COMMANDMENT *of the* DECALOGUE.

Thou shalt not steal.

I. The ancient manner of the Church's inculcating this Commandment.

THat this was the ancient manner of the Church to inculcate the Force and Vertue of this Commandment upon the Hearers, the Apostles Reproof of those who would scare others from those Vices, whereof they themselves were found guilty, plainly shews: *For*, says he, *thou that teachest another, teachest not thou thy self? Thou that preachest, A Man should not steal, dost thou steal?*

Rom. 2. 21.

II. The profitableness of this manner.

By which excellent way of teaching, they not only corrected the common Sin of those Times, but also appeas'd Disturbances and Quarrels, and the other Causes which were us'd to move the Ancients to Theft.

III. The Curat's Duty in this Case.

Now since this our Age also is miserably prone to the like Sins, and the Inconveniences and Calamities of them; after the Example of the Holy Fathers, the Masters of Christian Discipline, the Curats

Curats shall urge this Point, and shall carefully and diligently explain the Force and Meaning of this Commandment.

And first, they shall exercise their Office and Diligence to shew the infinite Love of God towards Mankind; who not only in those two former Commandments, [*Thou shalt not kill*, *Thou shalt not commit Adultery*,] as it were by Fences defends our Life, our Body, and our Fame and Esteem; but also in this Commandment, [*Thou shalt not steal*,] secures and defends our outward Goods and Estates by a kind of Protection. For what can be the meaning of these VVords, but that which we have already said, when we spake of the other Commandments? To wit, That God do's forbid these our Goods, which are under his Protection, to be hurt or taken away by any one. *Vide D. Thom.* 1. 2. *q.* 100. *a.* 3. & 2. 2. *q.* 122. *art.* 6.

IV. Herein Gods Love towards us is manifested.

Now by how much the greater this Benefit of the Law of God is, by so much the more thankful ought we to be to God, the Author of that Benefit: And because the best way both of being thankful and paying our Thanks, is not only willingly to hearken to his Commandments, but also to manifest them in Deed; the Faithful are to be excited and inflam'd to the performance of the Duty of this Commandment.

V. How willingly we are to obey this Commandment.

Now this Commandment, as the former, is divided into two Parts; whereof the former, which forbids Theft, is plainly declared; but the force and meaning of the other, wherein we are commanded to be kind and liberal to our Neighbor, lies hid and wrapp'd up in the former. We will first speak of the First, **Thou shalt not steal.**

VI. This Commandment divided into two Parts.

VVhere it is to be observ'd, That by the Name of **Theft** is to be understood, not only the taking away of any thing from the right Owner, privily and without his knowledge; but also when a Man possesses that which is another Man's, against the VVill and Knowledge of the true Owner thereof; unless we would think, that he that forbids Theft, do's not disallow that violent taking away of other

VII. What is here understood by Theft.

Mens

Mens Goods by Force and VVrong, since the Apostle has declar'd, that *Extortioners shall not possess the kingdom of God.* All the practice and ways whereof are to be avoided, as the same Apostle teaches. *Vide Aug. q. 7. 1. in Exod. & citatur. 32. q. 4. c. Meretrices.*

1 Cor. 6. 10.

VIII. Robbery or Rapine worse than Theft.

But tho forcible taking away of any thing from another, be a greater Sin than Theft, because besides the thing taken away from any one, they moreover use force, and give greater affront. *Vide D. Thom. 2. 2. q. 66. art 4 & 9. item. 14. q. 4. c. Pœnale.*

IX. Why that name of Theft is here used.

Yet it is not to be wondred at, that the Precept of this Divine Law uses the lighter Term of Theft, and not of Robbery; for it is so done on a very weighty Account, because Theft is of a larger signification, and extends to more things than Robbery, which they only can commit who have Power and Strength.

Note.

Altho there is no one that sees not that the greater Enormities are also forbidd'n, when the lesser Sins of the same kind are prohibited.

X. The various kinds of Theft.

For the unjust Possession and use of anothers things is known by divers names, according to the diversity of those things that are taken away without the Will and Knowledge of the Owners.

Theft.

For if any private thing be taken from a private Person, it is call'd Theft.

Peculatus.

If from a public Person, it is call'd in Latin *Peculatus.*

Man-stealing.

If a Free-man or anothers Servant be carried into Slavery, it is call'd Man-stealing.

Sacriledg.

But if a Sacred thing be taken away, it is call'd Sacriledg; which Wickedness, the most horrid and lewd of all, is so common, that the Goods which were piously and wisely given to the necessary use of Divine Worship, and to the Ministers of the Church, and to the Benefit of the Poor, are converted to private Covetousness and pernicious Lusts.

But

But besides the Theft it self, that is, the outward Act; the very Will and Desire of Theft, is forbidd'n by Gods Law. XI. The will of Stealing forbidd'n.

For the Law is Spiritual which regards the Soul, the Fountain of our Thoughts and Designs; for out of the Heart, as our Lord says in S. *Matth, proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False Witness.* Matth. 15. 19.

Now how grievous a Sin Theft is, even the very natural Light and Reason sufficiently shew: For it is contrary to Justice, which renders to every one his own. For the Distributions and Assignments of Goods, even from the very first beginning have bin determin'd by the Law of Nations, and confirmed by Divine and Human Laws, and ought to be ratifi'd, That every one, (unless we will take away all human Society,) may enjoy those things which he has rightly gott'n; for as the Apostle says, *Neither Thieves, nor Covetous Persons, nor Drunkards, nor Revilers, nor Extortioners, shall possess the kingdom of God.* XII. Theft a grievous Sin. 1 Cor. 6. 10.

Now there are very many evils, which follow Theft, which shew the Savageness and Enormity of this Sin. XIII. The mischiefs following Theft.

For hereby many rash and unadvis'd Judgments are made of many Persons.

Hatred breaks forth.

Differences are begun.

Sometimes innocent Men are most cruelly condemned.

And what shall we say concerning that necessity, which by God himself is laid on all, of satisfying him that is wrong'd? For, as S. *Austin* says, "The Sin is not forgiven, unless Re-"stitution be made. *Epist.* 54. XIV. The necessity of Restitution.

Of making which Restitution, when a Man has accustomed himself to enrich himself with other Mens Goods, how great must the Difficulty needs be, besides that which every one may judge, both from the Discourse of others and from his own Sense, we may understand it from the Testimony of the Prophet *Abacuc*, for he says, *WO to him that increases that which is not his, how long? and to* XV. How difficult Restitution is. Abac. 2. 6.

him

him that gathers together against himself a thick clay.

Note. He calls the Possession of other mens Goods a thick Clay, from whence it is very hard for Men to rid and get themselves out.

XVI. Many kinds of Theft. But there are so many kinds of Theft, that it is very hard to number them; wherefore it is sufficient to have spoken of these Two, Theft and Robbery, to which, all the rest we shall speak of, are referr'd as to their proper Heads. The Curat therefore shall use all Care and Diligence to bring the Faithful to the Hatred of them, and to deter them from so horrid a Wickedness.

Who are Thieves. First. But to go on with these Parts.

Therefore they also are Thieves, that buy stolen Goods, or keep things that were found, lent, or taken away: For S. *Austin* says, "If "thou hast found a thing and restorest it not, "thou hast robb'd. *Lib.* 50. *Hom. hom.* 9. & *de verbis Apost. Serm.* 19.

Note. But if the true Owner can by no means be found, those Goods that are found are to be given to the use of the Poor.

Note. But if the Finder cannot be brought to restore them, he thereby plainly shews, that he would take away all things from every Body, if he could.

Secondly. They entangle themselves in the same guilt, who in Buying and Selling use Deceit and vanity of Words; the Lord will revenge their Cheats.

Note. But they are more wicked and unjust in this kind of Theft, that sell deceitful and corrupt Wares instead of true and good Commodities, or that deceive the Buyer in Weight, Measure, Tale or Order: For in *Deuteronomy* it is written, *Thou shalt not have divers weights in the Bag.* And in *Leviticus*, *Do nothing unjust in judgment, in mete-yard, in weight or in measure; let the Balances be just, let the Weights be just, let the Bushel and the Quart be just; for divers Weights are an abomination to the Lord, and a deceitful Balance is not good.*

Deut. 25. 17. Levit. 19. 35. Prov. 20. 32.

It

It is plain Theft also in those Laborers and Artificers, who require a full and whole reward of them, for whom they have not done their just and due labor. Thirdly.

Neither are unfaithful Servants and Stewards of their Lords or Masters other than Thieves: but rather by so much worse than the other kind of Thieves who are not trusted with the Keys, because from such a thievish Servant nothing in the House can well be lock'd or shut up. Fourthly.

Moreover, they seem to steal, who with feigned and hypocritical words, or by deceitful lies extort Mony from others; whose sin is by so much the greater, because they add Theft to a Lye. Fifthly.

They also are to be reckoned in the number of Thieves, who being put into some private or publick Office, using none, or but little care therein, neglect their Duty and enjoy the Reward and Wages only. Sixthly.

It would be very tedious and difficult, as we said before, to go thro the other multitude of Thefts, found out by restless Covetousness, which has known all the ways of getting Mony; and therefore it seems fit we should speak of Rapine or Extortion, which is the other head of these Wickednesses: Seventhly.

If the Curat shall first have admonish'd the People to remember that Sentence of the Apostle, *They that will become rich, fall into temptation, and the snare of the Devil.* Nor does this Precept suffer any one in any case to exceed it, *Whatsoever ye would that men should do to you, do ye also to them.* And let them always think on that, *What you would not should be done to you, see that you do it not to another.* Note. 1 Tim. 6. 9. Matt. 7. 12. Tob. 4. 16. Luc. 6. 31.

XVIII. The First kind of Extortion or Robbery.

Extortion therefore is very large: For they who pay not Laborers their due Reward, are Extortioners or Robbers. And these men S. *James* calls to Penance in these words, *Goe to now, ye rich men, lament howling in your miseries, which will come upon you.* Of which Penance he subjoyns a Reason: *For behold the hire of the labourers, that*

reap'd your fields, which you have defrauded them of, cryes, and the cry thereof has entred into the ears of the Lord of Sabbaoth. And this kind of Robbery is higly condemn'd in *Leviticus, Deuteronomy, Malachi* and *Tobit. Levit.* 19. 13. *Deut.* 24. 14 *Malach.* 3. 9. *Tob.* 4. 4, 15.

The Second. In this crime of Robbery are included, those that do not pay, or do turn to other uses, or take to themseves the Customs, Tributes, Tithes and other things of like kind, which are due to the Governors of the Church and to the Magistrates.

The Third. Hitherto do belong Usurers, the most rigid and cruel Extortioners, who pill poor People and rack them with Usury.

XIX. What Usury is. Now, That is Usury, whatsoever is receiv'd above the Principal, which was lent, whether Mony or any thing else, that may be bought or valued with Mony : For thus it is written in *Ezec. Usury and increase thou shalt not receive.* And our Lord in S. *Luke* says, *Lend ye, hoping for nothing from thence.*

Ezec. 18.8. Luc. 6. 31.

XX. Usury a hateful Crime. Now this was always accounted a most grievous wickedness, and even very hateful among the Gentiles. Hence came that Saying, What is Usury ? what is it, does it say, to kill a Man ? For they that take Usury, sell the same thing twice, or sell that which is not. *De Usura vide* 14. *q.* 3 & *q.* 4. *passim. Vide item titulum de Usuris & Decretalibus & D. Thom.* 2. 2. *q.* 78. *item Amb. lib. de Sab. c.* 14.

The Fourth kind of Robbery. Also Judges that receive Bribes are Robbers, who Sell Judgment, and being greas'd in the Hand with Bribes and Rewards, overthrow the righteous Causes of the Poor and Needy.

The Fifth. Also Cheaters and Defrauders of their Creditors, and those who take up Goods on their own or other Mens Credit, and do not discharge their Trust, are guilty of the same Crime of Robbery, whose sin is the greater, because by occasion of their Unfaithfulness and Deceit, to the great Damage of the Countrey, are fain to sell all things the dearer ; to whom that Sentence of *David* seems properly to belong, *The wicked*

wicked Man borrows and will not pay again. Psal. 36. 22.

And what shall we say of those Rich Men, who of them that are not able to pay them, require that they trusted them with, with rigidness; and also, contrary to God's Command, take those things of them for Pawns which are necessary to cover their Bodies: For God says, *If thou receive of thy Neighbor a Garment for a Pledg, thou shalt restore it him before the Sun set; for it is the only thing wherewith his Skin is cover'd, and he has no other to sleep in. If he shall cry to me, I will hear him; for I am merciful.* We will appeal against the Cruelty of the Exaction, and consequently the Robberies of these Men. *Titulum habes de pignoribus in Decretal. lib. 3. tit. 21. Vide Amb. lib. 5. de Offic. c. 6.* The Sixth. Exod. 22. 26, 27.

Of the number of those that are by the Holy Fathers call'd Robbers, are those who in time of Dearth or Scarcity keep their Corn from the Market, and by their Fault cause Provisions to be dearer and scarcer: Which thing belongs also to all things necessary for Food and Life; to whom pertains that Curse of *Solomon*, *He that with-holds Corn, shall be cursed by the People.* Which kind of Persons the Curats shall admonish of their Wickedness, and chide them soundly, and plainly shew them the Punishments threatned to those Sins. The Seventh.

Thus far of what is forbidden: Now we come to what is commanded: Where Satisfaction or Restitution has the first place; for the Sin is not forgiven, unless the Thing taken away be restor'd. XXI. Of Restitution.

But because not He only who committed the Theft, or who stole, ought to restore it; but all they also who were Partakers of the Theft, are bound to this Law of Restitution; it must be shew'd who they are that cannot be excus'd from this Necessity of making Satisfaction and Restitution. XXII. Who are bound to Restitution.

Now there are many sorts of them; and the first is of those that command others to steal; and these are not only the Companions and Authors of Thefts, but even the very worst Thieves of all. First, Those that command Theft.

Secondly. Those that persuade to it.

Another sort is of those, who being like the former in Will, but not in Powor, are notwithstanding to be rank'd in that Degree of Thieves, who tho they cannot command, are yet the Persuaders and Procurers of Thefts.

Thirdly. Those that consent to it.

The third sort is of those that consent with Thieves.

Fourthly. Those that partake of it Psal. 49.

The fourth sort is of those, that being Partners in the Thefts, make a Gain to themselves from thence, if so be that it may be call'd Gain; which, unless they reject, exposes them to eternal Torments; to whom *David* speaks thus: *When thou saw'st a Thief, thou consentedst with him.*

Fifthly. Those that do not hinder it.

The fifth sort of Thieves is of those, who when they could hinder Thefts to be done, are so far from opposing and hindring them, that they permit and give them leave.

Sixthly. Those that do not discover it.

The sixth sort is of those, who certainly know both that the Theft was committed, and where it was done, and yet do not discover it, but make as tho they were ignorant of it.

Seventhly. Those that protect the Thief.

The last sort is that which contains all the Helpers, Concealers, and Defenders of Thieves, and those who give them House and Harbor: All which kind of Persons ought to satisfie those who had the Damage, and are earnestly to be exhorted to that Duty.

Eighthly. Those that commend him. Ninthly.

Nor are they altogether clear of this Sin, who approve and commend Theft.

Nor are those Children and Wives free from this Fault, that privily take Mony from their Fathers and Husbands.

XXIII. Of Works of Mercy.

But now, in this Commandment there is this further Meaning, That we compassionate the Poor and Needy, and relieve their Streights and Hardships with our Ability and Power: Which Argument, because it is very often and very largely to be handled, the Curats may gather Matter enough whereby to perform this Duty, out of the Books of these most Holy Men, *Cyprian*, *John Chrysostom*, *Gregory Nazianzen*, and others, who have wrote excellently of Alms-deeds. *Cyprian. lib. de Opera & Eleemosyn. Chrysost. Hom.* 32. *ad Pop. Antioch. & Hom.*

Hom. 32. & 34. *in Matth.*. *Vide etiam Hom.* 16. 37. *ad Pop. Antioch. Nazianz Orat. de Pauperum amore. Aug. Serm.* 50. & 227. *de Tempore*; *item Hom.* 18, 19, 28, 45.

For the Faithful are to be inflam'd to the Study and Chearfulness of helping those who are to live upon others Mercy. XXIV. Motives to persuade to Mercy. The First.

And they are also to be taught how necessary Alms-deeds are, to wit, that we be liberal in our Work and Deed towards those that want, and that by the most true Argument, That in the last Day of Judgment God will detest and condemn to everlasting Flames those that omit and neglect the Duties of Alms-deeds; but will commend and bring into his Heavenly Kingdom those that have been bountiful to the Needy. Both which Sentences were pronounc'd by the Mouth of Christ our Lord: *Come ye blessed of my Father, possess the Kingdom prepar'd for you*; and, *Depart from me, ye cursed, into everlasting Fire.*

Besides, the Priests shall use those Places very fit to persuade hereto: *Give, and it shall be given you.* The Second. Luke 6. 38.

They shall produce the Promise of God, than which nothing can be imagin'd more full, nothing more glorious. For, *there is no one that shall have left, &c. that shall not only receive an hundred-fold now in this World, but in the World to come Life everlasting.* The Third. Mat. 19. 29.

And they shall add that which was spoken by Christ our Lord: *Make ye Friends of the Mammon of Unrighteousness, that when ye fail, they may receive you into everlasting Tabernacles.* The Fourth. Luc. 16. 9.

And they shall expound the Parts of this necessary Duty, that those that cannot give to the Needy, for Maintenance of Life, may yet at least lend to the Poor, according to Christ our Lord's Appointment; *Lend ye* to them that need, *hoping for nothing from thence.* And the Blessedness of so doing, *David* has express'd; *Blessed is the Man that takes pity and lends.* XXV. We must lend freely for nothing. Luc. 6. 34. Psal. 111. 5.

XXVI. We must labor to relieve the Poor.

Now it is the Part of Christian Piety, unless they have some other way of doing them good who have need of other Mens Mercy, to relieve them with Food; as also, for avoiding of Idleness, with their Work, their Labor, and their Hands, to get those things whereby they may relieve the Want of the Needy. To this the Apostle exhorts all by his own Example, in his Epistle to the *Thessalonians*, in these words: *For ye know how ye ought to imitate us:* And to the same; *Do your endeavor to be quiet, and to do your Business, and labor with your Hands, as we have commanded you:* And to the *Ephesians*; *Let him that stole, steal no more; but rather let him labor, working with his Hands that which is good, that he may have wherewith to give to him that suffers want.*

2 Thess 5. 7. 1 Thess. 4. 11.

Eph. 4. 25.

XXVII. We must live frugally.

We must also use Frugality, and not be over-chargeable to others, lest we be troublesom and burdensom to them: And this kind of Temperance was very apparent in all the Apostles; but it shone most bright in S. *Paul*, who wrote thus to the *Thessalonians*: *Ye remember, Brethren, our Labor and Travel, laboring night and day; that we might not be chargeable to any of you, we preach'd to you the Gospel of God.* And the same Apostle, in another place; *In labor and travel working night and day, that we might not be burdensom to any of you.*

1 Thess. 2. 9.

XXVIII. How to resist Theft and Robbery.

But that the Faithful may abhor every kind of these heinous Wickednesses, it will be fit for the Curat to seek out of the Prophets, and the other Divine Books, and shew what a hatred God has against Theft and Rapine, and the dreadful Threatnings of God denounc'd against those that commit them. The Prophet *Amos* cries out, *Hear this, O ye that grind the Poor, and cause the Needy of the Land to fail, saying, When will the New-moon be gone, that we may sell our Merchandise; and the Sabbath, that we may set open our Wheat; that we may lessen the Measure, and encrease the Shekel, and falsifie the Ballances by deceit?* There are many things to the same purpose in *Jeremy*, in the *Proverbs*, and *Ecclesiasticus*. *Hier.* 5. & 21. & 22. *Prov.* 21. *Eccl.* 10.

Amos 8. 5, 6.

Nor

Nor is it to be doubted, but that these seeds of Mischief wherewith this Age is oppress'd, proceed chiefly from these causes. Note.

XXIX. How Men are to be exhorted to liberality.

Now that Christians may exercise all Offices of Liberality and Benignity to the Poor and Needy, (which thing belongs to the other part of this Commandment.) Let the Curats produce those very ample Rewards which God promises that he will give to the Bountiful and Liberal, both in this and in the other Life.

XXX. Theft or Rapin has no excuse.

But because there are not wanting those that even excuse themselves in their Thefts, they are to be admonish'd, That God will accept no Excuse for their Sin; yea, and that so it will be, that by their very Excuses their Sin will not only not be made less, but will be wonderfully increas'd.

XXXI. The vain excuse of great Men.

And here the Folly of Noblemen is not to be endur'd, who seem to themselves to extenuate their Fault, by saying, That it is not for Covetousness or Avarice that they take the Goods of other Men from them; but to continue the Greatness of their Family, and of their Forefathers, whose Esteem and Dignity would perish, if it were not underpropp'd by the Addition of other Mens Goods or Estates.

XXXII. How great Men are to be reduc'd from Rapin.

From whom that dangerous Error is to be taken away, and they are to be taught, that the only way of preserving and inlarging the Wealth, Riches and Glory of their Ancestors, is to obey the Will of God and keep his Commandments, by contempt whereof the best gott'n and surest setl'd Riches are overthrown; even Kings have been thrown headlong from their Royal Throne, and from the highest pitch of Honor, into whose places sometimes the meanest Men, and those whom they most of all scorn'd and hated, were call'd of God. It is past Belief how angry God is at this kind of Persons. Of this *Isaiah* is a Witness, by whom God says thus, *Thy Princes are Infidels and Companions of Thieves. They all love Gifts, and follow after Rewards: For this thing, says the Lord God of Hosts,* Isay. 1.

the Mighty one of Israel: Ah! I will ease me of my Adversaries, and avenge me of my Enemies; And I will turn my hand to thee, and will purely purge out all thy Dross. Vide Trid. Sess. 22. decret. de reform, 11. item Conc. Aurel. 3. cap. 13. 22. Paris. 1. cap. 1. Turon. 2. c. 25. Aurel. 5. cap. 15. Mogunt. c. 6. 11. Worm. c. 75. Aquisgr. c. 88. Vide & 1. 2. q. 2. varlis in capit.

XXXIII. Another vain excuse of Noblemen.

There are some, who now forbear that Reason of their Splendor and Glory, and bring another, for the more easy Maintenance and Provision for Sustenance and Life: These are to be reprov'd and taught. How impious both the Works and the very Prayers of those Men are, that prefer any Advantage before the Will and Glory of God, which, by neglecting his Commandments we offend in a wonderful manner.

Note.

And yet, what Advantage can there be in Theft, seeing there are so very many most extream Disadvantages that attend it? *For upon the Thief,* says *Ecclesiastes, is Confusion and Repentance.*

Eccles. 5. 17.

XXIV. How injurious the Thief is to God.

But suppose it were no disadvantage to them, yet the Thief does highly dishonor Gods Name: For he opposes his most holy Will, despises his most wholesome Commands: From which Fountain springs all Error, all Dishonesty, all Impiety.

XXXV. The dangerous excuse of others

And what shall we say to that which sometimes we may hear from Thieves, who contend that they do not sin herein, because what they take, they take it from rich and wealthy Men, and thereby do them no hurt, and that the Rich feel no hurt at all; verily a miserable and dangerous excuse indeed.

XXXVI. Another excuse to be condemn'd.

Another thinks that this ought to be receiv'd as a Satisfaction for him, That he has took a custom of Stealing, so that he cannot easily forbear, either in mind or Action, who, unless he hearken to the Apostle's Saying, *Let him that stole, henceforth steal no more*; whether he will or no, must also take a custom of enduring eternal Punishments.

Ephes. 4. 28.

There

There are some that excuse themselves, That they had a fair Occasion given them of taking away something from another: For that common Proverb is true; Those that are not Thieves, are yet made such by Opportunity. VVho are to be brought off from that evil Opinion, by this means, That we are to resist evil desires. For if presently that were to be perform'd in Action, which our Lust would perswade to; what measure, what end will there be of horrid Crimes and wickedness? That Excuse therefore is most base, or is rather a plain Confession even of the greatest Intemperance and Injustice. XXXVII. The base excuse of others.

For he that says, that he therefore does not sin, because he has no Opportunity to sin, does in a manner confess that he would always sin, if he had but Opportunity. Note.

There are others who say, they steal for Revenge sake, because they were in the same manner wrong'd by others; who are thus to be answer'd: First that it is not lawful to return Injury with Injury, and then that no one can be a Judge in his own cause, and much less can it be allow'd, to punish one for anothers fault committed against him. XXXVIII. Another vain excuse.

Lastly, some think that they have defended and excus'd their Theft sufficiently by this Reason; that seeing they are oppress'd by Debt, they cannot otherwise be freed from that Oppression, but by Theft: VVhich kind of Persons must be thus dealt with, That there is no Debt more grievous, and wherewith Mankind is press'd, than that Debt, whereof in the Lord's Prayer we daily make mention, *Forgive us our debts*; wherefore it is the part of the maddest Man in the VVorld, to be willing to owe more to God, *i. e.* to sin more, that he may pay what he ows to Men; and that it is much better to be cast into Prison, than to be cast into everlasting Torments in Hell; and that it is far more grievous to be condemn'd by the Judgment of God than of Men: And moreover that they ought humbly XXXIX. Another foolish excuse. Math. 9. 12.

to

to fly to Gods Help and Mercy, of whom they may obtain whatsoever they have need of.

Note. There are other kind of Excuses, which the Prudent Curats, and such as are careful in the discharge of their Office, may easily meet with, and so at length make their People carefully to follow those works that are good.

The Eighth COMMANDMENT *of the* DECALOGUE.

Thou shalt not bear false Witness against thy Neighbour.

I. The frequent explication of this Commandment necessary. Jac. 3. 2.

OF how great, not only Advantage but Necessity also the Diligent Explication and Admonition of the Duty of this Commandment is, the Authority of S. *James* warns us in these words, *If any one offend not in Words, he is a perfect Man.* And again, *The Tongue is indeed but a little Member, and yet it boasts great things. Behold a little Fire, how great a Wood it kindles?* And so forth to the same purpose.

II. The vice of the Tongue very extensive. Psal. 11. 5. 31.

Whereby we are admonish'd of two things. First, That the Vice of the Tongue extends very far, which is also confirmed by that saying of the Prophet, *All Men are Lyars.* That it is in a manner the only Sin which seems proper to all Men.

III. The Tongue the instrument of innumerable mischiefs.

The Other, That thence proceeds innumerable Mischiefs; since often times by the fault of an ill-tongu'd Person, the Estate, Fame, Life, yea, and the Salvation of the Soul, are lost, either of him who is wrong'd, because he cannot patiently endure the Disgrace, but is pievishly discontented at it, or of Him that does the wrong, because being deterr'd with a little Shame and a false Opinion of any ones Credit, he cannot be brought to make Satisfaction to him that is wrong'd.

Where-

Wherefore the Faithful are here to be admonish'd, To give very great Thanks to God for this so wholsom a Command *of not bearing false Witness*: Whereby not only we our selves are forbidden to wrong others; but also by this Obedience we are forbidd'n to be wrong'd by others. IV. How this Commandment to be receiv'd.

But we will proceed in this Commandment after the same way and manner, as we did in the rest, to wit, observing therein two Laws. V. In this Commandment are two Laws.

The One, forbidding to bear false Witness. Forbidding.

The other, commanding to measure all our Words and Works with naked Truth, all Dissembling and Deceit being layd aside. Of which Duty the Apostle admonishes the *Ephesians* in these words, *Doing the Truth in Love, let us increase in him in all things.* Commanding. Ephes. 4. 15.

Now the First part of this Commandment has this Sense, That tho by the Name of false Testimony is signified whatsoever is constantly said of another, either in good or evil part, whether in Judgment or out of Judgment. Yet that Testimony is especially forbidd'n which in Judgment is falsly given by one that is sworn. For a Witness swears by God, because the VWords of one so justifying them, and using the name of God thereupon have very much VWeight and Belief. VI. What this Commandment forbids.

Now because this Testimony is dangerous, it is therefore specially forbidd'n; for sworn VWitnesses, unless debarr'd for weighty Reasons, or that their Dishonesty and Naughtiness be manifest, the Judge himself cannot refuse, since it is the express Command of the Divine Law, *that in the mouth of two or three witnesses every word should stand.* Note. Deut. 19. 15. Matth. 18.

But that the Faithful may plainly understand this Commandment, they are to be taught what this word **Neighbor** signifies, against whom it is unlawful to bear false VWitness. Now our Neighbor, as is gather'd from the Doctrin of Christ our Lord, is any one whosoever that VII. Who is said to be our Neighbor.

wants

wants our help, whether he be related to us or not, whether of the same City or Town, or a stranger, whether a Friend or an Enemy. *Vide Aug. Epist. 52. ad Macedon. & de Cath. rudibus. 26.*

VIII. It is wicked to bear false Witness against Enemies.

For it is wicked to believe that it is lawful to speak any thing falsly in Evidence against Enemies, whom by the Command of God and our Lord we ought to Love.

IX. Unlawful to bear false Witness against ones self. *Lib. 2 de civit. Dei. c. 20.*

Yea, and because every one in a certain sort is Neighbor to himself, it is not lawful for any one to bear false VVitness against himself; which thing they that commit, branding themselves with the mark of Shame and Disgrace, wound both themselves and the Church, whose Members they are; after the same manner as they trouble the City who willfully kill themselves: For so says S. *Austin* "Nor to those that rightly understand, could it seem not to be forbidd'n, "that any one should be a false VVitness against himself, because in the Commandment, "it is added, **Against thy Neighbor**: If any "one therefore bear false VVitness against himself, let him not therefore think that he "is not guilty of this Sin, since he that loves, "takes his rule of loving his Neigbor from himself.

Note.

X. For Friendship's sake we may not bear false Witness.

But because we are forbidd'n to wrong our Neighbor by false VVitness, let no one therefore think the contrary to be allow'd us, by Perjury to profit or advantage him that is related to us by Nature or Religion. For we must not gratifie any Body by a Lye or by Vanity, much less by Perjury. VVherefore S. *Austin, de mendacio ad Crescentium, c.* 12. 13, 14. teaches from the Sentence of the Apostle, that a Lie is to be reckoned among false Testimonies, altho it be spoke in the false Commendation of any one. For handling that place, *But we are found false Witnesses of God, if we bear witness against God, that he rais'd Christ from the Dead, whom he raised not, if the Dead rise not*: "The Apostle, "says he, calls it false Testimony, if any one lies "con-

1 Cor. 1. 5.

"concerning Christ, and what seems to belong "to his Praise.

But it very often happens, that he that favors one Person wrongs another, and is a certain means of causing the Judge to err, who sometimes being misled by false Witnesses, is forc'd to determine sometimes injuriously against that which is right.

XI. He that favors one, hurts another.

And sometimes it happens, that he that has overcome in Judgment by means of any ones false Testimony, and goes away unpunish'd, rejoycing in his unjust Victory, he takes up a custom of corrupting and using false VVitnesses, by whose help he hopes to attain to whatsoever he desires.

XII. How dangerous it is to make use of false Witnesses.

But this even to the Witness himself falls out very unlucky, that he is known to him, whom by his Oath, he did help and assist, to be false and perjur'd, and (which evil succeeds to him of Sentence) he daily takes a greater Practice and Custom of Lewdness and Impudence.

XIII. To bear false Witness is injurious even to the person that gives it

As therefore the Vanities, Lies and Perjuries of Witnesses; so also of Accusers, of the Guilty, of Patrons, Kinsfolks, Proctors and Advocates, and even of all that are concern'd in Judgment are forbidd'n.

XIV. The lies of Lawyers forbidd'n.

Lastly, God forbids all Testimony, not only in Judgment, but out of Judgment, that may bring any wrong or hurt to another. For in *Levitico* where these Commandments are repeated, we read thus, *Ye shall not steal, ye shall not lye, neither shall any one deceive his Neighbor.* So that no one can doubt but that every Lye is rejected of God and condemn'd in this Commandment. VVhich thing *David* very plainly testifies in this manner, *Thou shalt destroy all them that speak lies.*

XV. To witness a Falsehood, every where forbidd'n. Levit. 19. 11.

Psal. 5. 7.

Now by this Commandment is forbidd'n, not only false Testimony, but even the hateful Will and practice of speaking ill of another; from which Plague it is incredible how many and how grievous Inconveniences and Evils do spring. This Vice of Reviling, and disparaging another secretly, the Holy Scripture in many places re-

XVI. The vice of Detraction detestable.

proves.

Psal. 100.5. proves. *I did not so much as eat with such a one*, Jac. 4. 11. says *David*. And S. *James*, *Speak not evil one of another, my Brethren.*

An Example. Hester. 13. But the Sacred Scriptures do not only afford us Precepts, but Examples also, whereby the greatness of this Sin is shewn; for *Aman* by forg'd Crimes had so incens'd *Assuerus* against the Jews, that he commanded all that Nation to be kill'd. Sacred History is full of Examples of this kind, by remembrance whereof, the Priests shall endeavour to deter the Faithful from the foulness of this thing.

XVII. Who are Detractors. First. But that the greatness of this Sin, whereby another's Credit is injur'd, may evidently appear,

We must know that Mens Reputation is hurt, not only by Calumny or Slander,

Secondly. But by increasing and amplifying their Faults; and if any thing secretly has by any one bin committed, which when it comes to be known, becomes dangerous and hurtful to a Man's Credit, he that publishes that matter, where, when, and to whom there is no need so to do, is truly call'd a Reviler and Slanderer.

Thirdly. But of all Slander there is none more deadly than that of those, who slander the Catholic Doctrin and the Preachers of it.

Fourthly. They are in the same Fault that commend the Teachers of Errors and false Doctrins.

Fifthly. Nor are they to be left out of the Number of these Men, nor are they free from this Fault, who lending their Ears, to Revilers and Slanderers, reprove them not, but willingly assent to, or belive them. For to slander, or to hearken to a Slanderer, as S. *Hieron* and S. *Bernard* write, it is not easily manifest whether of the two is more damnable: For there would be no Slanderers, if there were none to listen to their Slanders. S. *Hieron. Epist. ad Nepotianum circa finem. D. Bernard. lib. 2. de Consider. ad Eugen. in fine.*

Sixthly. Of the same sort are those, who by their Artifices cause Men to fall out, and quarrel among themselves, and are greatly delighted in keeping Differences: So that breaking the strictest

Friend-

Friendships and Societies, by their feigned words, they compel the most friendly Men in the World, to immortal Hatred and Quarrels. This Plague the Lord exceedingly hates. *Thou shalt not be a Tale-carrier nor whisperer among the People.* Such were many of *Saul's* Counsellers, who strove to estrange his Love from *David*, and to provoke the King against him. Lev. 19. 6.

Lastly, meer fair-spoken Men and Flatterers, who by their smoothing and dissembling Praises buzz into those men's Ears and Minds, whose Favors, Mony and Honor they would purchase, calling, as the Prophet has it, *Evil good*, and *good Evil*; offend against this part: whom to drive away and rid our doors of them, *David* admonishes us in that Saying, *Let the Just Man reprove me with mercy, and let him chide me; but let not the Oyl of the wicked anoint my Head.* For tho they revile not their Neighbor, yet they wound him grievously, who even by commending his Sins, afford him a cause of persevering in his vices as long as he lives. Seventhly. Flatterers. Isa. 5. 20. Ps. 140. 5.

And indeed of this kind of Flattery, that is worst, which is us'd, for the Calamity and Hurt of our Neighbors: So *Saul* when he desir'd to expose *David* to the Fury and Sword of the *Philistines*, he sooth'd him with these words, *Behold my eldest Daughter Merab, her will I give thee to wife, only be thou valiant and fight the Lords battels*: So the Jews in that treacherous Speech of theirs, thus spake to Christ our Lord, *Master, we know, that thou art true, and teachest the way of God in Truth.* The First kind of Flattery. 1. Reg. Marc. 12. 14.

But far more hurtful is the Speech of those Friends, Relations and Kinsfolks, which they sometimes flatteringly use to those, who being sick to Death, are now at their last Breath: while they tell them that even then, they are in no danger of Death, and bid them be merry and cheerful, and keep them from Confession of their Sins, as from a sad melancholy Thought: And lastly, while they divert their Minds from all Care and Thought of their utmost Dangers. The worst sort of Flattery.

in

in which they are very greatly involv'd. Wherefore all kinds of Lyes are to be avoided: But especially that whereby any one may be most damnifi'd.

Note. But most wicked of all is that Lye which is made against Religion, or about Religion.

Eighthly. The Author of Libels. God is also grievously offended with those Slanders and Reproaches which are committed by Libels, such as they call *Libellous Pamphlets*, and other Contumelies of the like kind. *De libel. famos. Vide Bull. Pij V.* 147. *datam Ann.* 1572. *& Bull. Greg. XIII.* 4. *datam eodem anno.*

XVIII. A merry Lie forbidden. Besides, either for Sport or for Office sake, to deceive by a Lye, altho no one thereby have any Gain or Loss, yet it is altogether unworthy a Man: For so the Apostle admonishes us, Ephes. 4. 25. *Putting away lying, speak ye the Truth. Vide D. Thom.* 2. 2. *q.* 110. *art.* 3 & 4.

Note the Reason. For thereby comes a great Proneness to frequent and more grievous Lying; and from telling of Lyes for Mirth, Men take a custom of Lying; whence they fall into a Reputation of not speaking Truth at all: wherefore to gain Belief they are necessitated to swear at all times.

XIX. All dissembling forbidd'n. Lastly, in the former part of this Commandment, Dissembling is forbidden; and not only those things which are spoken dissemblingly, but which are done so, are joyn'd with this Sin: For as well Words as Actions, are Notes and certain Signs of those things which are in the Mind of any one; and for this Reason our Lord often chiding the Pharisees, calls them Hypocrites: And thus much of the former Law of this Commandment, which has relation to things forbidden. *Vide. D. Thom.* 2. 2. *q.* 211. *per totam.*

XX. The other part of the Commandment. Now we will explain what the Lord commands in the other, And the force and vertue of this part of this Commandment tends hither, That all Judgments of Courts be justly exercis'd and according to Law, and that Men do not wrest and usurp Judgment.

For

For it would not be fit to judge another Man's Servant, as the Apostle writes, lest they give Sentence before the Matter or Cause be known: In which respect the Counsel of the Priests and Scribes was fault, who gave Judgment concerning S. Stephen; and this was the Fault also of the *Philippian* Magistrates, of whom the Apostle says, *They have sent us, after having bin publickly beaten, into Prison, being Romans and uncondemned; and now they would thrust us away privily. Vide in 6 lib. 3. titul. 7. de privilegiis. c. 1. & ibid. lib. 2. tit. 2. de foro competenti.*

XXI. A Judge cannot condemn one not subject to him. Rom. 14. 4. Act. 7 59. Act. 16. 37.

Let them not condemn the Innocent, or discharge the Guilty; let them not be mov'd with Reward or Favor, with Hatred or Love: For so *Moses* admonishes the Elders, whom he had made Judges of the People, *Judge ye what is just, whether he be citizen or stranger, there shall be no difference of persons, so shall ye hear the Little as the Great; neither shall ye accept any ones person, because the Judgment is Gods.*

XXII. What is required of Judges. John 7. 19.

Now concerning the Guilty, God will have them confess the Truth, when they are ask'd according to the Form of Judgment: For that Testimony and Declaring is a kind of Confession of the Praise and Glory of God, as appears from *Joshuah's* Sentence, who exhorting *Achan* to the Confession of the Truth, says, *My Son! give glory to the Lord the God of Israel. Vide. D. Thom. 2. 2. q. 96. per totos 4. Articulos.*

XXIII. The Guilty being ask'd by the Judge, ought not to lye. Jos. 7. 19.

But because this Commandment chiefly concerns the Witnesses, the Curat shall diligently treat concerning them also: For such is the Force of the Commandment, that it not only forbids false Testimony, but also commands the Truth to be told.

XXIV. The Witnesses chiefly concern'd here.

For in human Affairs there is very great Use of the Testimony of Truth, because there are innumerable things whereof we must needs be ignorant, unless we know them by the Credit of Witnesses. Wherefore there is nothing so necessary as the Truth of Testimonies in those things which we neither know of our selves, and yet

XXV. The chief use of Witness-bearing.

ought not to be ignorant of. Concerning which, the Sentence of S. *Austin* is memorable, "He "that conceals the Truth, and he that utters a Lye, "are each of them guilty; the one, because he will "do no good; the other, because he would do hurt. *Hæc Sententia citabatur olim à Gratiano ex August. sed apud August. non est inventa. Similiter legitur apud Isidorum, Lib. 3. c. 59.*

XXVI. When we may conceal the Truth.

Yet sometimes it is lawful to conceal the Truth, but out of Judgment: For in Judgment when the Witness is lawfully ask'd by the Judg, the Truth is wholly to be laid open.

XXVII. Note.

Yet here the Witnesses are to take heed, lest trusting too much to their own Memory, they affirm that for certain, which they are not well assur'd of.

XXVIII. What is requir'd of Counsellors.

The rest are Counsellors and Advocates, Atturneys and Sollicitors; these therefore ought not to be wanting in their Labor and Defence, when Men have need of them, and kindly to help those that are needy, not to undertake to defend unjust Causes, nor by Calumny to prolong Suits, nor for gains sake to encourage them.

Note.

And as to the Reward of their Labor and Service, let them measure it according to Justice and Equity. *Vide* 14. *q.* 5. *c. non sane. D. Thom.* 2. 2. *q.* 71. *Art.* 5.

XXIX. What requir'd of Officers and Sollicitors.

Sollicitors and Accusers are to be admonish'd not to create danger to any one by unjustly charging them with Crimes, being led thereto either by Love or Hatred, or any other Lust. Lastly, this Commandment is given of God to all pious Persons, that in all their Entertainments and Discourses, they always speak the Truth from their Heart, to say nothing that may hurt anothers Reputation, no not even of those by whom they know themselves to have bin provoked and injur'd, since they ought always to remember, that there is between them so great a Nearness and Society, that they are Members of the same Body.

But

But that the Faithful may the more freely take heed of this Vice of Lying, the Curat shall propose to them the exceeding great Misery and Baseness of this Sin. XXX. Things to be said against Lying.

For in Sacred Scripture the Devil is call'd, *The Father of Lyes*: For because the Devil stood not in Truth, he is a Lyar and the Father of Lyes. Joh. 8. 44.

And to overthrow this so great a Sin, he shall add those Mischiefs, which follow a Lye; and because they are innumerable, he shall shew the Fountains and Heads of those Inconveniences and Calamities. Secondly.

And First, so far as it is an Offence to God, and how far a vain and lying Person incurrs his Hatred, he shall declare from *Solomon*'s Authority in that place, *There are Six things which the Lord hates, and the Seventh his Soul abhors, a proud Look, a lying Tongue, Hands that shed innocent Blood, a Heart devising evil Thoughts, Feet that are swift to run to Mischief, him that tells Lyes, and a deceitful Witness*, and so forth. Thirdly. Prov. 6.

Who is there therefore that can promise him Safety, who is so notably hated of God, that he shall not be most grievously punish'd? Fourthly.

And what is there more base or foul, as S. *James* says, Than with the same Tongue wherewith we bless God, and the Father, to slander Men that are made after the Image and Likeness of God? So that out of the same Fountain does flow sweet and bitter Water. Fifthly. Jac. 3. 6.

For the Tongue, which before gave Praise and Glory to God, afterward, as much as in it lies, does disgrace and reproch it by Lying. Sixthly.

Wherefore it comes to pass, That Lyars are excluded from the Possession of the Bliss of Heaven: For when *David* ask'd thus of God, *Lord, who shall dwell in thy Tabernacle*? The Holy Spirit answers, *He that speaks the Truth from his Heart, and has us'd no Deceit in his Tongue.* Seventhly.

There is in a Lye this further very great Disadvantage, That this Disease of the Mind is almost incurable: Eighthly.

XXXI. How a Lye is incurable.

For when a Sin is committed by falsly laying a Crime to any ones Charge, or by slandering his Fame or Reputation, it cannot be pardon'd unless the Slanderer satisfie the Person whom he slander'd for the wrong he did him. But this is very hard to be done, as we learn'd before, by Men deterr'd with vain shame, and a certain Opinion of their Dignity: So that there is no doubt that he is destin'd to the eternal Punishments of the Damned, who remains in this Sin.

Let Slanderers observe this.

Nor may any one hope to obtain Pardon for his Calumnies or Slanders, unless he first satisfie him, whose Worth and Credit he has wrong'd, either publicly in Judgment, or in private and familiar Conversation.

XXXII. How great hurt comes of Lying.

Besides this Damage spreads it self very wide, and falls upon others, whereby thro Vanity and Lyes, Faith and Truth, which are the straitest Bands of human Society, are taken away, and these being once gone, Life's greatest Confusion follows; so that Men seem to differ nothing at all from Devils.

XXXIII. Prattling discommended.

The Curat shall further teach, That Pratling is to be avoided, by shunning whereof, both other Sins will be escaped, and also great Security against Lying; from which Vice Pratlers cannot easily restrain themselves.

XXXIV. The first Excuse of a Lye to be rejected.

Lastly, the Curat shall take away that Error from them that excuse themselves for vain Babling, and defend their Lyes by the Example of Wise-men, whose part it is, say they, to lye in season: He shall tell them, what is most true, *That the Wisdom of the flesh is Death.*

Note.

He shall exhort his Hearers in their Difficulties and Streights to trust in God, and not to fly to the Artifice of Lying: For those that use a cover, plainly declare, That they put more Confidence in their own Prudence, than in God's Providence.

The second Excuse null.

Those that charge others with the cause of their Lyes, by whom they were deceiv'd by Lyes, are to be taught, That it is not lawful for Men to revenge themselves, and that Evil is not to be recom-

recompens'd with Evil, but rather *That Evil is to be overcome with Good*: But if it were meet to make such a Return, yet this could not be profitable to any one to be revenge'd to his own loss; but this would be the greatest Damage which we do by telling a Lye. Rom. 12. 17.

The third Excuse vain.

To those that bring in the Frailty and Weakness of human Nature, this Precept of Duty shall be taught, to wit, To implore Gods help, and not to yield to human Infirmity.

The fourth Excuse foolish.

Those that alledge Custom, are to be admonish'd, if they have bin us'd to Lye, that they endeavour to take the contrary custom of speaking Truth, and especially seeing that they that Sin by Use and Custom, sin more grievously than others.

The fifth Excuse ridiculous.

And because there are some that cover themselves with the excuse of other Men, whom they say, do commonly lye and forswear themselves, they are to be drawn from this Opinion by this means, that ill Men are not to be imitated, but to be reprov'd and corrected; but when we our selves lye, our Admonition will have less Authority in reproving and correcting of another.

The Sixth Excuse evil.

As for others thus defending themselves, that by speaking Truth Men oftentimes have brought Inconvenience on themselves or others, the Priests shall deal thus with them, That this is an Excuse, not a Defence; Since it is the Duty of a Christian to suffer any Loss, rather than to Lye.

Two other Excuses to be remov'd.

There remains two sorts of those that excuse themselves in Lyes. The one is of those that say, they tell Lyes for Mirth's sake; the other is of those that do it for Advantage sake, because they can neither buy nor sell without the Use of Lyes. Both these sorts the Curat ought to turn from their Error. And the former of them he shall draw from this Vice, both by teaching how much the Use of Lying increases the Practice in that kind of Sin, and by often inculcating, that *Of every idle word an account is to be given.* But the last sort he shall chide more sharply, in whose very Matth. 12. 26.

Excuse there is their greater Accusation, that make their boast that they give no Credit or Authority to those Words of God: *Seek first the kingdom of God, and the justice thereof; and all these things shall be added to you.*

The Ninth and Tenth COMMANDMENTS *of the* DECALOGUE.

Thou shalt not covet thy Neighbour's House: Nor shalt thou desire thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

I. The force and extent of these Commandments.

IN these two Commandments, which are delivered in the last place, we are to know first of all, that the same Order in a manner is followed, as was observed in the other Commandments: For that which is here appointed in these words, tends hither, That if any one be careful to keep the former Commandments of the Law, let him chiefly do this; let him not covet, because he that does not covet, being content with that that is his own, seeks not what is anothers, rejoyces at other Mens welfare; he will give Glory to the immortal God, and will offer him the greatest Thanks, will honor the Sabbath, *i. e.* he will enjoy a perpetual rest, and he will reverence his Betters. Lastly, he will hurt no body either in Deed, or in Word, or any other way: For the root and seed of all Evils, is evil Concupiscence, wherewith those that are inflam'd, are carried headlong into every kind of Wickedness and Mischief, *Vide Aug. lib.* 1. *Retract. c.* 15. & *Epist.* 200. & *lib.* 9. *de Civit. Dei. c.* 4 & 5.

Note. These things being observ'd, the Curat will be more diligent in teaching that which follows, and the Faithful will be more attentive to hear it,

But

But tho we have therefore joyn'd these two Commandments together, because since the Argument of them is not unlike, they have the same way of teaching; yet the Curat in exhorting and admonishing, may handle them either together or apart, as he shall think more convenient. But if he undertake the Office of Interpreting the Decalogue or Ten Commandments, he shall shew, what the Dissimilitude of these Two Commandments is, and how the one Concupiscence or Covetousness differs from the other, which difference S. *Austin* declares in his Book of Questions upon *Exodus*. *Quæst.* 77. *in Exod. Vide item D. Thom.* 2. 2. *q.* 122. *a.* 7. *ad* 3 & 4.

II. Why these two Commandments here deliver'd together.

For the one of them has respect only to Profit and Advantage; the other, to Lust and Pleasure; If therefore any one covet a Field or a House, he rather follows his Gain and Profit than his Pleasure; but if he desires another Man's Wife, he burns with the desire, not of Profit, but of Pleasure.

III. The difference of the Ninth and Tenth Commandments.

Now of these Commandments there is a double necessity.

IV. The necessity of these Commandments. The first Necessity.

The One, that the meaning of the Sixth and Seventh Commandments might be explain'd; for altho, by a kind of light of Nature, we may understand, that the desire of enjoying another Man's Wife is forbidd'n, because Adultery is forbidden: For if it were lawful to covet, it were lawful also to enjoy: Yet many of the Jews were so blinded with Sin, that they could not be perswaded to believe that this was forbid'n of God; yea tho this Law of God was publish'd and known, yet there were many who profess'd themseves Interpreters of the Law, that were involv'd in this Error, as we may observe from that Speech of our Lord in S. *Matthew*, *Ye have heard that it has been said by them of old time, Thou shalt not commit Adultery; but I say to you, &c.* Matth. 5.

The other necessity of these Commandments is, that some things are distinctly and explicitly forbidd'n, which in the Sixth and Seventh were not so: For, for example, the Seventh Com-

V. The Second Necessity.

ment forbids every one unjustly to seize another Mans Goods, or to endeavor to take them away: But this forbids every one so much as in the least to covet them, altho by Right and Law he may obtain the thing, by getting whereof he sees his Neighbor damnified.

VI. Why God added these two Commandments to the rest.

But first of all, before we come to the Explication of the Commandment, the Faithful are to be taught, That by this Law we are not only learn'd to restrain our Desires, but also to observe the Love of God to us, which is infinite.

VII. For our sake these Commandments were added.

For when, by the former Commandments of the Law, he had fenc'd us about, as it were with Walls, that no one should wrong either us or ours; by this Commandment, join'd to the former, he was pleas'd to provide, that we should not hurt our selves by our own Appetites; which we might easily do, if we might freely and fully covet and desire all things. By this Law therefore of *Not coveting*, God provided, that the Spurs of Desires, wherewith we are prick'd forward to all hurtful things, by vertue of this Law are in a manner blunted, that they sting us the less, and we have therefore the longer space of time to free our selves from the troublesom Importunity of our Desires, to perform those many and very great Duties of Piety and Religion which we owe to God.

VIII. God's Law is to be obey'd not only in our outward, but in our inward Actions.

Nor do's this Law teach us this only; but it shews us also, that it is of such a kind, as is to be kept not only in outward Performances of our Duties, but also in the inward Sense of the Soul: So that there is this difference between the Laws of God and the Laws of Men, that the Laws of Men are satisfied with outward Performances only; but the Laws of God, forasmuch as God looks at the Heart, require a pure Soul, and a sincere Chastity and Integrity.

A singular Similitude.

God's Law therefore is as it were a kind of Looking-glass, wherein we may see the Corruptions of Nature: Wherefore the Apostle said, *I had not known Concupiscence, if the Law had not said, Thou shalt not covet.* For since Concupiscence,

Rom. 7. 7.

i. e.

i. e. the Fuel of Sin, which had its beginning from Sin, always sticks fast in us; hence we perceive, that we are born in Sin: wherefore we humbly fly to him, who alone is able to wipe away the Spot of Sin.

Yet these several Commandments have this thing common with the rest, that they partly forbid something, and partly command somewhat. Note.

As to the Vertue of *Forbidding*, lest haply any one should think that that Concupiscence which is indeed blameless, is in any measure a Vice, as for the Spirit to lust against the Flesh, or to covet the Justifications of God at all times, the very thing which *David* so earnestly desir'd; the Curat may teach, what that Concupiscence is, which by appointment of this Law we are to shun. IX. All Concupiscence is not here forbidden.

Wherefore, it must be known, that Concupiscence is a certain Commotion and Force of the Mind, whereby Men are provok'd to desire those delightful things which they have not. X. What Concupiscence is.

And as the other Motions of our Minds are not always evil, so this Force of Concupiscence is not always to be accounted vicious; nor is it therefore ill to desire Meat or Drink, or when we are cold, to desire to be warm; or, on the contrary, when we are hot, to desire to be cold. XI. Harmless Concupiscence.

And indeed this Power of Concupiscence, by the Will of God, was rightly put into us by Nature; but by the Sin of our First Parents it came, that overpassing the Bounds of Nature, it grew so far deprav'd, that it oftentimes is incited to lust after those things that are against the Spirit and Reason. XII. Concupiscence corrupted by Sin.

And yet this Power, if well govern'd, and kept within its own Limits, do's oftentimes afford no small Advantages. XIII. The Advantages of a right Concupiscence.

For first, It makes us with earnest Prayers to supplicate God, and humbly to beg of him those things we most earnestly desire: For Prayer is the Interpreter of our Desires; but if this well-order'd Power of Concupiscence were wanting, there would not be so many Prayers in the Church of God, The First.

Besides,

The Second. Besides, it makes God's Gifts the more dear to us: For by how much we are inflam'd with a more earnest Desire of any thing, by so much the more dear and delightful will that thing be to us, when we have gotten it.

The Third. And then, the Delight it self, which we feel from the thing desir'd, makes us with the greater Devotion to give Thanks to God. If therefore it be lawful at any time to covet, we must needs confess, that the whole Power of Concupiscence is not forbidden. And tho S. *Paul* said, that *Concupiscence is Sin*; yet that must be taken in the same meaning in which *Moses* spake, whose Testimony he brings, the same that the Apostle's Words declare; for in his Epistle to the *Galatians* he calls it, the Concupiscence of the Flesh: *Walk ye in the Spirit*, says he, *and ye shall not fulfil the Desires of the Flesh.*

Rom 7.20. Exod 10.16. Gal. 5. 10.

XIV. Two good sorts of Concupiscence. That natural and well-govern'd Power of Concupiscence therefore, which transgresses not its Limits, is not forbidden; and much less that spiritual Desire of an upright Mind, whereby we are stirr'd up to desire those things that are against the Flesh. For to this kind of Desire the Holy Scriptures exhort us; *Covet ye my Sayings*; and, *Come unto me, all ye that desire me. Wisd.6.11. Eccles.24.26.*

XV. What Concupiscence is here forbidden. In this Interdict therefore, not the very Power it self of Coveting, which we use as well for that which is Good, as for that which is Evil; but the use of corrupt Desire, which is call'd the Concupiscence of the Flesh, and the Incentive to Sin; and if it have the Assent of the Mind join'd with it, it is always to be accounted vicious, and is utterly forbidden.

XVI. The Concupiscence of the Flesh explain'd. That Lust of Concupiscence therefore only is forbidden, which the Apostle calls the Concupiscence of the Flesh; to wit, those Motions of Desire which have no measure of Reason, and which are not contain'd within the Limits appointed by God.

This

This Covetousness is condemn'd, either because it desires that which is evil, as Adultery, Drunkenness, Murder, and such like heinous Wickedness, of which the Apostle says, *Let us not covet evil things, even as they coveted them*, 1 *Cor.* 10. 6. XVII. Reasons why Concupiscence is forbidden. The First.

Or else because tho the things themselves were not by Nature evil, yet there is some other cause why it is evil to desire them: Of which sort are those things which God or his Church forbids us to have; for we may not so much as desire those things, which it is unlawful for us to have. Such kind of things, in the Old Law, were the Gold and Silver whereof Idols had been made, which the Lord, in *Deuteronomy*, forbad that any one should covet. The Second. Deut. 7. 26.

Besides, for this Reason this vicious Covetousness is forbidden, because those things it desires are anothers; as House, Servant, Maid, Field, Wife, Ox, Ass, and many other things; which being anothers, the Law of God forbids to covet them. The Third.

And the very Desire of things of this kind is wicked, and to be reckon'd among the worst of Sins, when the Mind yields her Assent to the Desire of them: For then it becomes Sin, when after the Impulse of evil Desires, the Mind is delighted with that which is evil, or do's not resist it; as S. *James*, when he shews the Beginning and Progress of Sin, teaches in these Words: *Every one is tempted, being drawn away and enticed by his Concupiscence. And then when Concupiscence has conceiv'd, it brings forth Sin; and Sin, when it is finish'd, begets Death. Vide D. Thom.* 1. 2. *q* 4. *art.* 7. & 8. *item Aug. lib.* 12. *de Trinit. c.* 12. *item de Serm. Dom. in Monte, c.* 23. *Greg. hom.* 19. *in Evang. & l.* 4. *Moral. c.* 27. *& in Respons.* 11. *ad Interrog. Aug. Hieron. in Amos, c.* 1. XVIII. This Concupiscence is Sin, and when it is committed. Jac. 1. 14.

Seeing therefore it is thus by Law provided, *Thou shalt not covet*; the meaning of these Words is, that we restrain our Desires from those things which belong to others: For the Thirst of Desire of other Mens Things is immense and infinite, nor can it ever be satisfied; as it is written, *A* XIX. The Scope of the Ninth and Tenth Commandments.

covetous

Eccl. 3 5. Isa. 5. 8. *covetous Man will not be satisfied with Money:* Of whom it is thus said in *Isaiah, Wo to you that join House to House, and Field to Field.*

XX. The Words expounded.

But by the Explication of the several Words, the Foulness and Greatness of this Sin is more easily understood.

XXI. What *House* here signifies.

Wherefore the Curat shall teach, That by the Word *House* is signified not only the Place which we dwell in, but the whole Inheritance, as is observ'd from the Use and Custom of Divine Writers. In *Exodus* it is written, *That Houses were built of the Lord for the Midwives*; to signifie, that God had better'd and enlarg'd their State and Condition.

Exod. 1. 21.

XXII. What is here meant by coveting another's House.

From this Interpretation therefore we observe, That in the Law of this Commandment we are forbidden greedily to covet Riches, and to envy other Mens Wealth, Power, Nobility; but to be content with our own State, whatsoever it be, whether low, or high: And then we ought to know, that the coveting another Man's Glory is forbidden, for this also belongs to *House*.

XXIII. What by *Ox* and *Ass*.

Now follows, *Nor Ox, nor Ass*: Which shews, that we may not covet not only those things that are of greater concern, as House, Nobility, and Glory, because they belong to others; but also things of small moment, whatsoever they are, whether Animate or Inanimate.

XXIV. What by *Servant*.

And then it follows, *Nor his Servant:* Which is to be understood as well of Slaves, as of other Servants; which, as the rest of the Goods of another Person, we may not covet.

XXV. They that serve others are not to be entic'd away.

And as for Freemen, who serve at pleasure, either for Wages, or Love and Observance, no one ought to corrupt or persuade them, either by Words, or Hope, or Promises, or Rewards, to forsake them to whose Service they have freely oblig'd themselves.

Note.

Yea, and if they depart from their old Masters before their time, the sooner to come to the new ones; by authority of this Commandment they are to be admonish'd by all means to return till their full time be expir'd.

Now

Now that in this Commandment there is mention made of our *Neighbor*, the meaning is, That the Vice of those Men might be shewd, that use to covet the Neighboring Fields, and the neareſt Houſes, or any ſuch things, that border upon them.

XXVI. Why here is mention made of *Neighbor*.

For Neighborhood, which consists in Friendſhip, is betray'd and turn'd from Love into Hatred, by the Vice of Covetouſneſs.

Note.

Yet they do not break this Commandment, that deſire to buy of their Neighbor those things they have to ſell, or give them a juſt price for them: For ſuch Perſons not only do not injure their Neighbor, but they very much help him, ſeeing he has more need of, and benefit by the Mony, than of the things he ſells.

XXVII. He that deſires to buy other Mens Goods does not ſin.

Now after this Law of not coveting anothers *Goods*, there follows another, which forbids us to covet another Mans *Wife*: By which Law, not that Luſt of Concupiſcence only, whereby an Adulterer deſires another Mans Wife, is forbidd'n, but alſo that, wherewith any one being affected, deſires to marry anothers Man's Wife: For at that time, when a Bill of Divorce was allow'd, it might eaſily happen. that ſhe that was caſt off by one Husband, might be married to another.

XXVIII. The Law of not coveting another Mans Wife explain'd.

For this Reaſon the Lord did forbid that either Men ſhould be ſollicited to leave their Wives, or that the Wives ſhould behave themſelves ſo ſowr and churliſh to their Husbands, that for that cauſe there ſhould be any neceſſity as it were laid on their Husbands to caſt them off.

XXIX. Why this Law was made.

But now it is a greater Sin, ſince it is not lawful for another to marry a Woman, tho ſhe be divorc'd from her Husband, unleſs her Husband be dead: He therefore that covets another Man's Wife, eaſily ſlides out of one Covetouſneſs into another.

XXX. A grievous Sin to covet another Mans Wife.

For either he will wiſh her Husband dead, or to commit adultery with her.

Note.

And

XXXI. Or a Woman betroth'd to another.

And the same thing may be said of those Women that are betrothed to another; for neither is it lawful to covet them, since they that endeavour to break these Contracts violate the most holy Band of Faith.

XXXII. Or a Virgin consecrated to God.

And as it is utterly unlawful to covet her that is married to another; so it is by no means lawful to desire her for his Wife, that is consecrated to Gods Worship and Religion.

Note this Case.

But if any one desires to marry a VVoman, that is already married, supposing her not to be married, and would not desire to marry her if he knew that she were married to another, (which we read happen'd to *Pharaoh* and *Abimelech*, who wish'd to have *Sarah* to be their VVife, supposing her not to be married, but to be *Abraham's* Sister and not his VVife) he verily that is thus minded, seems not to break this Commandment.

Gen. 12. & 20.

XXXIII. Remedies against hurtful Desires.

But that the Curat may lay open the Remedies, that are fit to take away this Vice of Covetousness, he ought to explain the other part of the Commandment, which consists herein, That if Riches increase, we set not our Hearts upon them, and that we be ready to apply them to the Study of Piety and of Divine Matters, and that we freely bestow our Mony in relieving the Miseries of the Poor: And if we are in want, that we bear our want with an even and a chearful Spirit; and indeed if in disposing of our Goods we use Liberality, we shall quench our Covetousness of other Mens Goods. Now concerning the Praises of Poverty, and despising of Riches, in Sacred Scriptures, and in the Holy Fathers, it will be easie for the Curat to gather a great many things, and to teach them to the Faithful. *Vide Hier, Epist.* 1. *ad Heliod.* & 8. *ad Demetriadem.* & 150. *and Hædipiam. q.* 1. & 16. *ad Pammach. Item Basil in regul. fusius disputatis. Interrog.* 9. *Chrys. in Epist. ad Rom. ad hæc verba*, Salutate Priscam *cassian. lib. de institut. & Monach. c.* 13 & 33. & *collat.* 24. *c.* 26. *Greg. hom.* 18. *Ezech. Ambr. in c.* 6. *Luca Leonem Magn.*

Magn. in Serm. de omnibus sanctis. Aug. lib. 17. *de Civit. Dei. & Epist.* 98. *ad Hilar. & Epist.* 109.

By this Law it is also commanded, That very earnestly and with our utmost desire, we wish that thing chiefly to be done, not which we our selves will, but what God wills, as is taught in our Lords Prayer. XXXIV. The other part commanding.

Now it is the Will of God chiefly, that we be made holy after a singular Manner, and that we keep our Soul sincere and upright, and clean from every Spot, and that we exercise our selves in those Duties of Mind and Spirit, which are contrary to our bodily Senses, and that our sensual Desires being brought into subjection, being guided by Reason and the Spirit, we lead the course of our Life aright; and further, that we utterly beat down the Force of those Senses which afford matter to our Lusts and Desires. XXXV. What the Will of God towards us, is.

But to the quenching this heat of our Desires, this also will be very prevalent, to put before our Eyes, the Inconveniences we suffer thereby. XXXVI. The Antidotes of evil Desires.

The First Inconvenience is, That by Obedience to our Lusts, Sin gets the utmost force and power in our Soul: Wherefore the Apostle admonithes, *Let not Sin reign in your mortal Body, that ye should obey the Lusts thereof*: For even as if we resist our Lusts, the Power of Sin decays; so if we yield to them, we throw our Lord out of his Kingdom, and place Sin in his room. The First. Rom. 6. 12.

Besides, another Inconveniency is, That from this force of Concupiscence, as from a kind of Fountain, all Sins flow, *as S. James* teaches, and S. *John* says, *All that is in the world, is the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life.* The Second. Jac. 1. 1 John 2. 16.

The Third Inconvenience is, That the true Judgment of the Mind is darkned: For Men being blinded with the darkness of their Lusts, think all those things good and excellent whatsoever they desire. The Third.

Besides,

The Fourth. Besides, by force of Concupiscence the Word of God is oppress'd, which is sown in our Souls, by God that great Husbandman: For thus it is written in S. *Mark*, *Some was sown among Thorns: These are they which hear the Word; and the cares of the World and the deceitfulness of Riches*, and so other things entring in by Concupiscence, *choak the Word, and so make it unfruitful.*

XXXVII. These are guilty of this Vice of Covetousness. But now those that above others labor under this Vice of Concupiscence, and whom the Curat ought therefore more earnestly to exhort to observe this Commandment,

First. Are those that are delighted with dishonest Sports, and that immoderately abuse Games.

Secondly. As also Merchants, who wish for scarcity of things and dearness of Provisions, and take it ill that others besides themselves do sell Commodities, and sell cheaper than they.

Thirdly. In which case they also Sin, that wish others to want, that either by selling or buying, they may make a Gain of them.

Fourthly. And those Soldiers also, that wish for War, that they may get Plunder.

Fifthly. And those Physitians that pray for Diseases.

Sixthly. And those Lawyers that desire a Throng and Multitude of Contentions and Law Suits.

Seventhly. And those Tradesmen who being greedy of Gain, wish for Scarcity of such things as are for Food and other Necessaries, thereby to get Profit to themselves.

Eighthly. And in this kind they also grievously sin, that are greedy and covetous of other Mens Glory and Praise, not without some slandering of other Mens Credit, and specially if they that thus covet it are idle Persons and of no worth; For Fame and the Glory of Vertue and Industry is not the Reward of Sloth and Idleness.

THE

THE CATECHISM FOR THE CURATES, BY THE DECREE OF THE Council of *TRENT*.

PART IV.

Of PRAYER.

I. The Curat's Duty in this Matter.

AMong the Duties and Offices of a Pastor, the Teaching of the Faithful to Pray after a Christian manner, is one of the Chiefest; the Way and Efficacy whereof many must needs be ignorant of, unless by the pious and faithful Diligence of the Pastor it be shew'd them. Wherefore the chief Care of the Curat ought to be us'd herein, that Devout Hearers might understand for What and How they are to pray to God.

II. The Lord's Prayer to be gotten by Heart.

Now that Divine Form which Christ our Lord would have known to his Apostles, and thro them and their Successors to all Men that should embrace the Christian Religion, contains all the necessary Parts of Prayer: The Words and Sentences whereof we ought so to comprehend in Mind and Memory, as to have them always in a readiness. Now for the Curat's Assistance in teaching the Faithful to pray, we have here propos'd those things that seem more convenient, being taken from those Writers whose Learning and Ability in this respect is easily granted; and as for the rest, if there be need, the Pastors may draw them from the very same Fountains. Concerning Prayer have written *Tertullian, Cyprian, August. Epist.* 111. *ad Proham. Chrysost. Hom.* 15. *Cassian. lib.* 9. *collat. D. Thom. in Opusc.* & 2. 2. q. 85. *per* 17. *Articulos.*

Of the Necessity of PRAYER.

I. Prayer is necessary.

First therefore, it must be taught, how Necessary Prayer is; the Precept whereof is not delivered only as a Counsel, but also has the force of a necessary Command; as is declar'd by Christ our Lord, in these Words: *We ought always to pray, Luc.* 8.

II. The Reasons.

Now, this Necessity of Praying, the Church shews, even in that Proem, as it were, of the Lord's Prayer.

First.

"Being admonish'd by wholesom Precepts, and "taught by Divine Institution, we are bold to say.

Secondly. Luc. 11. 1.

Seeing therefore that Prayer is necessary to Christians, and that his Disciples ask'd him, *Lord, teach us to pray*; the Son of God prescrib'd them a Form of Prayer, and gave them hope of obtaining those things they pray'd for.

Thirdly. Luc. 6. 12.

And he himself was an Instruction to them of Prayer, which he not only diligently us'd, but even watch'd therein all night.

Fourthly.

Of which Duty afterwards the Apostles were not wanting to give Precepts to those who would devote themselves to the Faith of Jesus Christ.

For

For both S. *Peter* and S. *John* very diligently instruct the Faithful about it. Fifthly. 1 Pet. 3. 7.

And the Apostle being mindful of the same thing, admonishes Christians in many Places, of the Necessity of Prayer to Salvation. Sixthly.

Besides, we want so many Goods and Conveniencies for the necessary defence both of the Soul and Body, that we must needs have recourse to Prayer, as to the only and best Interpreter of all our Wants, and Procurer of those things we stand in need of. Seventhly.

For since God owes nothing to any Body, verily it remains, that we beg of him by Prayer those things we have need of; which Prayer he has given us as a necessary Instrument to obtain that we desire; especially since there are manifestly some things which we cannot obtain but by help thereof. Eighthly.

For Sacred Prayers have this excellent Vertue, as to cast out Devils: For there is a sort of Devils which is not cast out but by Fasting and Prayer. Ninthly. Mat. 17. 22.

Wherefore, those Men deprive themselves of the Faculty of many singular Gifts, who use not this Practice and Exercise of diligent and devout Prayers: For there is need not only of good, but also of diligent Prayer, for obtaining what you desire: For, as S. *Hierom* says "It is written, *To every one that asks, it shall be given*; if "therefore it be not given thee, it is not given "thee because thou dost not ask it: *Ask therefore, "and ye shall receive. Hier. in cap. 7. Matth.* Tenthly. Mat. 11. 9.

Of the Advantage of PRAYER.

NOw this Necessity of Prayer has this great Advantage, that of it self it brings forth an abundance of Fruits; a sufficient plenty whereof the Pastors shall gather out of Sacred Scripture, since there will be need of teaching them to the Faithful. We, out of that abundance, have made choice of some, which we thought fit for this Opportunity. I. The Fruits of Prayer.

The First. Now, the first Advantage which we gather from thence, is this; That we honor God in praying to him: For Prayer is a certain Argument of Religion, which in Sacred Scripture is compar'd to a sweet Perfume; for, says *David*, *Let my Prayer be directed in thy sight as Incense.* Wherefore, by this means we profess our selves subject to God, whom we acknowledge and declare to be the Author of all Good; from whom only we look for Refuge and Defence, for Safety and Salvation. Of this Advantage we are admonish'd in these words; *Call upon me in the day of Tribulation, and I will deliver thee, and thou shalt honor me.*

Psal. 140. 9.

Psal. 39. 15.

The Second. Another very large and sweet Fruit of Prayer follows, when God hears our Prayers: For according to S. *Austin*'s Sentence, "Prayer is the "Key of Heaven: For Prayer, says he, ascends, "and God's Mercy descends; tho the Earth be low, "and Heaven high, yet God hears the Voice of "Man.

Serm. 226. de Tempore.

II. How many and great Gifts Prayer obtains. The Force and Advantage of which Duty of Prayer is so great, that thereby we obtain the Fulness of Heavenly Gifts: For we get to our selves the Holy Ghost to be our Guide and Helper, and the Security and Preservation of our Faith, and escaping of Punishments, and the Protection of God in Temptations, and Victory over the Devil; There is a real Crowd or Heap of singular Joy in Prayer. Wherefore the Lord says thus: *Ask, and ye shall receive, that your Joy may be full.*

Joh. 16. 14.

III. How ready God is to hear Prayer. Nor is there left any room to doubt, but that God's Goodness is ready at hand, and meets our Prayers; which many Testimonies of the Divine Scriptures prove: which because they are ready at hand to all, we will only touch those of *Isaiah* for an Example: *For then*, says he, *thou shalt call, and the Lord shall hear; thou shalt cry, and he shall say, Here I am.* And again: *It shall be, that before they cry, I will hearken; and while they yet speak, I will hear.* And as for the Examples of those that have obtain'd of God their Petitions, because they are in a manner infinite, and evident to all Men, we omit them.

Isa. 58. 9.

Isa. 65. 24.

But

But sometimes it happens, that what we ask we obtain not of God. It is so: But then God takes the greatest care of our Advantage; either because he bestows upon us other greater and larger Blessings, or else because what we desire is neither necessary nor profitable for us; yea, and perhaps it would be not only unnecessary, but hurtful to us, if he should give it us. For as S. *Austin* says, God in mercy denies us some things, which sometimes in anger he grants; and sometimes also we pray so carelessly and negligently, that even we our selves regard not what we say. *Aug. init. Serm.* 33. *de Verb. Dom. item in Joan. tract.* 73. IV. Why God sometimes hears not our Prayers.

Now since Prayer is the mounting up of our Souls to God, if in Prayer the Mind, which ought to be carried to God, go a wandring, and without any care or devotion, we rashly utter the Words of a Prayer; how shall we call this empty Noise of a Prayer, a Christian Prayer? *De Orationis definitione, vide Damascen. lib.* 3. *de Fide Orthod. c.* 24. *Aug. de Sermone Domini in Monte, c.* 7. *& Serm.* 230. *de Tempore.* V. What Prayer is.

Wherefore it is no wonder, if God give us not our Desire, since we prove our selves, by the Negligence and Ignorance of our Prayer, to be in a manner unwilling to have the thing we pray for, or else pray for that which would hurt us. Mark this Reason.

But, on the contrary, much more is given of God to those that carefully and diligently pray, than they pray'd for: Which also the Apostle testifies in his Epistle to the *Ephesians*, and is declar'd in the Parable of the Prodigal Son, who thought he should have been well dealt with, if his Father would but have entertain'd him as one of his hir'd Servants. And to those that rightly consider it, God heaps his Favors, not only on us that ask them, and that not only in an abundance of Gifts, but also in the speedy granting of them, as the Holy Scriptures shew, when they use that form of speaking, *The Lord hears the Desire of the Poor.* VI. To those that ask aright, more is given than ask'd. Luc. 15. Psal. 9. 17.

Note. For God meets the inward and silent desires of the needy, not staying for the Voice of their Cry.

The third Advantage of Prayer. To these is added another Advantage, that by Prayer we exercise and increase the Vertues of the Mind, and especially Faith: For as they cannot Pray aright, that have not Faith in God, for it is said, *How can they call upon him, on whom they have not believ'd?* So the Faithful, with how much the greatest Intention they Pray, by so much the greater and more assured Faith they have of God's Care and Providence, which chiefly requires of us, that referring our selves to him for those things we have need of, we ask all of him.

Rom. 10. 14.

VII. Why God will have us pray. God can indeed give us all things abundantly, tho we ask not nor think of them, even as he gives all things necessary for the Sustenance of Life to Creatures void of Reason; but our most bountiful Father will be call'd upon by his Children; he will have us by daily praying aright, to pray with the greater Confidence: he will daily testifie and declare his good Will towards us, bestowing upon us the things we pray for.

The Fourth Advantage. Our Charity also is inlarg'd; for acknowledging him the Author of all our good Things and Advantages, we embrace him with the greatest Love we are able. And as those that Love, by Freedom of Discourse and Conversation come to a higher degree of Love: So devout persons by how much the more frequently they make Prayers to God, and implore his Goodness, as discoursing with him, with so much the greater Joy are they affected in all their Prayers, and are stirr'd up to Love and Worship him the more ardently.

The Fifth. He will therefore have us use this Exercise of Prayer, that being intent upon the Desire of begging what we wish for, we might profit so far by that Diligence and Desire, that we might be made worthy, to have those Gifts bestow'd on us, which before our starv'd and nar-

row

row Souls were not able to Receive. *Vide August. Epist.* 121. *c.* 8.

Besides, God will have us to know and always to remember what is really true, if we should be forsaken and depriv'd of the Help of his Heavenly Grace, that by our own Industry we can get nothing, and therefore to give our whole Heart to Prayer. The Sixth.

And these Weapons as it were of Prayer, are most prevalent against the most violent Enemies of our Nature; for says S. *Hilary* "We "must wrestle against the Devil and his Forces, "with the Cry of our Prayers. *Hilar. in Psal.* 63. The Seventh.

Moreover we obtain this excellent Fruit of Prayer, that seeing by the Corruption of our natural Infirmity we are prone to evil, and to the various Appetites of our Lusts, he suffers himself to be conceiv'd in our Thoughts; that while we pray and importune to be made worthy of his Gifts, we become desirous of Innocency, and cleanse our selves from every Fault by cutting off of our Sins. The Eighth.

Lastly, according to S. *Hieroms* Sentence, Prayer withstands Gods Anger: God therefore spake thus to *Moses*, *Let me alone*, when by his Prayers he hinder'd him from punishing that People; for there is nothing that so much appeases God, when he is angry, or that so much hinders and turns him from his Fury, when he is ready to bring Punishments upon wicked Men, as the Prayers of Devout Men. *De his Orationis fructibus agunt. Isidor. lib. de summo bono. c.* 87. *Aug. Ser.* 230. *de tempore & Ep.* 121. *ad Probam.* The Ninth. Exod. 32. 10.

Of the Parts and Degrees of PRAYER.

THE Necessity and Profitableness of Christian Prayer being expounded, the Faithful ought further to know of what Parts that Prayer consists; for that this belongs to the Perfection I. It must be taught of what Parts Prayer consists.

fection of this Duty, the Apostle testifies, who in his Epistle to *Timothy*, exhorting to pray devoutly and holily, he diligently reckons up the Parts of Prayer: *I beseech you*, says he, *that first of all Prayers, Supplications, Intercessions and giving of thanks be made for all men.* Now that there is a kind of subtil Difference of these Parts, if the Curat shall think it convenient to explain it to their Hearers, they shall consult S. *Hilary* and S. *Austin. Hilar. in Ps.* 140. *ad illa Verba*, Dirigatur Oratio. *Aug. Epist.* 59. *ad Paulin. ante med. Vide item Cassian. Collat.* 9. *c.* 9. *& seq. item. D. Thom.* 2. 2. *q.* 83.

1 Tim. 2. 1.

II. What the chief Parts of Prayer are.

But because there are two special Parts of Prayer, *Petition* and *Thanksgiving*, from whence all the rest flow, as from the Head, we thought not fit to pass them over. For we approach to God, paying Worship and Veneration, either to beg somewhat of him, or to give him Thanks for his Benefits, wherewith of his Liberality we are daily enrich'd and adorn'd. Each of these Parts God himself by the Mouth of *David* has pronounc'd to be a necessary Part of Prayer, in these Words. *Call upon me in the day of tribulation and I will deliver thee, and thou shalt honor me. Vide Basil. lib. Constitut. Monast. c.* 2.

Ps. 39. 15.

III. We stand in very great need of God.

But how much we stand in need of Gods Bounty and Goodness, who is there that is ignorant, if he do but consider the exceeding great want and misery of Man?

IV. How great Gods goodness towards us is.

But how propense the Will of God is to Mankind, and how liberal his Benignity, all Men know that have Sight and Understanding. For wheresoever we cast our Eyes, whithersoever we turn our Thought, the wonderful Splendor of God's Bounty and Good-will shines about us.

V. Why we ought to give thanks to God.

For what have Men which they have not receiv'd of God's Liberality? and if all things are his Gifts and Largesses, what reason is there that all Men should not with all their Power celebrate our most bountiful God with Prayses and Thanksgivings?

But

But of each of these Duties, both of asking any thing of God, and of giving him Thanks, there are many Degrees, whereof some are more excellent and perfect than others. That the Faithful therefore may not only pray, but also excellently perform that Duty of Prayer, The Pastors shall propose to them the most excellent and perfect way of Praying, and as diligently as they can, exhort them to it. VI. Many degrees or ways of Prayer.

But what is the best and most excellent Degree of Prayer? to wit, That which just and pious Men use, who being well grounded on the firm Foundation of the true Faith, by certain Degrees of an excellent Mind and Prayer, arrive to that height as to contemplate the infinite Power, and immense Bounty and Wisdom of God: Where also they attain to a most assured Hope, that they shall obtain, both whatsoever they ask at present, and also the fulness of unspeakable good things, which God has promis'd that he will give to them that devoutly and from their Heart beg his divine Help. *Vide. Bernard. Serm. 4. de Quadrag. & in Serm. de quatuor modis orandi. & Basil. loco jam citato.* VII. The best and most excellent degree of Prayer.

By these two Wings as it were, the Soul being rais'd up to Heaven, approaches even to God with fervent Desire, whom she adores with all the Honor of Thanks and Praises, because by him she has bin made partaker of the greatest Benefits, and then with singular Devotion and Veneration, as an only Child to her most dear Father, she doubts not to lay open whatsoever she stands in need of. VIII. The two Wings of the Soul.

Which way of Praying, the Sacred Scriptures express by the Word *Pouring out*; for the Prophet says, *I pour out my Prayer in his sight*, and *I pronounce my tribulation before him*: The meaning of which word is, that he conceals nothing, that he hides nothing; but he pours out all things, that comes to pray, flying with Confidence into the Bosom of God his most dear Father: For hereto the heavenly Doctrin exhorts us in these words, *Pour out your Hearts before* IX. How great the Souls liberty in Prayer is. Ps. 142. 8. Psal. 61. Psal. 54.

the

the Lord, and cast your care upon him. S. *Austin* means this Degree of Prayer, when in his Book call'd *Enchyridion cap.* 7. he says, "What Faith believes, that Hope and Charity prays for.

X. Another degree of Prayer.

There is another Degree of those, who being oppress'd with mortal Sin, yet with that Faith which is call'd *dead*, strive to raise themselves, and climb up to God: but by reason of the faintness of their strength and the exceeding weakness of their Faith, they are not able to raise themselves higher from the Earth, but yet bemoaning their Sins, and their Consciences being grievously troubled, humbly and submissively repenting, at that very far distance they implore of God Pardon of their Sins and Peace.

XI. This degree of Petitioners are heard. Matth. 11. 28. An Example.

The Prayers of these have their place with God: For their Prayers are heard, yea the Merciful God invites this sort of Men most heartily, *Come to me*, says he, *all ye that labor and art laden and I will refresh you.*

Of this sort of Men was that Publican, who not daring to lift up his Eyes to Heaven, went away notwithstanding, says our Saviour, more justified than the Pharisee. *Quomodo Peccatores audiuntur. Vide Aug. in Joan. tr.* 44. & 73. & *de verb. Dom. Ser.* 53. *D. Tho.* 2. 2. *q.* 83. *art.* 16.

XII. Another degree of Prayer.

There is another Degree of those, who as yet have not receiv'd the light of Faith; but yet the Goodness of God kindling the glimmering light of their Nature, are earnestly stirr'd up to the desire and study of Truth. Which that they might be taught, they most earnestly pray; who if they continue in that Mind, God of his Mercy does not reject their endeavours.

An Example.

Which we see verified in the Example of *Cornelius* the Centurion. *Act.* 10. 2.

Note.

For the Doors of Gods Bounty are shut to none that heartily beg it of him.

XIII. The last degree of Prayer.

The last Degree is of those, who not repenting of their Sin and Wickedness, but rather adding Sin to Sin, are nevertheless not asham'd to ask God Pardon

Pardon of their Sins, in which they are minded to continue, who being in such a state, ought not indeed to presume to ask Pardon even of Men.

The Prayers of such God hears not: For thus it is written of *Antiochus, Now this wicked man besought the Lord, of whom* notwithstanding *he did not obtain Mercy.* XIV. This degree of Petitioners are not heard.

Wherefore they that are involv'd in this grievous Misery, are earnestly to be exhorted, that casting away the Will of Offending, they truly and from the Heart turn themselves to God. Note.

Of those things that are to be pray'd for.

NOW because in the several Petitions, it is taught in their proper place what is to be pray'd for, and what not: It will be sufficient in this place to admonish the Faithful in general, that Men ask of God such things as are just and honest, lest if they ask any thing unseemly, they should be sent away with this Answer, *Ye know not what ye ask.* Matth. 20. 22. I. Nothing to be pray'd for but what is just and honest.

Now we may ask whatsoever may rightly be wish'd, as those most ample promises of our Lord testifie, *Ask whatsoever ye will, and it shall be done for you*: For he promises that he will grant all things. Note. Joh. 15. 7.

Wherefore we must direct our first wish and desire according to this Rule, *i. e.* to refer our utmost study and desire to God, who is the chiefest Good. II The first thing we ought to pray for.

And then we must desire those things that unite us most with God: but those things that separate us from him, or any way cause us to be disjoyn'd from him, are utterly to be remov'd far from our studies and desires. The Second.

Hence we gather how all other things, which are call'd Good, next after that chiefest and perfect Good, are both to be wish'd and pray'd for of God our Father, for those Goods that The Third.

are

are outward and belong to the Body, as Health, Strength, Beauty, Riches, Honors, Glory, which oftentimes afford matter and occasion to Sin (for which cause it is, that they are not at all devoutly and piously to be pray'd for) that Petition shall be limited in these Bounds, that we pray for the Conveniences of this Life for necessitie's sake, which ground of Prayer is refer'd to God.

III. How bodily Goods are to be desir'd.

For tho we may in our Prayers ask those things which *Jacob* and *Solomon* pray'd for, *Jacob* thus, *If he will give me Bread to eat and Clothes, to put on, the Lord shall be my God.* And *Solomon* thus, *Only give me necessary food.* Now since of Gods Liberality we are suppli'd with Food and Raiment, It is but meet that we remember that Exhortation of the Apostle, *Let them that buy, be as tho they possess'd not, and those that use this World, as tho they us'd it not, for the figure of this World passes away.* Again, *If Riches increase set not your heart upon them.* Whose fruit and use is only ours, but yet so, as that we communicate with others, as we are taught by God himself.

Gen. 28 20. Prov. 30. 8. 1 Cor 7.30. Psal. 61. 11.

IV. The true use of outward Goods.

If we have Ability, if we abound with other outward Goods of the Body, let us remember, that they are therfore given us, that we may serve God with more ease, and lend our Neighbor all things of this kind.

V. Under what condition Arts and Sciences to be pray'd for.

And then for the Goods and Ornaments of the Understanding, of which kind are Learning and Arts, we may not pray for them, but on this condition only, if they will be profitable to us for God's Glory and our Salvation; but that which is absolutely and without any adjunct or condition, to be pray'd for, wish'd and begg'd, as we said before, is the Glory of God, and after that, all things else that may joyn us to that most excellent Good, as Faith, the Fear of God, and his Love, of which we will speak more fully in the explication of the Petitions.

For

For whom we are to Pray.

NOw it being known what things are to be pray'd for, the Faithful are to be taught, for whom they are to pray. Prayer contains Petition and Thanksgiving, wherefore we will first speak concerning Petition. We must therefore pray for all, without any Exception, either of Differences, of Favour or of Religion: For whether he be Enemy, Stranger, or Infidel, he is our Neighbor; whom because by God's Command we ought to love, it follows, that we ought to make Prayers also for them, which is the Office of Love; for thither tends that Exhortation of the Apostle, *I beseech you that Prayers be made for all Men.* 1 Tim. 2. 1.

I. There is no sort of Men which are not to be pray'd for.

In which Prayer we are first to beg those things which concern the Welfare of the Soul, and then that of the Body. Note.

Now we ought to perform this Office first for the Pastors of our Souls, whereof we are admonish'd by the Apostle from his own Example; for he writes to the *Colossians* to *pray for him, that God would open him a Door of Speech*: which also he do's to the *Thessalonians.* And in the *Acts of the Apostles* we read, That *Prayer was made by the Church without ceasing, for Peter.* Of which Duty also we are admonish'd by S. *Basil*, in his Books *de Moribus:* For, says he, we must pray for them that are over us in the Word of Truth. *Basil. lib. Moral. Reg.* 56. *c.* 5. *item Homil. in Isaiam.*

II. First, We must pray for the Pastors of our Souls. Col. 4. 3. Acts 12. 5.

In the second place, we must pray for Princes, according to the Sentence of the same Apostle: For, how great Public Good we enjoy by just and pious Princes, there is no one ignorant. God therefore is to be entreated, that those that are above other Men, may be such kind of Persons as they ought to be. *Vide Tertul. Apolog.* 30. & *ad Scap. c.* 2.

Secondly. For Princes.

There are Examples of Holy Men, whereby we are admonish'd to pray for good and pious Men; for they also stand in need of the Prayers of

Thirdly. For Pious Men.

of others: Which is so order'd of God, that they may not be puff'd up with Pride, while they see that they want the Prayers of their Inferiors.

Fourthly, For Enemies.

Besides, Our Lord has commanded us to pray for our Persecuters and Slanderers, *Matth.* 5. 44.

Fifthly, For Strangers from the Church.

For, it is well known from the Testimony of S. *Austin*, that this Practice of making Supplications and Prayers for those that were without the Church, was receiv'd from the Apostles; That Faith might be given to Infidels; that Idol-worshippers might be deliver'd from the Error of their Impiety; that the Jews, the Darkness of their Souls being dispell'd, might receive the Light of Truth; that Heretics returning to Soundness of Mind, might be instructed in the Precepts of Catholic Doctrin; that Schismatics being bound with the Band of true Charity, might be joyn'd in Communion with our most Holy Mother the Church, from whom they fell away. Now how great a force hearty Prayers made for this kind of Men has, appears by so many Examples of Men of all sorts, which God daily carries, being snatch'd out of the Power of Darkness, into the Kingdom of the Son of his Love; and of Vessels of Wrath, he makes them Vessels of Mercy: In which Case, no one in his right Mind can doubt that the Intercession of Devout Men prevails very much. *Vide S. Aug Epist.* 107. *ad Vitel. Cyprian. de Orat. Domin. Item Cœlestinum Papam, Epist.* 1. *c.* 11.

Sixthly. For the Dead.

And Prayers for the Dead, that they may be delivered from the Fire of Purgatory, did flow from the Doctrin of the Apostles; concerning which enough was said, when we spake of the Sacrifice of the Mass. *Dionys. cap. lib. de Eccles. Hierarch. c.* 6, 7. *Clem. Pap. Epist.* 1. *& lib. Constit. Apost. Tert. de Coron. Milit. & in Exhort. ad Castit. & in lib. de Monog. Cypr. Epist.* 66.

Seventhly, For Sinners.

But those that are said to sin unto Death, Intercessions and Prayers profit them but little: yet it is the part of Christian Charity, both to pray for them, and even with Tears to wrestle for them, if by any means they can render God reconcild to them.

And

And for the Curses of Holy Men, which they us'd against the Wicked, it is manifest from the Sense of the Fathers, that they are either Prophesies of those things that would befal them, or else are us'd against their Sin, that the Men being sav'd, the force of their Sins might perish. *Vide Aug. de Serm. Domini in Monte, lib.* 1. *c.* 22. & *Serm.* 109. *de Tempore.*

III. How the Curses of Holy Men to be understood.

In the other part of Prayer we give the highest Thanks to God, for his Divine and Immortal Benefits, which he always did, and daily do's bestow upon Mankind. But best of all do we discharge the Duty of Thanksgiving upon the account of all the Saints, when in our Office we attribute singular Praises to God, for their Victory and Triumph, which they, by his Goodness, have born away from both their inward and outward Enemies.

IV. For whom we ought to give thanks.

Hither belongs that first part of the Angelical Salutation, when we use it at our Prayers; *Hail Mary, full of Grace, the Lord is with thee, blessed art thou among Women.* For we honor God with the highest and truest Praises and Thanksgivings, that he dignified that most Holy Virgin with every Endowment of Heavenly Gifts; and we congratulate the Virgin for her singular Happiness. *Vide Aug. Ench. c.* 100. & 21. *de Civit. Dei, c.* 24. & *lib.* 20. *contra Faust. c.* 21.

V. The Angelical Salutation the greatest of all Thanksgivings.

And rightly has the Holy Church of God to this Thanksgiving added Prayers also, and imploring of the most Holy Mother of God, whereby we piously and humbly fly to her, that by her Intercessions she would reconcile God to us miserable Sinners, and that she would obtain for us those good things that are necessary both for this, and for the Life everlasting. Therefore we, the cast-off Children of *Eve*, who dwell in this Vally of Tears, ought diligently to invoke the Mother of Mercy, Advocate of the Faithful, to pray for us Sinners, and by this Prayer to implore her Help and Assistance, of whose both most excellent Merits with God, and most sincere Good will of helping Mankind, there are none but impious and wicked

VI. Why to that Salutation is added S. *Mary.*

wicked Men can doubt. *Vide Aug. Serm. 18. de Sanctis. Ambr. in 1. c. Luc. Bern. Hom. 3. in Missus est. Item l. 5. c. 19. Athan. in Evang. de Sancta Deipara. Aug. Serm. 2. de Annunt. Nazian. in Orat. de S. Cypriano.*

Who is to be Pray'd to.

I. The Tri-une God to be invok'd.

NOw that God is to be pray'd to, and his Name to be call'd upon, the very Light of Nature, implanted in the Souls of Men, teaches; and not only the Sacred Scripture, in which we may hear God himself commanding, *Call upon me in the Day of Tribulation*: But by the Name of God, we understand Three Persons.

Psal. 49. 15.

II. Secondly, The Saints.

In the second place, We fly to the Assistance of the Saints that are in Heaven; to whom also that Prayers are to be made, has been held so certain in the Church of God, that to pious Men there can arise no doubt: Which because it has already been explain'd apart in its proper place, we remit both the Curats and others thither.

III. God and the Saints to be invok'd after a different manner.

But to remove all Error of the Unlearned, it will be worth the labor to teach the Faithful what difference there is in the manner of this Invocation; for we do not pray to God and to the Saints after the same manner. For we pray to God, either to give us the good things we want, or to deliver us from evil; but we pray to the Saints, because they are in favor with God, to undertake our Patronage, and to beg of God for us those things we want.

IV. The Forms of Prayer.

Hence we have two ways of Praying, differing in the Manner: For we properly say to God, *Have mercy upon us, Hear us*; but to the Saints, *Pray for us*; altho we may, for some other Reason, pray to the Saints to have pity upon us. We may therefore pray them, that being mov'd with the Misery of our Condition, they, with their Favor with God, and Intercession, would help us.

V. Observe this diligently.

Yet here all must take great heed, that what is proper to God, they give not to any besides him: And withal when before the Image of any Saint,

Saint, any one says the Lord's Prayer, let him then think thus, that he begs of the Saint to pray with him, and to beg those things for him which are contain'd in the Form of the Lord's Prayer; and lastly, that he would be his Interpreter, and Intercessor to God: For that the Saints perform this Office, S. *John* the Apostle has taught us in the *Revelations*. Apoc. 8.3.

Of Preparation to be made.

IN Sacred Scripture it is thus written: *Before Prayer, prepare thy Soul, and be not as a Man that tempts God.* For he tempts God, who while he prays well, do's ill; and while he speaks to God, his Mind wanders from his Prayers. Note Eccl. 18.2.

Wherefore since it so much concerns him, with what Mind every one makes Prayers to God, let the Curats teach the devout Hearers how to pray. I. The Preparations of a good Prayer.

The first Step therefore to Prayer is a truly humble and lowly Soul, and acknowledgment of Sins; by reason of which Sins, let him that comes to God know, that he is unworthy, not only to obtain any thing of God, but even to come into his Presence to pray to him. Of this Preparation the Sacred Scriptures very often make mention, and speak thus: *He has respect to the Prayer of the Humble, and has not despis'd their Supplications.* Again; *The Prayer of him that humbles himself, pierces the Clouds.* But to the Learned Pastors there will occur innumerable places, that meet together in the same meaning. Wherefore we will forbear the unnecessary quoting of many Places; but yet we will not in this place pass over those two Examples, which before we touch'd upon, because they are so very proper to this purpose. That Publican is most notable, who standing afar off, durst not lift up his Eyes from the Ground. There is also that of the Woman the Sinner, who being mov'd with Sorrow, wash'd the Feet of Christ our Lord with her Tears. Each of these shew'd how great prevalency Christian Humility gives to Prayer.

First. Humility. Psal. 101.18. Eccl. 35.21. Luc. 18.13. Luc. 7.37.

Secondly. Grief for Sin.

Next follows Grief upon the Remembrance of Sin, or at least some sense of Sorrow because we cannot grieve. Both whereof, or at least the one of them, if not brought with the Penitent, he cannot obtain Pardon.

Thirdly. Refraining from Cruelty.

But because there are some Sins which very much hinder God from granting our Petitions in our Prayers, as Murder and Oppression; we must restrain our hands from Cruelty and Violence, of which Wickedness God speaks thus by the Mouth of *Esay*, *When ye stretch forth your hands, I will turn a-my Eyes from you, and when ye multiply Prayers, I will not hear, for your hands are full of blood.*

Isay 2. 15.

Fourthly. Anger to be avoided.

Anger and Discord are to be avoided, which greatly hinder our Prayers from being heard, concerning which the Apostle says, *I will that men pray in every place, lifting up pure hands without anger and debate.* 1. *Tim.* 2. 8.

Fifthly. Forgetfulness of Injuries.

We must further take heed that we be not irreconcilable to any that wrong us; for if we are of that temper, we cannot by our Prayers prevail with God to pardon us: *For*, says he, *when ye stand to pray, if ye have ought against another, forgive it: And if ye forgive not men, neither will your heavenly Father forgive you your sins.* *Mar.* 11. 25. *Matth.* 6. 15.

Sixthly. Works of Mercy.

We must also take heed that we be not hard hearted and unmerciful to the Needy; for thus it is spoken against such kind of Men, *He that stops his ear at the cry of the Poor, even he shall cry, and shall not be heard.* *Prov.* 21. 13.

Seventhly. Pride to be subdu'd.

And what shall we say of Pride? whereby how greatly God is offended, that word witnesses, *God resists the Proud, but gives Grace to the Humble.* *Jac.* 4. 6. 1 *Pet.* 5. 5.

Eighthly. Gods word to be heard.

And what, of the contempt of the Divine Oracles? against which says *Solomon*, *He that turns away his ear from hearing the Law, his Prayer shall be accurs'd.* *Prov.* 28. 9.

Note.

In which case notwithstanding the Acknowledgment of Wrong done, or of Murder, or of Anger, or of Hard-heartedness to the Poor, or of Pride, or of contempt of God's Oracle, or lastly

lastly of other Sins, is not excluded, if Pardon be sincerely begg'd.

Ninthly. Faith to be exercis'd.

Now to this Preparation of Mind, Faith also is necessary, which if it be wanting, there can be no knowledge of the Omnipotence of the Supreme Father, nor of his Mercy, from which notwithstanding springs the Confidence of him that prays; even as Christ our Lord has taught, *All things*, says he, *whatsoever ye ask in Prayer, if ye believe, ye shall receive them.* Of this kind of Faith S. *Austin* writes. *De verbis Domini.* "If "thy Faith fails, thy Prayer perishes. A chief point therefore in praying well, as was even now said, is to be well grounded and fix't in Faith, which the Apostle shews by its contrary, *How shall they call upon him, on whom they have not believ'd?* We must therefore believe, that we may be able to pray. And that that Faith, whereby we pray to good purpose, fail us not; for it it is Faith that pours out Prayers, let us pray that all doubtfulness being remov'd, our Faith might be firm and stable. To this effect S. *Ignatius* exhorted those that came to God with intention to pray. "Be not in Prayer of a di-"strustful mind, blessed is he that has not doubted. Wherefore to the obtaining of God the thing we desire, Faith and an assured Hope of Success, is of very great moment, which thing S. *James* admonishes, *Let him ask in Faith, nothing doubting*

Math. 21. 22.

Rom. 10. 14.

Epist. 10. ad Hier.

Jac. 1. 6.

II. How Faith to be stir'd up. First.

Now there are many things whereof in this Duty of Prayer we ought to be confident.

There is evidently seen the good-will and Bounty of God towards us, since he commands us to call him Father, to let us understand that we are his Children.

Second.

Then there is the almost infinite number of those that have obtain'd their Requests of God.

Third.

Then there is that chief Advocat Christ our Lord, who is always assistant to us, of whom it is thus written in S. *John*, *If any Man sin, we have an Advocat with the Father, Jesus Christ the just, and he is the Propitiation for our Sins.* And

1 Joh. 2.

Rom. 8. 32. the Apostle S. *Paul, It was Christ Jesus that di'd, yea, and that rose again, that sits at the right hand of God, who also intercedes for us.* And so in Ti-
1 Tim. 2. 5. *mothy, For there is one God, and one Mediator of God, and of Men, the Man Christ Jesus.* And to the
Heb. 2. 27. *Hebrews, For which cause he ought in all respects to be made like to his Brethren, that he might become a merciful and faithful high Priest to God.* VVherefore tho we are unworthy to obtain any thing; yet by the Dignity of our most excellent Mediator and Intercessor Jesus Christ, we ought to hope and to be very confident that God will grant all things that we ask aright thro him.

Fourth. Lastly, there is the Holy Ghost the Author of our Prayer, by whose conduct our Prayers must
Rom. 8. 15. needs be heard: *For we have receiv'd the Spirit of Adoption of the Sons of God, in whom we cry, Abba, Father; which very Spirit helps our Infirmity and Ignorance* in this Duty of Prayer, yea, says he, *he prays for us with groans unutterable.*

Fifth. VVhat then, if any should chance sometimes to stumble, nor know themselves to be strong enough in Faith; let them use that word of the Apostle, *Lord increase our Faith*: And that of the Blind man, *Help my unbelief. Luc.* 17. 5, *Mark.* 9. 28.

The tenth Preparation to Prayer. But then when we are grown strong in Faith and Hope, we shall obtain of God all that we desire, when according to his Law and VVill, we shall conform all our Mind, Actions and
Joh. 15. Prayers, for says he, *If ye abide in me, and my words abide in you, ask whatever you will, and it shall be done for you.* Altho, as we said before, for this Power of obtaining all things of him, the forgetting of Injuries, Liberality and good-will towards our Neighbors, is in the first place necessary.

What

What way is requir'd in PRAYER.

NOW it highly concerns Men how they perform their Sacred Prayers: for tho Prayer is a wholsom Good; yet if it be not rightly apply'd, it profits not, *For what we ask, we oftentimes do not obtain*, as S. *James* says, for this Reason, *because we ask amiss*. The Curats therefore shall teach the Faithful what the best way of Praying well, both privately and publicly is, and what Rules have bin deliver'd by the direction of Christ our Lord for Christian Prayer.

I. Prayer unless rightly perform'd, profits nothing. Jac. 4. 3.

VVe must therefore ask in Spirit and Truth; *For our heavenly Father seeks such as worship him in Spirit and in Truth. Of this way of praying in Spirit and in Truth, vide Cyrill. Alexandr. per 17 libros integros; item D. Thom. 2. 2. q. 83. a. 12.*

II. We must pray in Spirit and in Truth. Joh. 4. 23.

Now He prays after that manner, that exercises an inward and ardent desire of Mind, from which Spiritual way of Praying we exclude not the Vocal; but yet we hold, that the principal place is of right to be given to that Prayer which proceeds from an earnest mind, which God, to whom the secret Thoughts of the Heart are open, hears, altho it proceed not out of the Mouth.

III. Who prays in Spirit and Truth.

He heard the inward Prayers of *Anna*, who was the Mother of *Samuel*, of whom we read that she pray'd weeping, and moving her lips only.

An Example. 1 Reg. 1. 16.

After this manner pray'd *David*; for he says, *My Heart said to thee, my face has sought thee diligently*. Examples of this kind they will meet with in many places, that read the divine Books.

Another. Psal. 26. 8.

But Vocal Prayer has its proper Benefit and Necessity; for it inflames the Intention of the Mind, and sets on fire the Devotion of him that prays, which S. *Austin* wrote to *Proba* after this manner, *Cap.* 8, 9, 10. "We our selves more "earnestly stir our selves up sometimes by words "and other Signs to increase our Holy Desires.

IV. Vocal Prayer profitable and necessary.

"VVe are sometimes forc'd with a fervent Desire of Soul and Devotion to express our meaning by words; for while our Souls exult with Joy, it is meet also that the Tongue rejoyce, and withal it teaches us to offer that plentiful Sacrifice, both of Soul and Body; which that it was the Apostle's manner of praying, we learn from the *Acts*, and from the Apostle in many places.

V. Prayer public and private.

But because there is a two-fold way of praying, Private and Public; we use the pronunciation of a Private Prayer. to help the inward Intention and Devotion; and in the Public, which is instituted to stir up the Devotion of the Faithful, at certain appointed times, the Office of the Tongue can by no means be superseded.

VI. Praying in Spirit proper to Christians. Matth. 6. 7.

Now this practice of praying in Spirit, and which is proper to Christians only, Infidels can by no means use, of whom we hear Christ our Lord speaking thus, *When ye pray, do not speak much, even as the Heathens do; for they think that they shall be heard for their much speaking; be not ye therefore like them; for your heavenly Father knows what ye have need of before ye ask him.*

VII. What is forbid'n by vain Babling in Prayer. Luc. 6. 7. Matth. 26. 41.

But tho he forbids Babling, yet for long Prayers, which proceed from an earnest and continued Intention of the Soul, far be it from us to think that he rejects them, since by his own Example he exhorts us to practise that way, who spent not only whole Nights in Prayer; but thrice repeated the same words. And so much is to be determin'd, that with an empty noise of words we must by no means make Prayers to God. *Vide Aug. Epist.* 121. *ad Probam. c.* 9.

VIII. God rejects the Prayers of Hypocrites.

Nor indeed do Hypocrites pray from the Heart, from whose practice Christ our Lord would deter us after this manner, *When ye pray, ye shall not be as the Hypocrites, who make a noise standing in the Synagogues, and in the corners of the streets, to pray, that they may be seen of men; verily I say unto you, they have had their reward.*

But

But thou when thou prayest, enter into thy Chamber, and having shut the door, pray to thy Father in secret, and thy Father which sees in secret shall reward thee. That which is here call'd a Chamber, may be referr'd to the Heart of Man; into which it is not enough to enter, but it ought moreover to be shut, that nothing might rush or fly in from without, whereby the Integrity of Prayer might be violated: For then our heavenly Father, who very well sees the Minds and secret Thoughts of all Men, will grant the request of him that prays. IX. What it is to pray in the Chamber.

Another requisite of Prayer is Importunity; which how great force it has, the Son of God shews by the Example of that Judge, who, tho he neither fear'd God, nor regarded Man, yet being overcome by the Importunity and Diligence of the Widow, he granted her Petition. Prayers made to God therefore must be importunate. X. We must pray importunately. Luc. 18. 23.

Nor are they to be imitated, who praying once or twice, unless they obtain what they desire, are weary in Prayer: For we ought never to be weary of this Duty, which the Authority of Christ our Lord and of his Apostle, teaches us; but if at any time our Will faulter therein, let us by Prayer beg of God the Vertue of Perseverance. Note.

It is the Will of the Son of God, that our Prayers come to the Father in his Name, which by his Merit and by the Grace of his Intercession, gets such weight or efficacy, that it is granted of our Heavenly Father: For that Word which we read in S. *John*, is his own, *Verily, verily I say to you, if ye shall ask any thing of the Father, in my name, he will give it you; hitherto ye have not ask'd any thing in my name: ask and ye shall receive, that your joy may be full.* And again, *Whatsoever ye shall ask the Father in my Name, I will do it.* XI. Our Heavenly Father is to be pray'd to thro Christ. Joh. 16. 23. Joh. 14. 41.

Let us therefore imitate the ardent Intention of Holy Men, which they usd in Prayer; and let us joyn Thanksgiving with Prayer, after the XII. We must pray fervently.

Example of the Apostles, who always observ'd this practice, as we may see in the Apostle.

XIII. To make Prayer effectual, Fasting must be added.

And to Prayer let us add Fasting and Alms-dees: for indeed Fasting is very nearly related to Prayer; for those that are loaded with Meat and Drink, have their Mind oppress'd and clogg'd, that neither can they look up to God, nor consider what they pray for. *Vide hac de re Aug. in Psal.* 42. *in fine, & lib. de perfect. justitia respons.* 17. *item. S. Leonis Serm.* 1. *de jejunio septimi mensis. Petr. Chrys. Serm.* 43. *Bernard in Sentent. Sentent.* 11.

XIV. Alms-deeds to be added to Prayer.

Alms-deeds follow, which also have a near affinity with Prayer; For who is there, that has a Power of doing good to him that lives by others Mercy, and helps not his Neighbor and his Brother, and yet dares say that he has Charity? Or with what Face will he that is void of Charity beg the assistance of God, unless when he begs Pardon of his Sin, he withal humbly beg Charity of God?

XV. Three Remedies against Sin.

Wherefore it was divinely appointed, to help forward Man's Salvation by this three-fold Remedie: For when either by Sinning we offend God, or wrong our Neighbor, or wound our selves; by Sacred Prayers we reconcile *God* to us; by Alms-deeds we redeem our Offences against *Men*; by Fasting we cleanse away the Spots of *our own Life*. And altho all these are profitatable for all kinds of Sin, yet they are suitable and fit in a proper manner for those several Sins, which we mention'd before.

The LORD'S PRAYER.

Our Father which art in Heaven.

I. The Entrance of the Lord's Prayer.

Since this Form of Christian Prayer deliver'd by Jesus Christ, has such Vertue, that before we come to the Requests and Petitions, we are to use certain Words for a Preface or Entrance, whereby when we come devoutly to God, we

we may do it with the greater assurance; it is the Curat's Duty to shew them distinctly and clearly, that pious Persons may go the more chearfully, and may know that they are to deal with God as with a Father. *Orationem Dominicam explicant Tertul. in lib. de Orat. Cyprian. in lib. de Orat. Dom. Cyril. Hierosol. Catech. 5. Mystag. Chrysost. Hom. de Orat. Dom. Hieron. Theoph. Euthim. in cap. 6. Matth. Amb. lib. 4. de Sacram. c. 4. Aug. Epist. 121. ad Probam. Item de Serm. Domini in Monte, lib. 2. c. 5, 6, 7, 8, 16. & Hom. 42. Item de Bono perseverantiæ, c. 2. & sequ. & Serm. 126, 135, & 182. de Temp. Item Cassian. collat. 7. c. 18, 19, 20, 21. D. Thom. in Opuscul. & 2. 2. q. 83. c. 9.*

Now as for the Entrance, if you respect the Words, it is very short; but if you consider the Matter, it is very weighty and full of Mysteries. Note.

And the first Word which, by God's Command and Institution, we use in this Prayer, is, **Father.** II. Why God call'd *Father.*

For tho our Saviour could have begun this Divine Prayer with any Word that had more of Majesty in it, of **Creator**, for example, or of **Lord**; yet these, which might also strike us with Dread, he omitted. The first Reason.

But he made use of that Word that might minister Love and Affiance to them that pray to, or beg any thing of God. For what is more sweet than the Name of **Father**, which carries in it Love and Indulgence? *Vide D. Leon. Serm. 6. de Nat. Dom. D. Thom. 1. p. q. 33. a. 1.* The second Reason.

But for what Reasons the Name of *Father* is suitable to God, the Faithful may be taught from those Heads of *Creation, Government*, and *Redemption.* III. Why the Name *Father* given to God.

For when God created Man after his own Image, he bestow'd not that Image upon the other Creatures. For this singular Privilege wherewith he adorn'd Man, he is rightly in Sacred Scripture call'd *the Father of all Men*, not only of the Faithful, but also of Infidels. The first Reason.

And from his *Government* may be taken an Argument. That by regarding and advising well of Man's Advantage, by a special kind of Care and Providence, he affords us his Fatherly Love. The second.

But

IV. Of the Ministers of God's Providence.

But that in the Explication of this Argument we may the better understand God's Fatherly Care over Men, it seems proper to say somewhat of the Guardianship of Angels, in whose Protection Men are.

V. To every one is given of God a Guardian Angel.

For by God's Providence, this Business is committed to the Angels, that they should keep Mankind, and be at hand with all Men, that they receive no great damage. For, as Parents, if their Children are to go any infested and dangerous Journy, appoint Keepers to go with them, and secure them from harm; so our Heavenly Father, in this Journy, wherein we are making towards our Heavenly Country, has put Angels over every one of us, by whose help and diligence being guarded, we may escape the Snares privily laid by our Enemies, and beat back their terrible Assaults made against us; and by their direction we may hold on strait in our Journy, lest any Error being cast in our way by our treacherous Adversary, he might entice us out of the Way that leads to Heaven.

VI. The Advantage of the Guard of Angels.

Now, of how great advantage to Men, this Care of God, and his singular Providence is, the Charge and Administration whereof is committed to the Angels, who have a middle Nature betwixt God and Men, appears by Examples, whereof the Sacred Scriptures furnish us with abundance, which testifie, that oftentimes, by God's Goodness, it came to pass, that in the very fight of Men, the Angels wrought wonderful things: Whereby we are admonish'd, that innumerable things of this kind, which do not fall under Sight, are profitably and savingly wrought by the Angels, the Guardians of our Safety.

VII. *Raphael's* Benefits to *Tobias*.

The Angel *Raphael*, who was *Tobias*'s Companion, and the Guide of his Journy appointed by God, brought him on his Journy, and home again in safety.

Tob. 5. 6.

And he was Assistant to him, that he might not be devour'd of that great Fish, and shew'd him how great Vertue there was in the Liver, Gall, and Heart of that Fish.

He

He drove out the Devil, and settering and hindring his Power, he kept him from hurting *Tobias*. Tob. 1, 2.

And taught the young Man the true and lawful Use and Institution of Matrimony. Tob. 6.

And restor'd Sight to blind *Tobias*. Tob 12.

VIII. The Benefits of the Angel that guarded S. *Peter*.

Also that Angel that deliver'd the Prince of Apostles, affords plentiful Matter to the Curats for Instruction of their devout Flock, concerning the admirable Advantage of the Care and Custody of Angels, when they shall shew, that the Angels illustrating the Darkness of the Prison, and raising *Peter* from Sleep by touching his Side, loosing his Chains, breaking his Bands, warning him to rise, and taking his Sandals and his other Apparel to follow him; and when they shall teach, that by the same Angel *Peter* being set at liberty, was led out of Prison thro the Watch; and lastly, that the Gates being open'd, he was put into safety. Act. 2.

IX. Profitable to relate these Examples.

Of this kind of Examples, as was said before, the History of Sacred Scripture is full; whereby we see how great the Power of those Benefits is, which God bestows upon Men by the Ministry and Service of Angels: Nor are they sent only upon some certain and particular account; but even from our very first beginning they are charg'd with the Care of us, and plac'd over Men in particular for defence of their Safety.

X. The profitableness of the Doctrin of the Guardianship of Angels.

Now, this Advantage will follow upon the diligent handling of this Doctrin, That the Minds of the Hearers will be attentive and rous'd up to the acknowledging and reverencing this Fatherly Care and Providence of God towards them. *He that will read more concerning the Creation and Excellency of the Angels, let him look back to the First Article of the Creed, pag.* 13.

XI. How great the Riches of God's Goodness towards us is.

And here the Curat shall commend and highly extol the Riches of God's Goodness towards Mankind, whom tho in the First Parents both of our Kind, and of our Sin, and even to this day, we have offended by our Wickedness; yet he continues his Love towards us, nor do's he lay aside that special Care over us.

Whom,

XII. A great Sin to say, that God forgets Men.

Whom, if any one thinks that he forgets Men, he is mad, and most unworthily dishonors God. God is angry at *Israel* for the Blasphemy of that Nation, which thought it self forsaken of the Divine Care: For we read in *Exodus*, *They tempted the Lord, saying, Is God among us, or not?* And in *Ezekiel*, God is angry at the same People, because they said, *God sees us not; the Lord has left the Earth.* The Faithful therefore are to be deterr'd by these Authorities from that wicked Opinion, That God can be unmindful of Men.

Exod. 17. 7.

Ezek. 8. 12.

Note.

In which sense we may hear the *Israelites* complaining of God in *Esay*'s Prophecy; and God, on the contrary, clearing himself from that their foolish Complaint, in a gracious Similitude: For thus we read there; *Sion said, The Lord has forsaken me, and the Lord has forgotten me.* To whom God answers, *Can a Woman forget her Infant, that she should not have compassion on the Son of her Womb? Tho she may forget, yet will not I forget thee. Behold, I have carried thee in my Arms.*

Isa. 49. 14.

XIII. God never forgets Men.

By which Places tho this be clearly confirm'd, yet that the Faithful may be fully perswaded that God can at no time lay aside the Care of Men, so as not to give them the Effects of his Fatherly Love, the Curats shall prove this Matter from the most clear Example of the first of Mankind; whom, after the neglect and violation of God's Command, when you hear them more sharply accus'd and condemn'd with that dreadful Sentence, *Cursed is the Earth by thy Deed; in labor shalt thou eat of it all the days of thy Life: Thorns and Briars shall it bring thee forth, and thou shalt eat the Grass of the Earth*: when you see them driven out of Paradice; and, to take away all hope of return thither, when in the entrance of Paradice you read that there is plac'd a Cherubin holding a Flaming Sword turning hither and thither; when you understand, that they were punish'd with both inward and outward Sorrows by God's revenging their Wrong:

Gen. 3. 17.

Observe.

Would you not think now, that Man's Business were done? Would you not believe that he were

stripp'd

stripp'd not only of all Divine Help, but also exposed to all kinds of Wrongs? But yet even in these so great Tokens of God's Wrath and Revenge, there arise some Sparks of God's Love towards them: *For*, says the Scripture, *The Lord God made for Adam, and for his Wife, coats of Skins, and he put them upon them.* And this was a very great Argument, that God would never at any time be wanting to Men. Gen. 3. 2.

XIV. God's Love to Man never drawn dry by any Injury Psal. 76. Habac 3. 2. Mich. 7. 18.

The Efficacy of this Sentence, **That the Love of God is not to be exhausted by any Sinfulness of Man**, *David* express'd in these Words: *Will the Lord keep his Mercy in his Anger?* And this *Habacuc*, speaking to God, expounds, while he says, *When thou art angry, thou remembrest Mercy.* So *Micheas*; *Who, O God, is like to thee? who takest away Iniquity, and put'st away the Sin of the Relique of thine Inheritance: Thou wilt no more send forth thy Fury, because thou lov'st Mercy.*

XV. God helps in extremity.

Verily thus the Case is: When we think our selves utterly lost, and depriv'd of God's Protection, then especially, of his Infinite Goodness, do's God seek and take care of us: For in his Anger he restrains the Sword of his Justice, nor do's he cease to pour out the inexhaustible Treasures of his Mercy,

XVI. How rightly God call'd a Father.

God's Creation and Providence therefore have a very great Efficacy, to shew how God loves and defends Mankind. But yet that Work of Man's Redemption shines so bright between the other two, that the most gracious God and our Father has illustrated his infinite Kindness towards us, by pressing in this third Benefit upon the rest.

XVII. Why we are call'd and are the Children of God.

Wherefore the Curat shall declare to his Spiritual Children, and diligently inculcate into their Ears, this passing excellent Love of God towards us; that they may know, that being redeem'd after a wonderful manner, they are become the Sons of God. *For*, says S. *John*, *He has given them power to become the Sons of God, and they are born of God.* Joh. 1. 21.

Note.

For which cause, Baptism, which we have as the first Pledge and Token of our Redemption,

is call'd the Sacrament of Regeneration; for thereby we are born the Children of God; for our Lord himself says, *That which is born of the Spirit is Spirit*, and *we must be born again*. And the Apostle S. *Peter*, *Being born again, not of corruptible seed, but of incorruptible, thro the Word of the living God.*

John. 3. 6.

1 Pet. 1. 23.

XVIII. How great the Benefit of Redemption is. Rom. 15.

By vertue of this Redemption we have both receiv'd the Holy Spirit, and are dignified with Gods' Grace, by which Gift we are adopted the Sons of God, as the Apostle S. *Paul* writes to the *Romans*, *Ye have not receiv'd the Spirit of Bondage again to Fear; but ye have receiv'd the Spirit of Adoption of Sons, in whom we cry Abba, Father.* The Efficacy and Vertue of which Adoption, S. *John* explains after this manner, *Ye see how great Love the Father has given us, that we should be call'd and be the Sons of God.*

1 John 3. 8.

XIX. What we ow to God our Father.

These things being explain'd, the Faithful are to be admonish'd, what return they ought to make to God our most loving Father, that they may know what Love and Devotion, what Obedience and Veneration, they ought to perform to their Creator, Governor and Redeemer, and with what Hope and Affiance they ought to call upon him.

XX. A great Error to be remov'd.

But to take away that Folly, and the better to guide the perversness of the Opinion of such as think a prosperous State and happy course of Life, is the only Argument that God loves us; but when we are exercis'd of God, with Adversities and Calamities, that that is a Sign that God is angry, and has wholly estrang'd his good will from us:

XXI When God chastises he loves. Job. 9. 21. Psal. 88. 34.

It must be shew'd, when the Lords hand touches, that the Lord does not do this as an Enemy, but that by striking he heals us; and that a Wound that comes from God is a Medicine: For he chastises sinners, That by that Discipline he might make them better; and by the present Punishment, he redeems them from everlasting Destruction.

For

For indeed he visites our iniquities with a rod, and our Sins with Scourges, but his Mercy he takes not away from us.

XXII. What we are to do when God chast'ns us.

Wherefore, the Faithful are to be admonish'd, that in this kind of Chastisement, they acknowledge Gods Fatherly Love; and let them have that Saying of patient *Job* in their Memory, and in their Mouth, *He wounds and he heals; he smites, and his hand will heal.* That they may take up that that *Jeremy* wrote under the Person of the Israelites, *Thou didst chastise me, and I am taught even as an heifer that was unsam'd; convert me and I shall be converted, because thou, O Lord, art my God.* And to follow *Tobias*'s Example, who when he felt the Fatherly Hand of God punishing him in that Affliction of Blindness, cry'd out, *I bless thee O Lord God of Israel; because thou hast chastis'd me, and thou hast sav'd me.*

Job. 18.

Hier. 31. 18.

Tob. 11. 17.

XXIII. We must not murmur in afflictions.

But here the Faithfull must be very careful, lest, when they are afflicted with any Trouble, and griev'd with any Calamity, they think that God knows it not; for he says, *A hair of your head shall not perish.* Yea, rather let them chear up themselves with that Comfort of the divine Oracle, which we read in the *Revelations*, *Whom I love, I rebuke and chasten.* Let them rest satisfied in that Exhortation of the Apostle to the *Hebrews*, *My Son, neglect not the Chasning of the Lord, nor be thou weary while thou art reprov'd by him; for whom the Lord loves he chastises, and corrects every Son whom he receives; but if ye are without Chastisment, ye are Bastards and not Sons: We have had Fathers of our flesh that instructed us, and we reverenc'd them; shall we not much rather obey the Father of Spirits and live?*

Luc. 21. 18.

Apoc. 3. 19.

Heb. 12. 5.

XXIV. Why of particular persons God is call'd *Our*.

Our, When every one of us calls him Father, and *Our* Father, we are taught that it necessarily follows from the Gift and Right of the Divine Adoption, that all the Faithful are Brethren, and ought to love one another as Brethren: *For*, says he, *ye are all Brethren, for there is one your Father who is in Heaven.* Wherefore the Apostles also in their Epistles, call all the Faithful Brethren.

Math 23 8.

Whence

XXV. How we are now Brethren of Christ and of one another.

Whence also it is a necessary Consequence, that by the same Adoption of God, not only all the Faithful are joyn'd together among themselves in the relation of Brotherhood; but because the only begotten Son of God, was Man, they are call'd, and are his Brethren: For in the Epistle to the *Hebrews*, the Apostle speaking of the Son of God, wrote thus, *He is not asham'd to call them Bretbren, saying, I will declare thy Name to my Bretbren.* Which things so long before *David* foretold concerning Christ our Lord. Yea, and Christ himself in the Gospel says to the Women, *Go, tell my Bretbren to go into Galilee, there they shall see me.*

Heb 2. 11.

Psal. 21.

Matth. 21. 10. 26. 66.

XXVI. Christ our Brother even in Heaven.

And it is manifest that this was then spoken of him, when being risen from the Dead, he had gotten Immortality, that none might think that this Fraternal Relation was dissolv'd by his Resurrection and Ascent into Heaven: For Christs Resurrection was so far from destroying this Conjunction and Charity, as we have bin taught, that even from the very Seat of his Majesty and Glory, and even then when he shall judg all Men of all Ages, the very least of all the Faithful shall be call'd by the Name of Brethren.

Matth. 25. 31.

XXVII. We are Coheirs with Christ. Rom. 8. 17. Heb. 1. 2.

And how can it be, but that we must needs be Christs Brethren, since we are call'd his Heirs; for he is the first begott'n, appointed Heir of all; but we in the second place begotten, joynt Heirs with him, according to the measure of heavenly Gifts, according to the Degree of Love whereby we yielded our selves the Servants and Fellow Laborers of the Holy Ghost.

Note.

Who being our Guide to Vertue and good Works, we are carried on and inflam'd to enter valiantly into the Combate of Salvation, being arm'd with his Grace; which being wisely and constantly perform'd, and the Course of this Life being run, we receive of our Heavenly Father the just Reward of a Crown, which is appointed for all that hold this same Course: *For,* as the Apostle says, *God is not unjust to forget your Labor and Love.*

Heb. 6. 10.

But

But how we ought from our Heart to utter this word Our, the Sentence of S. *Chrysostom* shews, who says, "That God freely hears a "Christian praying not only for himself, but for "another; because Nature teaches every one to "pray for himself, but Grace teaches to pray "for others. Need compels Men to pray for "themselves, but brotherly Charity exhorts to "pray for others. To which he subjoyns. XXVIII. God is to be call'd *Ours* from the Heart, and why.

"That Prayer is more acceptable to God which "brotherly Charity puts up, than that which is "made for necessity. *Chrysost. hom.* 14. *operis imperfecti in Matth.* Note.

Concerning this so weighty a matter of saving Prayer, the Curat ought to exhort all, of every Age, Condition and Rank, that being mindful of this common Relation of Brotherhood, they behave themselves courteously and brotherlike each to other, and that they carry not themselves insolently to one another. XXIX. An Admonition of great moment.

For tho in the Church of God there are divers Degrees of Offices, yet that variety of Degrees and Offices, does not take away the nearness of Brotherly Relations. Note.

Even as in the Body of Man, the various Uses and different Offices of the Members does not cause this or that part of the Body to lose the Name and Office of a Member. A Similitude.

Consider him that is In Kingly Power, is he not therefore, if he be faithful, Brother of all them that are within the Communion of the Christian Faith? Yes. Why so? Because there is not one God of the Rich, and another of the Poor; not one God of Kings, and another of those that are under the Power of Kings: But there is one God and Father and Lord of all. XXX. An equality among Christians.

All therefore have the same Nobility of Spiritual Birth, all have the same Dignity, the same Lustre of Family, seeing we are all born the Sons of God, of the same Spirit, by the same Sacrament of Faith, and are all Co-heirs of the same Inheritance. Nor have Wealthy and great Men XXXI. The Nobility of Christians is equal.

one Christ for their God, and the Poor and Beggarly another; they are not initiated by other Sacraments, nor do they look for another Inheritance in the Kingdom of Heaven. We are all Brethren, and as the Apostle to the *Ephesians* says, *We are Members of Christs Body, of his Flesh and of his Bone.* Which very thing the Apostle signifies in his Epistle to the *Galatians*, *Ye are all the Children of God by Faith in Jesus Christ; for as many as were baptiz'd in Christ, have put on Christ; there is neither Jew nor Greek, there is neither Servant nor Freeman, there is neither Male nor Female; for ye all are one in Christ Jesus.*

Ephes. 5. 20.

Gal. 3. 26.

XXXII. This Doctrin often to be taught to Christians.

Now this is a Matter diligently to be consider'd of the Pastors of Souls, and they are wittingly to abide on this Consideration: for it is a Point very fit, no less to comfort and encourage the Poor and Forelorn, than to beat down the Presumption of the Rich and Mighty. To cure which Frailty of Men, the Apostle urg'd this Brotherly Charity, and did inculcate it in the Ears of the Faithful.

XXXIII. With what Affection we ought to say *Our Father.*

When therefore, O Christian, you are going to make these Prayers to God, remember that you go as a Son to God your Father: When therefore you order your Prayer, and pronounce that word, **Our Father**, consider into what a State the infinite Love of God has rais'd you, who has not commanded you to come as an abash'd and fearful Servant to his Lord, but as a glad Child to fly securely to him as a Father.

XXXIV. With how great Devotion we are to pray.

Consider with what Attention and Regard, with what Care and Devotion you are to pray; for you must endeavour to behave your self, so as becomes a Child of God, *i. e.* that your Prayers and Actions be not unbeseeming that Divine Linage, wherewith it has pleas'd your most gracious God to ennoble you. To this kind of Duty the Apostle exhorts, saying, *Be ye therefore Imitators of God as most dear Children*; That it may truly be said of us, what the Apostle wrote to the *Thessalonians*, *Ye are all the Children of Light, and the Children of the Day.*

Ephes. 5. 11.

1 Thes. 5. 5.

which

Which art in Heaven. All that think rightly of God, agree that God is in all Places; which is not so to be understood, as tho he were divided into Parts, and does supply and defend one place with one part, and another place with another part; for God is a Spirit, and cannot be divided; for who dares circumscribe God in the limits of any place, as held to any point, since he says of himself, *Do not I fill Heaven and Earth?* XXXV. How God is every where. Hier. 23. 14.

Which again is thus to be understood; That God by his Power and Might comprehends the whole Heaven and Earth, and whatsoever is contain'd in Heaven and Earth; but that himself is not contain'd in any place, for God is present with all things, either creating them, or preserving them, being created; but himself ty'd to no Country, nor limited by any Bounds, or so defin'd, as that being every where present, he cannot dispose his Nature and Power; which thing blessed *David* express'd in these words, *If I ascend up to Heaven, thou art there. Aug. lib.* 1. *Con. c.* 3. *D. Thom.* 1. *p. q.* 8. *a.* 2. XXXVI. God is whole every where. Psal. 138. 8.

But tho God be present at hand in all places and things, not bound to any limits, as was said before; yet in Sacred Scripture he is often said, *To have his dwelling in Heaven.* XXXVII. Why God is said to be in Heaven.

VVhich we see to be so done, because Heaven, which we see, is the noblest part of the VVorld, and remains undecay'd, excelling all other Bodies, in Power, Greatness, Beauty, and is endu'd with certain and steady Motions. The First Reason.

To stir up the Minds of Men therefore to contemplate his infinite Power and Majesty, which shines most gloriously in the work of Heaven, God in Sacred Scripture testifies, that he dwells in Heaven. He also often declares, as indeed the Truth is, that there is no part of the VVorld, which is not comprehended by Gods Nature and Power present every where. The Second Reason.

Altho in this Consideration the Faithful shall propose to themselves the Image, not only of the common Father of all, but also reigning in the Kingdom of God; that when they are about to The Third Reason.

pray, they may remember, that their Mind and Soul is to be carried to Heaven; and see how much Hope and Affiance the name of Father gives it, so much Christian Humility and Devotion let that excellent Nature and Divine Majesty of our Father, which is in Heaven, add to it.

The Fourth Reason. Which words beforehand determine what is to be pray'd for by those that make Prayers: for all our Requests for the Necessities and Uses of this Life, unless joyn'd with the good things of Heaven, and directed to that End, are vain and unworthy a Christian.

Note. VVherefore the Curats shall admonish their Hearers of this Order of Prayer, and they shall prove their Admonition by that Authority of the Colos. 3. 2. Apostle, *If ye be risen with Christ, seek those things which are above, where Christ is sitting at the right Hand of God. Relish those things which are above, not those things which are on the Earth.*

The FIRST PETITION.

Hallowed be thy Name.

I. When Prayer is well dispos'd. WHat we are to ask of God, and in what Order it is to be done, the Master and Lord of all has himself taught and commanded: For since Prayer is the Messenger and Interpreter of our Cares and Desires, we then pray well and according to Reason, when the Order of our Requests follows the Order of the things to be pray'd for.

II. The Order of Charity. But true Charity admonishes us to offer our whole Soul and Thoughts to God, because he alone, in whom is truly the chiefest Good, is to be lov'd with a kind of special and singular Love.

III. What the true Love of God is. Nor can God be lov'd alone and from the Heart, unless his Honor and Glory be preferr'd before all things and Natures in the VVorld besides; for both our own and others Goods, yea, and all whatsoever is call'd by the name of Good, proceeding from him, give place to him the Chiefest Good. VVhere-

VVherefore, that our Prayer may proceed orderly, our Savior has appointed this Petition, concerning the Chiefest Good, to be the Principal and Head of all the other Petitions.

IV. Why this the First Petition.

Teaching us, before we pray for any thing, that either we or our Neighbor have need of, that we ought to pray for those things that are proper to God's Glory, and to declare to God himself our Study and Desire of that thing.

The First Reason.

By doing whereof, we shall continue in the Duty of Charity, whereby we are taught, both to love God more than our own selves; and first to beg those things that we wish for God, and then what we desire for our selves.

Another Reason.

And because this Desire and Petition is about such things as we want, nor can there be any Accession to the true God, *i. e.* to his Nature; nor the Divine Substance be any way increas'd, because after an inexpressible manner it is fill'd with all Perfection: it is to be understood, that what we pray for of God, concerning himself, belongs not to this Matter, but to his external Glory.

V. What may be desir'd in this Petition.

For we beg and pray, that God's Name may be better known to all Nations, that his Kingdom may be enlarg'd, that there may daily be more that yield Obedience to his Divine Name. Which three things, his Name, Kingdom, and Obedience, are not his internal Good, but are assum'd from without.

Note these three things.

Now when we desire that God's Name may be sanctified, our meaning is, that the Holiness and Glory of God's Name may be increas'd. And here the Curat shall observe and teach his devout Hearers, That our Saviour says not, that it be sanctified in the same measure in Earth, as it is in Heaven; *i. e.* that the Earthly Sanctification of it should equal the Heavenly; for this can by no means be done: but that it be done out of Love, and an inward Endeavor of the Soul.

VI. What is first desir'd in this Petition.

Altho most true it is, that God's Name of itself wants not Sanctification, since it is Holy and Terrible, even as God himself of his own Na-

VII. To sanctifie God's name. How it may be done.

Ps. 100. 10. ture is Holy; nor can any Holiness be added to him, wherewith from all Eternity he was not endu'd: Yet because in Earth he is far less honor'd than is fit, and sometimes also is abus'd with Curses and wicked Expressions, therefore we desire and pray, that he may be celebrated with Praise, Honor, and Glory, after the example of that Honor and Glory which is given him in Heaven, *i. e.* that his Honor and Worship may be so frequent in our Heart, in our Soul, and Mouth, that we magnifie him with all Veneration both inward and outward, and celebrate the Holy and Glorious God, after the Pattern of the Citizens of Heaven above.

Mark the Sense.

A Similitude.

For as they in Heaven, with the exactest agreement, give Glory and Renown to God; so we pray, that the same may be done in Earth, and that all Nations may know, worship, and reverence God; that there may no where be found any of Mankind who embrace not the Christian Religion, and dedicate their whole Selves to God, believing that in him is the Fountain of all Holiness, and that there is nothing Pure or Holy, which comes not from the Holiness of his Divine Name.

Note. Eph. 5. 26.

For the Apostle testifies, That the Church is cleans'd by the Laver of Water in the Word of Life: But the Word of Life signifies the Name of the Father, and of the Son, and of the Holy Ghost, in which we are Baptiz'd and Sanctified.

VIII. What secondly.

Because therefore there can be no Expiation for any, no Purity, no Integrity, upon whom God's Name is not call'd; we wish and pray God, that all Mankind, leaving the Blindness of their impure Infidelity, and being illuminated with the Rays of the Divine Light, may come to know the Vertue of this Name; so, as in him to seek true Holiness, and by God's Mercy receiving the Sacrament of Baptism in the Name of the Holy and Undivided Trinity, they may obtain the Vertue of perfect Holiness.

IX. What thirdly.

Our Prayer and Petition therefore belongs no less to those that being polluted with Sin and Wickedness,

Wickedness, have lost the pure Integrity of Baptism, and Robe of Innocency, whereby it came to pass, that in those most miserable Wretches that most unclean Spirit has again taken up his Seat: We wish therefore, and pray God, that in them also his Name may be sanctified; that returning to a due Consideration and Soberness of Mind, they may, by the Sacrament of Penance, redeem their former Holiness, and yield themselves a pure and holy Temple and Dwelling to God.

X. What fourthly. Jac. 1. 17.

Lastly, They shall pray, That God would illuminate the Souls of all, that they may see, that every good and perfect Gift coming down from the Father of Lights, is given us of God, whereby they freely obtain Temperance, Justice, Life, Salvation, and lastly, all good things of the Soul and of the Body, for Life and Salvation; from whom, as the Church declares, proceeds all good things, and whatsoever Benefits Mankind enjoys by the Light of the Sun, and by the Motion and Course of the other Stars; that by this Spirit every where diffusing it self, we are nourish'd; that the Earth sustains our Life with plenty of all her Fruits and Provisions; that by the Care of the Magistrats we enjoy Quiet and Tranquillity. Now these, and innumerable other Benefits of this kind, God's infinit Bounty affords us. And for those which Philosophers call Second Causes, we ought to intepret them as the Hands of God, wonderfully made and fitted for our Use, wherewith he distributes us his good things, and pours them out upon us far and wide.

XI. What fifthly and lastly.

But that which contains the chief Point in this Petition, is this, That all Men may know and reverence the most Holy Bride of Jesus Christ, and our Mother, the Church, in whom alone is that most plentiful and everlasting Fountain, that cleanses and washes away all the Spots of Sin, and from whom we have all the Sacraments of Salvation and Sanctification, whereby, as by a kind of Heavenly Pipes, that Dew and Liquor of Holiness is convey'd from God to us; to whom

alone, and to those whom she embraces in her Bosom and Lap, belongs the imploring of that Divine Name, *which alone under Heaven is given to Men, whereby they must be sav'd. Vide August. Serm.* 181. *de Tempore, & Greg. l* 35. *Moral. c.* 6.

Act. 4. 12.

Let the Pastor mark and teach this.

Now the Curat must drive this Point home, That it is the part of a good Child, not only in Word to pray to God his Father, but also to endeavor in Deed and in Work that the Sanctification of God's Name may shine forth in him.

XII. How contrary an ill Life is to this Petition.

And would to God there were none, who while they daily pray for the Sanctification of God's Name, do violate it as much as lies in them by their Deeds; by whose Fault sometimes God himself is ill spoken of, against whom it is said of the Apostle, *The Name of God thro you is blasphem'd among the Gentiles*; And we read in *Ezekiel, They went to the Gentiles, among whom they enter'd, and polluted my Holy Name, while it was said of them, This is the People of the Lord, and they came out of his Land. Rom.* 2. 24. *Ezek.* 37. 20.

Note.

For see what kind of Life they lead, and what kind of Manners they use, that profess Religion; just so is the Unlearned Multitude us'd to judge of Religion it self, and of the Author of it.

XIII. To what Christians are oblig'd in this part.

Wherefore they that live according to Christian Religion, which they have undertaken, and square their Discourse and Actions according to its Rules, give a great occasion to others of praising and celebrating, with all Honor and Glory, the Name of our Heavenly Father. For the Lord himself has requir'd this of us, that by our vertuous and illustrious Actions, we provoke Men to praise and glorifie the Name of God, to whom he thus speaks in the Gospel; *Let your Light so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven.* And the Prince of the Apostles; *Having your Conversation honest among the Gentiles, that considering you in your good Works, they may glorifie God.*

Math. 6.

1 Pet. 2. 4.

The

The SECOND PETITION.

Thy Kingdom come.

THe Kingdom of Heaven, which we pray for in this other Petition, is of such a sort, that thither is referr'd and terminated all the Preaching of the Gospel: For thence S. *John* the *Baptist* began his Exhortation to Penance; *Do Penance*, says he, *for the Kingdom of Heaven is at hand.* Nor did the Saviour of Mankind take the ground of his own Preaching elsewhere. And in that saving Sermon of his, wherein on the Mount he shew'd his Disciples the way of Bliss, for the intended Argument of his Discourse, as it were, he took his Text from the Kingdom of Heaven. *Blessed*, says he, *are the Poor in Spirit, because theirs is the Kingdom of Heaven.* And to those that would have staid him, he gave this Cause for the necessity of his Journy, *I must preach the Gospel of the Kingdom of God to other Cities also: for therefore I am sent.* This Kingdom therefore he commanded the Apostles afterwards to preach, as he answer'd him that said he would go bury his Father, *Go thou, and preach the Kingdom of God.* And when he was risen from the Dead, for those Forty days wherein he appear'd to his Apostles, he spake concerning the Kingdom of God.

I The whole Gospel directs us to the Kingdom of God. Mat. 3. 2. Mat. 4. 17. Mat. 5. 3. Luc. 4. 43. Mat. 10. 17. Luc. 8. Act. 1. 3.

Wherefore the Curats shall diligently handle this Point of the second Petition, that their Faithful Hearers may understand how great the Efficacy and Necessity of this Petition is.

II. The Pastors Duty.

And first, This Consideration will furnish them with abundance of Matter for the explaining of this Point well and wisely; that tho this Petition be joyn'd with all the rest, yet he commanded this also to be us'd separately from the rest; that what we pray for, we may seek with our utmost endeavor: For he says, *Seek first the Kingdom of God, and the Righteousness thereof, and all these things shall be added to you.*

III. Why this Petition distinct from the rest. Mat. 6. 33.

And

IV. What this Petition comprehends. Note.

And indeed so great a confluence and plenty of Heavenly Gifts is contain'd in this Petition, that it contains all things necessary for the Security of our both Corporal and Spiritual Life.

But how shall we call him worthy of the Name of a King, who takes no care of those things that concern the Welfare of the Kingdom? Now if Men be careful for the Safety of their Kingdom, with how great Care and Providence must it be believ'd that the King of all Kings defends the Life and Welfare of Men?

V. All things necessary are here pray'd for.

In this Petition therefore of the Kingdom of God, are comprehended all things whatsoever which in this Pilgrimage, or Exile rather, we stand in need of; which God graciously promises that he will grant: for immediately he subjoins, *All these things shall be added to you.*

VI. How great Gods Bounty is.

VVhereby he plainly declares, that he is a King that largely and bountifully supplies Mankind. Upon the consideration of which infinit Bounty, *David* being fix'd, sings thus; *The Lord is my King, therefore I shall want nothing.* Psal. 22. 1.

VII. To be heard in this Petition, what is necessary.

But it is not enough earnestly to seek the Kingdom of God, unless together with our Petition we use all other Means whereby it is sought and found: For those Five Foolish Virgins indeed earnestly sought it after this manner, *Lord, Lord, open to us*; but yet, because they did not well guard their Petition, they were shut out, and not without cause; for that Sentence came out of God's own Mouth, *Not every one that says to me, Lord, Lord, shall enter into the Kingdom of Heaven.*

Mat. 25. 21.

Mat. 7. 21.

VIII. How to stir up the Desire of the Kingdom of Heaven.

VVherefore the Priests, and those that have Cure of Souls, shall draw out of the most flowing Fountains of Sacred Scripture those things that may move in the Faithful the Study and Desire of the Kingdom of Heaven, and which may put before their Eyes their calamitous State and Condition, and which may affect them so, as that looking about them, and recollecting themselves, they may be brought back to the remembrance of that highest Bliss, and those unspeakable

good

good things, wherewith the everlasting House of God our Father abounds.

For here we are but mere Exiles, and Inhabitants of that place wherein the Devils dwell, whose spite against us can be mitigated by no means; for they are most hurtful and implacable to Mankind. And what shall we say of those domestic and intestine Quarrels, which the Soul and Body, the Flesh and Spirit daily make among themselves, wherein we ought always to fear lest we should be worsted? And it is to be fear'd, yea we should presently fall, were we not defended by the Protection of Gods right Hand; which weight of Miseries, when the Apostle perceiv'd, he said, *O wretched Man that I am! who will deliver me from the Body of this Death.*

IX. How many and great the Miseries of this Life are. Gal. 5. 17. Rom. 7. 24.

This Misery of Mankind, altho it be well known of it self, yet it may more easily be understood, from the Contention of other Natures and created things: For we see it seldom happen in them, whether void of Reason or Sense, that any of their Natures so decline from their proper Actions, Sense or Motions that were implanted in them, as to forsake their appointed and determin'd End. This appears in the Beasts of the Field, in Fishes and Birds; so that the Matter wants nothing to be said for the clearing of it. If you look up to Heaven, do ye not perceive it to be most true which was said by *David*, *Thy Word, O Lord, endures for ever in Heaven*, to wit, That Heaven is carried about with a steddy and perpetual Motion, so that it does not in the least forsake the Law appointed it of God: If you consider the Earth, and all other Creatures, you may easily perceive, that they fall off, either not at all, or but very little.

X. How we come to know more readily the greatness of Mans Misery. Psal. 118. 89.

But miserable Mankind very often falls, and seldom does it proceed in any good purposes, but for the most part leaves off good Actions when begun, and despises them, and the best Sense, which pleas'd for a while, presently displeases; and that being rejected, it falls into ill

XI. Nothing more inconstant than Man.

ill Counsels and such as are pernicious to it self.

XII. What the causes of Man's Misery are.

What therefore is the cause of this Misery and Inconstancy? It must needs be the Contempt of divine Inspiration; for we shut our Ears to Gods Admonitions; we will not cast our Eyes upon those things that would give us Divine Light, nor do we hearken to our Heavenly Father, commanding us those things which are for our Salvation.

XIII. The Curats Duty in this case.

Wherefore the Curats are to be very careful to lay these Miseries before the Eyes of the Faithful, and let them shew the causes of their Miseries, and the vertue of the Remedies; to do which, they will not want means, if they read those very Holy Men *John Chrysostom* and *Austin*, and especially what we have set down in the Exposition of the Creed: For those things being known, who is there, even of the most wicked Men in the World, but, by the Help of Gods Grace preventing them, will endeavour by the Example of the Prodigal Son in the Gospel, to bestir and raise himself up, and come into the presence of this heavenly King and Father? *Vide Chrysost. in Psal.* 118. *& in cap.* 4. *Isai. & hom.* 62. *ad Popul. Antioch. Item & hom.* 69. *& in hom. de vanit. & brevit. Vita. Aug. lib.* 10. *Confess. c.* 28. *&* 31. *& lib.* 21. *de Civit. Dei. c.* 14. *& lib.* 22. *c.* 22.

Luc. 15.

XIV. What is here understood by the Kingdom of God.

Having explain'd these things, they shall then shew how this Petition becomes advantagious to the Faithful, and what it is that in these words we beg of God, especially seeing that this word, *the kingdom of God*, signifies many things, the declaring whereof will be useful, both to the understanding of other places of Scripture, and is necessary to the knowledge of this place.

First.

The common Signification therefore of the Kingdom of God, and which is frequent in the Sacred Scripture, is not only that Power which he has over all Men and Creatures in the World, but his Providence also, which rules and governs all things. For as the Prophet says, *In his hands are all the Ends of the Earth.* By which Ends are also

Psal. 94. 4.

also understood, those things which are secret and hidden in the inmost parts of the Earth, and of all things else. According to this Sense spake *Mordochæus* in these words. *O Lord God, thou art an Almighty King: for in thy Power are all things, and there is none that can resist thy Will, thou art Lord of all, nor is there any that resists thy Majesty.* Esther 13. 9.

Again, by the Kingdom of God, is signified that special and singular Rule of Providence, whereby God defends and takes care of pious and holy Men. Of which mighty care so proper to God, it is said of *David*, *The Lord governs me, therefore shall I want nothing.* And *Isaiah* says, *The Lord our King, he shall save us. Psal.* 22. 1. *Isay* 32. 22. Secondly.

In which Kingly Power of God, tho even in this Life, those pious and holy Men are, after a special Manner, of whom we have made mention: yet Christ our Lord admonish'd *Pilat*, that his Kingdom is not of this World, *i. e.* it has not its Beginning from this World, which is made to perish; for after that manner, as we have said, Emperors, Kings, Common-wealths, Rulers, and all they, that either have obtain'd and are chosen of Men to be over Cities and Provinces, or by Violence and Wrong to possess the Government, have the Rule or Mastery. XV. Christ's Kingdom is not of this World. John 18. 36.

But Christ our Lord is appointed of God to be King, as the Prophet says: whose Kingdom, as the Apostle says, is Justice, for he says, *The Kingdom of God is Justice and Peace, and Joy in the Holy Ghost. Psal.* 2. 6. *Rom.* 24. 15. XVI. What Christ's Kingdom is.

Now Christ our Lord reigns in us by internal Vertues, Faith, Hope and Charity; by which Vertues we are made parts, as it were, of his Kingdom; and being subject to God after a special manner, we are consecrated to his Worship and Reverence; that, as the Apostle said, *I live, yet not I, but Christ lives in me*; so we may say, I reign, yet not I, but Christ reigns in me. XVII. How Christ reigns in us. Gal. 2.

Now this Kingdom is call'd Justice, because it is constituted by the Justice of Christ our Lord. And of this Kingdom thus speaks our Lord in XVIII. Why God's Kingdom is Justice.

S. *Luke*,

S. *Luke, The Kingdom of God is within you. Luc.* 17. 21.

Note. For tho Jesus Christ reigns by Faith in all, that are contain'd in the Lap and Bosom of our most Holy Mother the Church; yet in a special manner he reigns over them, who being endu'd with Faith, Hope and Charity, yield themselves as pure and living Members to God. And in these the Kingdom of *Grace* is said to be.

Thirdly. The Kingdom of God is eternal Glory. Matth. 25. 34. Luc. 23. 42. John. 3. 5. Eph. 5. Matth. 13. 21.

Now, that is God's Kingdom of Glory, whereof we hear Christ our Lord speaking in S. *Matthew, Come ye Blessed of my Father, possess the Kingdom prepar'd for you from the beginning of the World.* Which very Kingdom that Thief in S. *Luke* admirably ackowledging his Wickedness, begg'd of him in this manner, *Lord remember me, when thou com'st into thy Kingdom.* S. *John* also makes mention of this Kingdom, *Except a Man be born again of Water and the Spirit, he cannot enter into the Kingdom of God.* And the Apostle to the *Ephesians* mentions it, *For no Whoremonger, or Unclean person, or Covetous man, (who is an Idolater) has any Inheritance in the Kingdom of Christ and of God.* Hither do belong some Parables of Christ our Lord, speaking of the Kingdom of Heaven.

XIX. The double Kingdom of Grace and Glory.

But first it is necessary to establish the Kingdom of Grace; nor can Gods Glory reign in any, except his Grace first rule in them.

XX. What Grace is.

But Grace, according to the Sense of our Savior himself, is, *A fountain of living water, springing up to eternal life. John.* 4. 14.

XXI. What Glory is.

And what shall we call Glory, but Grace made perfect and absolute?

XXII. Our Instability in the Kingdom of Grace.

For so long as we are cloth'd with this frail and mortal Body while weak and wandring in this blind Pilgrimage we are absent from the Lord, we often slip and fall, casting off the Admonitions of the Kingdom of Grace wherewith we were secur'd: but when the Light of the Kingdom of Glory, which is perfect, shall have enlightned us, we shall always stand firm and stable, for every Fault and Inconveniency shall be taken away; every Infirmity being consumed shall

be

be strengthen'd: Lastly, God himself will reign in our Soul and Body. But this thing has bin more fully handled in the Creed, when we discours'd of the Resurrection of the Flesh.

XXIII. What things are here pray'd for.

These things therefore, which shew the common Sense of the Kingdom of God, being explain'd, we must shew what this Petition properly prays for.

First.

Now we beg of God, that Christs Kingdom, which is the Church, may be propagated; that all Infidels and Jews, Schismatics and Heretics may turn themselves to the Faith of Christ our Lord, and receive the Knowledg of the true God, and return to Soundness of Mind, and to the Communion of the Church of God, from whence they are fallen, that it may be fulfil'd and brought to that Issue which the Lord spake by the Mouth of *Isaiah*, *Enlarge the place of thy Tents, and stretch out the Borders of thy Tabernacles, make thy Lines long, renew thy Rule: for thou shalt penetrate to the right and left Hand, because he that made thee shall reign over thee.* And again. *The Gentils shall walk in thy Light, and Kings in the brightness of thy rising; lift up thy Eyes round about and see; all these are gathtr'd together, they came to thee, thy Sons shall come from far, and thy Daughter shall rise from beside thee.* Isa. 54. 2. Isa. 60. 5.

Secondly.

But because in the Church there are some that in their Words confess God, but in their Deeds deny him, and yet boast of their deform'd Faith, in whom, by Reason of Sin, the Devil dwells and rules as in his own Houses; we pray also that the Kingdom of God may come upon them, whereby the Darkness of their Sins being dispell'd, and being illustrated with the Rays of the Divine Light, they may be restor'd into their former Dignity of being the Children of God; that all Heretics and Schismatics being taken away, and all Offences and all causes of Sin cast forth out of his Kingdom, our Heavenly Father may purge the Floor of his Church, that in worshipping God devoutly and holily, she may enjoy a quiet Peace and Tranquillity. Tit. 1. 16.

Lastly,

Thirdly. Lastly, we pray that God alone may live in us, and he alone may reign in us, that hereafter there be no place for Death; but that it may wholly be swallowed up in the Victory of Christ our Lord, who having scattered and dispersed all the Principality of the Enemies, by his own Power and Might he may subject all things under his Government.

XXIV. The Curats Duty in this case. And it shall be the Curats Care, to teach the Faithful, what the Reason of this Petition requires, with which Thoughts and Meditations being furnish'd, they may make these Prayers devoutly to God. And First, they shall exhort them, to consider the Force and Meaning of that Parable us'd by our Saviour, *The Kingdom of Heaven is like to a Treasure hidden in a Field, which he that found it in the Ground, hid, and for joy thereof, goes and sells all that he has, and buys that Field.*

XXV. All things seems vile when we know God's Kingdom. For he that knows the Riches of Christ our Lord, will despise all things in comparison of them, all Excellencies, Riches and Power will seem mean to him; for nothing can be compar'd to that most precious Jewel, or be able to stand before it. Wherefore those that know it, will cry out with the Apostle, *I account all things but loss, and esteem them but as Dung, that I may gain Christ.* This is that famous Jewel of the Gospel, for which he that sells all his Goods and gives the Mony thereof, shall enjoy everlasting Happiness.

Phil. 8.

Matth. 13. 45.

XXVI. How precious this Jewel of divine Grace is. O happy we, if Jesus Christ would give us so much Light as to see this Jewel of Divine Grace, whereby he reigns in those that are his; for we would sell all that we have, yea and our very selves, to buy and secure this; for then at last we might assuredly say, *Who shall separate us from the love of Christ?* But if we would know what is the exceeding Excellency of the Kingdom of Glory, let us hear the Words and Sentences of the Prophet and Apostle agreeing in the same: *Eye has not seen, neither has Ear heard, nor has it enter'd into the Heart of Man, what things God has prepar'd for them that love him.*

Rom. 8. 15.

Isa. 64. 2. 1 Cor. 2. 9

Now

Now for the obtaining what we desire, it will be very profitable to consider with our selves what we are, *i. e.* the Offspring of *Adam*, justly cast out of Paradice, and Exiles; whose unworthiness and Perverseness might rather deserve God's utmost Hatred and eternal Punishments. XXVII. That we may be heard, we must pray with humility.

Wherefore it then behoves us to be of an humble and lowly Spirit. XXVIII. The Advantage of self-despising.

Our Prayer also will be full of Christian Humility. The First.

And wholly distrusting our selves, we will betake our selves, as that Publican did, to God's Mercy. The Second.

And ascribing all to his Bounty, we will give him immortal Thanks, who has given us his Holy Spirit, incourag'd by whom, we may be emboldend to cry, Abba, Father. The Third. Rom. 8. 15.

And we shall take Care and Consideration what we are to do, and on the contray what to avoid, that we may come to the Kingdom of Heaven. The Fourth.

For we are not call'd of God to Idleness and Sloth; *for*, says he, *the Kingdom of Heaven suffers Violence, and the violent take it by force.* And *if thou wilt enter into Life, keep the Commandments.* Note. Matth. 11. 12. Matth. 19. 17.

It is not enough therefore to seek the Kingdom of God, unless Men labor and toil for it; for they ought to help and serve that Grace of God in holding that Course which leads to Heaven. XXIX. We must labor together with Grace. Note.

God never forsakes us, for he has promis'd to be with us always: How ought this one thing therefore to be regarded of us, that we forsake not God and our selves?

And in this Kingdom of God, which is his Church, are all things, wherewith he defends the Life of Man, and perfects their eternal Salvation: the Multitudes of Angels which are invisible, and the Benefit of visible Sacraments full of Celestial Treasures; in these things there is so much Security appointed us by God, that we may be safe; not only from the Government of our worst Enemies, but we are able to cast down and tread under our feet even the very Tyrant himself, and his wicked Accomplices. XXX. The defence of our Salvation and how great.

XXXI. What we pray for in this Petition in the Fourth place.

Wherefore let us lastly pray earnestly of Gods Spirit to command us to do all things according to his Will; that he would take away the Kingdom of Satan, that he may have no Power over us in that great Day, that Christ may overcome and triumph, that his Laws may prosper thro the whole World, that his Decrees may be kept, that he may have no Traytor or Deserter, but that all may behave themselves so, that they may come chearfully, into the presence of Gods Kingdom, and may come to the Possession of the Kingdom of Heaven, appointed for them from all Eternity, where they shall be blessed and enjoy an everlasting Age with Christ.

The THIRD PETITION.

Thy Will be done.

I. How properly this Petition follows the other.

SEeing that it is said of Christ our Lord, *Not every one that says to me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that does the Will of my Father which is in Heaven*, he shall enter into the Kingdom of Heaven: Whoever they be that desire to enter into that Heavenly Kingdom, ought to pray that his Will may be done. Wherefore this Petition is put immediately after that of the Kingdom of Heaven.

II. The necessity of this Petition.

Now that the Faithful may understand how necessary that is to us, which we pray for in this Petition, and how great a heap of saving Gifts we obtain by the begging thereof, the Curats shall shew from the Miseries and Afflictions wherewith Mankind was oppress'd, by reason of the Sin of our first Parents.

III. The state of Nature as entire.

For at the Beginning God implanted in all Created things the desire of their proper Good; that by a kind of natural Propension, they might seek and find their own proper End, from whence they might never turn aside, unless hinder'd from without themselves. Now in the Beginning this Power of desiring God, who is the Author and Parent of his Happiness, was by so much the more

more clear and excellent in Man, because he was capable of Reason and Counsel.

IV. How great mischief the fall by Sin caus'd.

Now when as the other Creatures void of Reason, kept this desire which was naturally in-bred in them; which as at first they were created good by Nature, stood so in that State and Condition, and continue so to this Day: but miserable Man kept not his course; for he not only lost the good of Original Justice, where-with he had bin dignified and adorn'd by God above the Power of his own Nature; but has also obscur'd the chief Study of Vertue in his Mind, *For all are gone out of the way; they are altogether become unprofitable, there is none that does good, no not one.* Psal. 52. 3.

V. How corrupt Man is. Gen. 8. 21.

For the Thoughts and Imaginations of Mans heart, are set upon evil, from his youth upwards. So that it may easily be perceiv'd, that there is no one of himself wise to Salvation; but that all Men are prone to Evil, and that the evil Thoughts of Men are innumerable, while they are carried headlong with rageing desire of Anger, Pride, Ambition, and almost all kinds of evil.

VI. The exceeding great misery of Man by the fall.

In which Evils, tho we are daily busied; yet which is the utmost Misery of Mankind, there are many of those Evils which seem to us to be not at all evil; and this shews the notable Calamity of Men, who being blinded with their Lusts and Desires, see not, and think those things to be for their Welfare, which are very infectious, yea, and are carried headlong in pursuit of those things that are dangerously Evil, as to a desirable and excellent Good; and abhor those things that are honest and good, as the contrary thereof.

VII. Man by the Fall, fell into Gods Hatred.

This false Opinion and Judgment God detests in these words, *Wo to them that call evil good, and good evil, putting Darkness for Light, and Light for Darkness, putting Bitter for Sweet, and Sweet for Bitter. Isa. 5. 20.*

VIII. Two excellent Similitudes.

Therefore to put these Miseries before Mens Eyes, the Scripture compares us with them that have lost the true Sense of Taste; whence it comes to pass, that they are Strangers to whol-

ſom Food, and ſeek the contrary. And they further compare us with Sick perſons; for as they, while their Diſtemper laſts, cannot diſcharge the Offices and Parts of healthy and ſound Men: So neither can we, do thoſe things that are acceptable to God, without the Aſſiſtance of divine Grace.

IX. Man void of Grace can do no thing towards his Salvation.

But if, while we are thus affected, we go about any ſuch things, they are but trivial, and ſuch as are of little or no moment to the obtaining the Bliſs of Heaven. But to love and ſerve God as is fit, it being a matter too great and high for us, we could never be able to do it without the Help of Divine Grace.

An excellent Similitude.

Altho that Compariſon is alſo very proper, to ſignifie the miſerable Condition of Mankind, when we are ſaid to be like Children, who being left to their own Will, are raſhly mov'd at all things: We are, I ſay, Children and fooliſh, wholly given to idle Chat and frivolous Actions, if forſaken of the Divine Aſſiſtance; for thus Wiſdom reproves us, *How long, ye little ones, do ye love Infancy, and Fools deſire thoſe things that are for their Hurt*? And after the ſame manner the Apoſtle exhorts;

Prov. 1. 22.

1 Cor. 14. 20.

X. The great need we have of divine Help.

Be not Children in Underſtanding, altho we are imploi'd in greater Vanity and Error than little Children, who yet want the Wiſdom of Men, to which notwithſtanding, in time, they may come of themſelves; but to the Divine Wiſdom, which is neceſſary to Salvation, we can never aſpire, but by Gods teaching and aſſiſting us. For except Gods help be preſent with us, we caſt away thoſe things that are truly good, and wilfully ruſh upon our own Deſtruction.

XI. How profitable the knowledge of our own Weakneſs is.

Now he that by Gods Grace has this Darkneſs of Mind remov'd, can ſee theſe Miſeries of Men; and being awakn'd from his dead Sleep, can feel the Law of his Members, and perceive his Senſual Deſires fighting against the Spirit, and can deſpiſe every Propenſity of Nature to Evil; who is there that can chuſe but with an earneſt Study, ſeek out a fit Remedy againſt this ſo great an

an Evil, wherewith we are so oppress'd by the Corruption of Nature, and search out that Rule to which the Life of a Christian is to be directed and conform'd?

XII. In this Petition is desir'd a Remedy for all our Weakness.

Now this is the very thing which we beg, when we thus pray to God, *Thy Will be done.* For, whereas by casting off our Obedience, and neglecting the Will of God, we fall into these Miseries; God offers us only this one Remedy of all our Evils, that at last we would live according to his Will, which by Sin we have despis'd, and that we would measure all our Thoughts and Actions by that Rule; which that we may be able to do, we humbly beg it of God, *Thy Will be done.*

XIII. This Petition necessary even for the Just.

They also, in whose Souls God already reigns, and who are illuminated with the Rays of Divine Light, by benefit of whose Grace they obey the Will of God, must heartily beg it. Which things, tho thus obtain'd, yet properly they are against our Desires, by reason of our proneness to Evil, which is rooted in Mens Hearts. So that tho we were such kind of Persons, yet in this case we are in very great danger from our selves, lest being drawn away and entic'd by our Lusts, which war in our Members, we again turn aside from the way of Salvation: Of which Danger our Lord admonishes us in these words; *Watch and pray, that ye enter not into Temptation: The Spirit indeed is ready, but the Flesh is weak. Vide Hier. lib. 2. advers. Jovin. & Aug. de Hæresi 6.*

Jac. 4. 1.

Mat. 26. 41.

XIV. Even justified Persons endure the Affections of the Flesh.

For it is not in the power of Man, no not even in his who is justified by the Grace of God, so to subdue the Affections of the Flesh, as never after to rise up against him; for when the Grace of God heals the Minds of those that are justifi'd, he heals not their Flesh also; of which the Apostle writes thus: *For I know that in me, i.e. in my Flesh, dwells no good thing. Rom.* 7. 18.

XV. Since *Adam*'s Fall no one could govern his Desires.

For as once the First Man lost his Original Justice, whereby his Desires were govern'd as with a Bridle, his Reason could never so contain them in their Duty, as not to seek after those things which are even against Reason. In that part of

Man therefore Sin dwells, *i. e.* the Incitement to Sin, as the Apostle writes, that we may know, that it abides not with us a Guest for a time, but that it always remains as an Inhabitant in our Body, in the House of our Members, as long as we live.

Note. Therefore that we may stoutly withstand our domestic and inbred Enemies, we easily see, that we are to fly to God's Help, and to beg that his Will may be done in us.

XVI. What Will of God is here understood. And now the Faithful must be made to know, what the Force of this Petition is; where omitting many of those things which are profitably and largely disputed by Learned Schoolmen concerning God's Will, we say, That here the Will is taken for that which they use to call a Sign, *i. e.* for that which he has commanded or warn'd us either to do, or to beware of.

XVII. This Will signifies all God's Commandments. Wherefore by the word Will, in this place, are comprehended all things that are propos'd to us for the obtaining of the Bliss of Heaven, whether they belong to Faith or Manners; and lastly, all things whatsoever Christ our Lord, either by himself, or by his Church, has commanded or forbidden us to do: Of which Will, the Apostle writes thus: *Be ye not unwise, but understanding, what the Will of God is. Ephes.* 5. *v.* 17.

XVIII. What is here pray'd for. When therefore we pray, *Thy Will be done*, we

First. first of all pray, That our Heavenly Father would give us Power to obey his Divine Commands, and *to serve him in holiness and justice all our days.*

Secondly. To do all things according to his Will and Pleasure.

Thirdly. To do those Duties of which we are admonish'd in Sacred Scriptures.

Fourthly. To perform all other things by his Direction, which they teach them that are born, not of the Will of the Flesh, but of God; following the Example of Christ our Lord, *who became obedient to Death, even the Death of the Cross.*

Fifthly. To be ready to endure all things, rather than in the least to depart from his Will.

Nor

Nor is there any one that more ardently burns with the Love and Study of this Petition, than he to whom it is given to behold the exceeding great Dignity of those that obey God: For he understands that Saying to be most true, *Whosoever*, says our Lord, *will do the Will of my Father which is in Heaven, he is my Brother, and Sister, and Mother*; that is, I am most closely join'd with him in all the Bonds of Love and Good-will. *Bern. Serm.* 3. *de S. Andrea.*

XIX. Who pray this heartily.

There is scarcely any of the Saints but earnestly besought God for the exercise of this Petition; all have very often us'd this Prayer, tho in a different Expression; among whom we see the admirable and excellent *David* thus in a different manner praying: For one while he says, *Would God my Ways were directed to keep thy Justifications*; another while, *Lead me into the Way of thy Commandments*; another while, *Order my Steps according to thy Word, and let no Injustice rule over me.* Hither belong those Sayings, *Give me Understanding, that I may know thy Testimonies.* He often uses the same Sense in different words; and these Places are diligently to be observ'd and explain'd to the Faithful, that all may know how great a Store and Plenty of wholesom Matters is contain'd in the First Part of this Petition.

XX. How often this Petition repeated by the Saints.

Psal. 118. 5.

In the second place, when we pray, *Thy Will be done*, we detest the Works of the Flesh, whereof the Apostle writes thus: *Now the Works of the Flesh are manifest, which are these, Fornication, Uncleanness, Immodesty, Wantonness, &c.* And, *If ye live according to the Flesh, ye shall die*: And we pray, That God would not suffer us to accomplish those things which our Sense, our Lust, our Weakness would perswade us to, but that he would govern our Will.

XXI. What we detest by this Petition, in the seventh place.

Gal. 5. 19. Rom. 8. 13.

Now voluptuous Persons are Strangers from this Will of God, being bent wholly upon the thought and care of Earthly things: For they are carried headlong by their Lust to the enjoyment of that they desire, and place their Happiness in the enjoyment of their evil Desires; insomuch that they

XXII. This Petition not well made by the Voluptuous.

call him happy that obtains whatsoever he lusts for.

What we here pray for, in the sixth place.

VVe, on the contrary, pray God, as the Apostle says, *That we may not follow the care of the Flesh in its Desires*, but that his VVill may be done.

XXIII. Hard to make this Petition a right.

Not that we are easily brought to beg of God, not to satisfie our Desires; for this purpose of Mind has some difficulty, that we seem in a sort to hate our selves while we pray thus; which those Men account no better than Folly, who are wholly bent upon the Flesh.

Note.

But let us willingly undergo the repute of Folly for Christ's sake; for this is his Sentence, *If any one will follow me, let him deny himself. Mat.* 16.24. *Luc.* 9. 23.

XXIV. Better to wish what is good, than to obtain what is unjust.

Especially since we know it to be much better to pray for that which is right and just, than to obtain that which is against Reason, and the Power and Laws of God: And certainly he is in a worse condition, whosoever he be, that attains to whatsoever he rashly and thro the impulse of his Lust desir'd, than he that obtains not that thing which he excellently pray'd for.

What we here pray for in the eighth place.

Altho we do not only pray God not to grant us what we desire of our selves, since it is manifest that our Desires are corrupt; but also not to give us what by the perswasion and impulse of the Devil we sometimes pray for as a Good.

Note. An Example.

That VVish of the Prince of the Apostles seem'd very excellent, and very full of Devotion, when he would have perswaded our Lord from his Purpose of proceeding to Death; and yet our Lord did sharply chide him, because he was led by Human Sense, and not by Divine Reason.

Another Example.

VVhat could seem to have been greater Love to our Lord, than to pray as those Holy Men *James* and *John*, who being angry at the *Samaritans*, who would not entertain their Master, besought him to command Fire to come down from Heaven, to consume those hard-hearted and cruel Men: But they were reprehended by Christ our Lord, in these words; *Ye know not what Spirit ye are of; for the Son of Man came not to destroy Mens Souls, but to save them. Luc.* 9. 54.

Nor

Nor ought we to pray God that his VVill may be done, only when we desire what is evil, or has the shew of evil; but also when indeed it is not evil: as when the VVill follows that first Inclination of Nature, that it desires those things which preserve Nature, and rejects those things that seem contrary to it. What ninthly.

VVherefore when we are come to that Point, as to pray for any thing of that kind, then let us heartily say, *Thy will be done:* Let us imitate himself, from whom we receive both our Salvation and the Direction to Salvation, who when he was mov'd with a natural Fear of Torments, and the Bitterness of Death, yet even in that utmost Horror of Grief, he submitted his own VVill to his Fathers: *Not my Will,* says he, *but thine be done. Luc.* 22.42. A singular Example.

XXV. But Mankind is wonderfully corrupt, who when they have us'd Force upon their Desires, and have subjected their own to the VVill of God; yet without God's Help, by which we are protected from Evil, and directed to Good, we cannot escape Sin. Without Grace we cannot avoid Sin.

VVe must therefore have recourse to this Petition, and beg of God to perfect those things he has begun in us. What tenthly.

That he would suppress the insolent Motions of our Desire. What eleventhly.

That he would make our Appetites to be obedient to our Reason. What twelfthly.

That he would conform us wholly to his VVill. What thirteenthly.

VVe also pray, That the whole VVorld may receive the Knowledge of his VVill, and that the Mystery of God, which was hidden from all Ages and Generations, may be made known and evident to all. What fourteenthly.

VVe pray further for the Form and Prescription of this Obedience, to wit, that it be directed according to that which the Blessed Angels observe in Heaven, and the other Quire of Celestial Souls do keep; that as they do freely and with the utmost willingness obey God, so we may most chearfully obey his VVill, in the exact manner as he would have us. What fifteenthly.

And

XXVI. How God must be serv'd.

And in the VVork and Service we do for God, He requires of us our utmost Love and highest Charity; that tho in hope of the Reward of Heaven we have wholly devoted our selves to him; yet that we so hope for it, as it has pleas'd his Divine Majesty, that we should enter upon that Hope. VVherefore let all our Hope be resolv'd into Love towards God, who has offer'd to our Love eternal Bliss.

XXVII. Imperfect Love.

For there are some who chearfully serve another, but yet it is for the sake of the Reward, whither they refer their Love.

Perfect Love.

Besides, there are some, who being mov'd only with Love and Devotion, regard nothing in him whom they serve, but his Goodness and Vertue; in consideration and admiration whereof, they esteem themselves happy, that they can do him any Service. And this is the meaning of that Apposition, **As in Heaven, so in Earth,**

XXVIII. The manner of our Obedience. Ps. 102. 21.

For we must endeavour with our utmost Labor to be obedient to God, as we say that the Blessed Souls are, whose Commendations, for their exact performance of Obedience, *David* sets forth in the *Psalm*, *Bless ye the Lord all ye Powers of his, ye Servants of his, that do his Will.*

XXIX The Explication of S. *Cyprian.*

VVhich, if any one, following S. *Cyprian*, thus interpret it, as tho by **In Heaven**, were meant *among good and devout Persons*, and by **In Earth**; were meant *among the Wicked and Impious*: VVe also approve of that Sense, that by **Heaven** may be understood the Soul, and by the **Earth** may be understood the Flesh, that all Men and all Things may in all things obey the VVill of God.

XXX. In this Petition there is also Thanksgiving.

This Petition does also contain a Thanksgiving: For we reverence his most holy VVill, and being fill'd with the greatest Joys, we celebrate all his VVorks with the highest Praises and Gratulations, certainly knowing, that he does all things well: For seeing it is manifest that he is God Almighty, it necessarily follows, that we know that all things were made at his Command; and when we affirm also, That he is, as he is indeed, the Supream Good, we confess, that there

is

is none of all his Works which is not good, since he imparts his Goodness to all.

But if we reach not the Divine Reason in all things; yet in all things the Cause of all Doubtfulness not regarded, and all Distrust being laid aside, we confess with the Apostle, *That his ways are past finding out.* Rom. 11. 33.

XXXI. Our Understanding to be brought into Obedience to God. Note.

But for this very Reason also we very much honor Gods Will, that we are dignified with his Heavenly Light: *For having snatcht us out of the power of Darkness, he has put us in the Kingdom of the Son of his love.* Colos. 1. 13.

XXXII. What we are to meditate on from this Petition.

But, that in the last place, that may be explain'd, which belongs to the Meditation of this Petition, we must return to that which we touch'd upon in the Beginning, that the Faithful in the Pronouncing of this Petition, ought to be of an humble and lowly Spirit, considering with themselves, the violence of Desires, which yet is rooted in their very Nature, and repugnant to the Will of God, thinking it self, while containing it self in its own Duty, to be below all other Natures; whereof it is thus written, *All things serve thee*; and especially, that he is but feeble, who cannot only not do some Work acceptable to God; but cannot so much as design it, unless assisted by Gods Help. *Psal.* 118. 91.

XXXIII. Wherein Man's greatest glory is plac'd.

Now because nothing is more great or magnificent, nothing more excellent, than, as we said before, to serve God, and to lead our Life according to his Law and Commandments, what can be more desirable to a Christian than to walk in the Ways of the Lord, than to think nothing in his Mind, than to undertake to do nothing that may be contrary to Gods Will?

XXXIV. All things fall out ill to them that submit not themselves to God.

He therefore that would follow this Exercise, and would keep himself carefully to that Resolution, let him search out of the Divine Books, for the Examples of those to whom all things succeeded ill, when they would not reduce the Reason of their own Counsels to the Will of God.

Lastly, let the Faithful be admonish'd to rest satisfied in the simple and absolute Will of God.

And

And let him that seems to himself to be in a lower Condition than his Dignity requires, bear it patiently.

Let him not forsake his own Order, but abide in his own Vocation, in which he is call'd.

And let him subject his own Judgment to Gods Will, who does better for us than we can wish to our selves.

XXXV. How Men may live contented.

If we are press'd with Poverty or Want, if with Sickness of Body, if with Persecutions, if with other Troubles and Difficulties, we must certainly assure our selves, that none of these things could come upon us, without the Will of God, which is the highest Rule of all things; and therefore that we ought not to be much mov'd, but to bear them with an undaunted courage, always having in our Mouths that Saying, *The Will of the Lord be done.* And that of blessed *Job, As it pleas'd the Lord, so has it been done. The Lords Name be prais'd.*

John 1. 21.

The FOURTH PETITION.

Give us this Day our daily Bread.

I. The Reason of the Order of the seven Petitions.

THE Fourth Petition, and the rest that follow afterwards, wherein we properly and namely beg necessary Reliefs for our Souls and Bodies, are referr'd to the former Petitions: For our Lords Prayer has this Order and Rule, that the begging of those things which belong to the Body and to the Defence of this Life, follows after the Petitioning for Divine Matters.

II. All our concerns to be referr'd to God.

For as Men are referr'd to God, as to their ultimate End: So after the same manner the Goods of this Life, are directed to the Divine (good things,) which indeed are therefore to be wish'd and prayd for, either because the Order of God so requires it, or because we want those Assistances, to the obtaining of Divine good things, that by their Help, we may attain to the End propos'd, which consists in the Kingdom and Glory of our Heavenly Father, and in doing and performing

forming of those Commands which we know to be the Will of God.

Wherefore we ought to referr all the Power and Reason of this Petition to God and to his Glory. Note.

III. Temporal things to be pray'd for according to Gods appointment.

The Curats therefore shall discharge their Duty to their Faithful Hearers, that they may know that in praying for those things that belong to the Use and Advantage of Earthly Matters, that our Minds and Desires are to be directed according to Gods Appointment; nor are we to go aside from that in the least. For what does the Apostle write in this Case? *We know not what to pray for as we ought.* We sin very much in these Petitions for Earthly and fading things. Rom. 8. 26.

Note.

These good things therefore are to be pray'd for as we ought, lest making Request for any thing amiss, we receive this Answer of God, *Ye know not what ye pray for. Matt.* 20. 22.

IV. How to know whether our Prayer be good or bad.

Now the Purpose and Design of him that prays, will be a sure note of judging which Petition is evil, which good: For if any one prays for Earthly things with such a Heart as to think those things to be altogether good, and to rest satisfied in them, as in his desir'd End, and seeks nothing else; without doubt he prays not as he ought. "For, as S. *Austin* says, we seek "not these Temporal things as our Goods, but as our Necessaries. *Lib.* 2. *de Serm. Domini in monte. Cap.* 16. *Item Epist.* 121. *c.* 6.

Note.

And the Apostle in his Epistle to the *Corinthians* teaches, That all things belonging to the necessary Uses of Life, are to be referr'd to God's Glory: *For whether ye eat,* says he, *or drink, or whatsoever else ye do, do all to the Glory of God.* 1 Cor. 10. 31.

V. How the necessity of this Petition is to be shew'd.

But that Gods Faithful may see of how great necessity this Petition is, the Curats shall observe, how great need we have of these outward things for Food and Preservation of Life; which they will the better understand, if they compare those things together, which were needful to our first

Father

Father, and to the rest of Mankind afterwards for Life.

VI. The difference between the State of Innocency and of Nature after the Fall.

For tho he in the most ample Estate of Innocency, from whence he, and all his Posterity, thro his Fault, fell, had need of Food to refresh his Strength; yet there is a great difference betwixt the Necessities of his, and of our Life. For he had no need of Clothes to cover his Body, nor of a House for his Shelter, nor of Arms for his Defence, nor of Physick for his Health, nor of other things, the Help whereof we stand in need of to defend the Weakness and Frailty of our Nature; that Fruit which the blessed Tree of Life yielded, was sufficient to him for an immortal Life, which since it never gave for any Labor of his, or his Posterity.

VII. *Adam* labor'd in Paradice.

Nor was Man to be idle in those so great Delights of Paradice, to occupy which, God plac'd him in that Habitation of Pleasure; but no Labor had bin troublesom, no Discharge of Duty had bin at all unpleasant to him, he had for ever enjoy'd the most delightful Fruits from his Tillage of those fruitful Gardens, nor had his Labor or his Hope at all ever deceiv'd him.

VIII. How great the Misery of *Adams* Posterity is.

But his Posterity is not only depriv'd of the Fruit of the Tree of Life, but also is condemn'd with that dreadful Sentence, *Cursed is the Earth by thy sake; in labor shalt thou eat thereof all the Days of thy Life, Briers and Thorns shall it bring thee forth, and thou shalt eat the grass of the Earth, in the sweat of thy face shalt thou eat thy Bread, till thou return to the Earth out of which thou wast taken; for Dust thou art, and into Dust shalt thou return.*

IX. Among these Miseries, which is the greatest.

To us therefore all things are fallen out contrary to what they had done to him and his Posterity, if *Adam* had bin obedient to Gods Command. All things therefore are alter'd and chang'd for the worst. Among which this is very lamentable, that for our exceeding great Charges, utmost Labor and Sweat, we very often receive no Fruits, when the Seed we sow turns to bad standing Corn, or is choak'd with Weeds;

or

or is ſtricken with Storms, Winds, Hail, Blaſts, Cankers, and ſo periſhes and is deſtroy'd; ſo that all the whole Labor of the Year in a ſhort Time, by ſome Calamity of the Air or Earth, comes to nothing: And this happens for our Wickedneſs, at which God being angry, does not bleſs our Labors. But that dreadful Sentence remains, which at firſt he pronounc'd againſt us. Gen. 3.

X. Mens Labor but vain unleſs God bleſs it.

The Paſtors therefore in handling of this Point, ſhall labor that the Faithful may know, that Men fell into theſe Streights and Miſeries by their own Fault, that they may underſtand that they muſt labor and ſweat in getting thoſe things that are neceſſary for Life; but yet except God bleſs their Labor, that all their Hope will deceive them, and all their ſtriving be in vain; *For neither is he that plants any thing, nor he that waters; but God that gives the Increaſe.* And, *Except the Lord build the Houſe, they labor but in vain that build it.* 1 *Cor.* 3. 7. *Pſal.* 126. 1.

XI. Whence the Neceſſity of Prayer proved.

The Curats therefore ſhall teach, that there are almoſt innumerable things, which if we want, we either loſe Life, or render it very uncomfortable. For this want of things, and this Weakneſs of Nature being known, Chriſtians will be compell'd to go to their Heavenly Father, and humbly to beg of him both Earthly and Heavenly good things.

An Example Luc. 15.

They will imitate that Prodigal Son, who when in a far Country he began to want, nor was there any one that would give him ſo much as Peas-husks to eat, when he was hungry, returning afterwards to himſelf, he underſtood that there was no Remedy to be expected any where for thoſe Evils wherewith he was preſs'd, but from his Father.

XII. How Faith given to them that pray.

And here alſo the Faithful will come with more Confidence to pray, if in their Minds they conſider the Divine Goodneſs, that his Fatherly Ears are always open to the Voice of his Children; for while he exhorts us to ſeek our Bread, he promiſes that he will beſtow it abundantly

upon

upon them that rightly ask it of him : for by teaching us how to ask it, he exhorts us to ask it ; by exhorting, he inforces us to ask it ; by inforcing us to ask, he promises to give it; by promising to give it us, he leads us into a certain Hope of obtaining it.

XIII. What we pray for in this Petition.

The Minds of the Faithful therefore being stirr'd up and inflam'd, it now follows, that we shew what is pray'd for in this Petition ; and First, what Bread that is, which here we ask.

XIV. What is meant by the Word *Bread*.

We must know therefore that in Sacred Scripture by this Word *Bread* are signified many things, but especially these two: First, whatsoever we use for Food and other Provisions for the Body, for Preservation of Life; and then whatsoever is given us of God's Blessing for the Life and Salvation of our Spirit and Soul.

XV. What we here pray for. First.

Now here we ask Relief for that Life which we lead here in the Earth, and this by the Authority of the Holy Fathers that thought so.

XVI. Earthly good things may lawfully be pray'd for.

Wherefore they are not to be heard, that say that Christians may not ask of God the Earthly good things of this Life : For there are against this Error, besides the concurring Sense of the Fathers, very many Examples both of the Old and New Testament.

An Example Gen. 28. 20.

For *Jacob* vowing, pray'd thus, *If the Lord will be with me, and keep me in my way, by which I walk, and give me Bread to eat and Clothes to put on, and that I return in safety to the House of my Father; the Lord shall be my God, and this Stone which I have put up for a Monument, shall be call'd the house of God, and of all that thou shalt give me, I will offer to thee the Tithes.*

Another. Prov. 30. 8.

And *Solomon* also pray'd for certain Relief of this Life, when he pray'd thus, *Give me neither Beggery nor Riches, but give me only Necessaries for Food.*

Others out of the New-Testament. Matth. 24. 20.

And what shall we say, when the Saviour of Mankind commands us to pray for those things, which no one dares deny, do belong to the use of the Body? *Pray ye*, says he, *that your flight be not in Winter, or on the Sabbath.* And what say

say we of S. *James*, whose Words are these, *Is any of you sad? let him pray: Is any one cheerful? let him sing.* And what of the Apostle, who says thus to the *Romans*, *I beseech you, Brethren, thro our Lord Jesus Christ, and thro the Love of the Holy Ghost, that ye help me in your Prayers to God for me, that I may be delivered from the Infidels that are in Judaea.* Jac. 5. 13. Rom. 15. 30.

XVII. Earthly good things are here pray'd for.

Wherefore, when God gives leave to the Faithful to ask the Comforts of human things, and this perfect Form of Prayer was delivered by Christ our Lord; there is no doubt left that this is one of the seven Petitions.

XVIII. What we pray for Secondly.

Besides, we beg our daily Bread, *i. e.* Necessaries for Food, and under the name of bread, whatsoever is sufficient both for Clothes to cover us, and for Food to sustain us, whether it be Bread, or Flesh, or Fish, or whatsoever else we can think on.

An Example. 4 Reg. 6. 22.

For we see that *Elisaeus* us'd this manner of speaking, when he admonish'd the King to give Bread to the *Assyrian* Soldiers, to whom a great abundance of Meat was given.

Another. Luc. 14. 1.

And we know that it was written concerning Christ our Lord, *He entred into the House of a certain Prince of the Pharisees on the Sabbath-day to eat Bread*: by which word we see is signified whatsoever belongs to Meat and Drink.

XIX. We here pray for necessaries only.

For the perfect Signification of this Petition, we must further observe, that by the Word *Bread*, we are not to understand, an abundant and exquisit plenty of Meat and Clothes; but only what is simply necessary, as the Apostle wrote, *Having Food and Raiment, let us therewith be content.* And *Solomon*, as we said before, pray'd, *Give me only necessary Food.* 1 Tim. 6. 8. Prov. 30. 8.

XX. We here pray for nothing for Luxury.

And of this Sparing and Frugality we are admonish'd in the next Word: For when we say *Our*, we pray for that Bread that is for our Need, not for Wantonness. Neither do we say *Our*, as tho we were able to get it by our own Industry, without God: (For *David* says, *All things wait on thee; to give them Meat in season: when thou* Psal. 103.

giveſt it them, they gather it: when thou openeſt thy Hand, all things are fill'd with Goodneſs. And in another place, *The Eyes of all things hope in thee, O Lord, and thou giveſt them their Meat in due ſeaſon*) but becauſe it being neceſſary for us, it is given us of God the Father of all, who by his Providence feeds all things living.

XXI. Why this Bread is call'd *Ours.*

And for this cauſe alſo it is call'd *Our Bread*; becauſe we are to get it lawfully, not by Wrong, Deceit or Theft: For whatſoever we get to our ſelves by ill Arts, it is not ours, but other Mens; and very commonly, either the Getting of it, or the Poſſeſſion, or at leaſt the ſpending of it, is very Calamitous; but on the contrary, according to the Sentence of the Prophet, there is great Peace and Happineſs, in the honeſt and toilſom Profits of pious Men: *For*, ſays he, *becauſe thou ſhalt eat the labors of thy hands, happy art thou, and well it will be for thee.*

Pſal. 127. 2.

XXII. God bleſſes the Laborious.

And now for thoſe that ſeek their Bread by their honeſt Labor, God promiſes them the Fruit of his Bleſſing, in that place, *The Lord will ſend his Bleſſing upon thy Stores, and upon all the works of thy hands, and he will bleſs thee.*

Deut. 28. 8.

XXIII. What we pray for, Thirdly.

Nor do we only beg of God for our ſelves, that we may uſe that, which thro our Sweat and Labor we have gotten by the help of his Bounty; for that is truly call'd Ours: but we pray alſo for a good Heart, that what we have juſtly gott'n, we may alſo well and wiſely make uſe of.

XXIV. By the word *Daily* we are taught Frugality.

Daily. In this Word alſo lies an Admonition to Frugality and Parſimony, of which we ſpake laſt; for we pray not either for Dainties, or many ſorts of Meat, but only for that which ſatiſfies the Neceſſities of Nature; ſo that here they may be aſham'd, who being weary of common Meat and Drink, ſeek for the moſt rare ſorts of Dainties and Wines.

XXV. The ſame word condemns Covetouſneſs. Iſa. 5. 8.

Nor by this Word *Daily*, are they leſs blam'd, againſt whom *Iſaias* utters theſe dreadful Threats, *Wo to you that join houſe to houſe and field to field, even to the utmoſt extent of place, will you only dwell in the midſt of the Earth?* For the Covetouſneſs of

of these Men is inexpressible, of whom it is thus written by *Solomon*, *A covetous Man will not be satisfied with Money.* Hitherto belongs also the Saying of the Apostle, *They that will become rich, fall into temptation and the snare of the Devil.* Eccle. 5. 6. 1 Tim. 6. 9.

XXVI. It shews us to be mortal.

Besides, we call it *Our daily Bread*, because we are fed therewith for the Supply of our Vital Moisture, which is daily consumed by the force of natural Heat.

XXVII. It teaches us to pray diligently.

Lastly, there is this Reason for this Word, because it is to be pray'd for daily, that we may be kept in this practice of loving and worshiping God; and that we may assuredly persuade our selves, as true it is, that our Life and Health depends upon God.

XXVIII. The Force of these words to be explain'd. Luc. 4.

Give us. How much matter these two words afford, to exhort the Faithful devoutly and holily, to worship and reverence the infinite Power of God, in whose hands are all things; and to loath that wicked Pride of Satan, *All things are delivered to me, and I give them to whom I will*, there is none that sees not; for at the pleasure of God alone, all things that are given, are preserv'd and increas'd.

XXIX. The Rich beg their daily Bread.

But what need is there, may some one say, for Rich Men to pray for their daily Bread, seeing they abound with all things? They have this Necessity for praying in this manner; not that those things may be given them, of which, by Gods Bounty, they have enough; but that they lose not those things which they have in abundance. Wherefore as the Apostle writes, *Let them hence learn not to be overwise, nor to trust in uncertain riches; but in the living God, who gives to all men all things liberally to enjoy.* 1 Tim. 6. 17.

Note.

Now S. *Chrysostom* gives this Reason for this necessary Petition. *Hom.* 14. *oper. imperfect. in Matth.* not only that he would supply us with Food, but that when the Hand of the Lord does relieve us with giving to our daily Bread, a wholsom, and therefore a healthful Vertue, he would cause our Food to nourish our Body, and our Body to be serviceable to our Soul.

XXX. Why we pray here in the plural Number.

But what is the Reason why we say, *Give us*, in the the Plural Number, and not *Give me*? Because it is the Property of Christian Charity, not that every one be careful for himself only, but that he take pains for his Neighbor also; and in taking care for his own Advantage, that he remember others also.

Another Reason.

Add hereto, that the Gifts which God gives to any one, he gives not to the End, that he alone should possess them, but that he should communicate to others, what things he has above Necessity: For says S. *Basil*, *Hom. 6. varior. arg.* & S. *Ambrose Serm.* 81. "It is the Bread of "the Needy which thou detain'st, it is the Cloaths "of the Naked which thou loock'st up, it is the "Redemption, the Freedom, the Mony of the "Miserable, which thou hidest in the Earth.

XXXI. What this word *to Day* signifies.

This Day. This Word admonishes us of our common Infirmity: For who is there, that if by his only Labor he be past Hope to be able to provide the necessary Expences of Life for a long while, does not trust at least that he shall provide Food for one Day?

But neither does God allow us the Power of this Confidence, since he commands us to beg our Meat of him every Day.

XXXII. The Lords Prayer to be said daily.

Which Sentence has this necessary Reason, because we all want daily Bread, therefore we must all daily use the Lords Prayer.

And thus much of the Bread, which being receiv'd into our Mouth, nourishes and sustains our Body, which God of his admirable Bounty bestows upon all in common, as well on the Faithful as Infidels, as well on the Pious as Impious, *Who causes his Sun to rise upon the Good and upon the Evil, and rains upon the Just and on the Unjust.*

Matth. 5. 46.

XXXIII. Fourthly, we here pray for Spritual Bread.

The other Bread, and which we also pray for in this place, is Spiritual, whereby all things are signified, whatsoever are requir'd for the Safety and Salvation of the Spirit and Soul. For as the Meat, wherewith the Body is nourished and sustaind, is of many sorts; so the Meat which preserves the Life of the Soul and Sprit, is not of one kind only.

For

For the Word of God is the Food of the Soul: For Wisdom says, *Come ye, eat of my Bread, and drink of my Wine which I have mingled for you.* First. Prov. 9.5.

Now when God takes away from Men the Use of this Word, which he uses to do when he is much provok'd by our Sins, he is said to send a Famine upon Men: For thus it is in *Amos*; *I will send a Famin upon the Earth, not a Famin of Bread, or a Thirst of Water, but of hearing the Word of the Lord.* XXXIV. When the Food of God's Word is taken away. Amos 8. 11.

Now as it is a certain Sign of Death approaching, when Men cannot take Food, or having taken it, cannot keep it; so it is a very great Argument that their Salvation is in danger, who either desire not God's Word; or, if they have it, will not endure it, and pour out that impious Cry against God, *Depart from us, we desire not the knowledge of thy Ways.* XXXV. A singular Comparison. Job. 21. 14.

In this Madness of Soul, in this Blindness of Mind they are taken, who disregarding those Catholic, both Bishops and Priests, that are put over them, and cutting themselves off from the Holy *Roman* Church, have given themselves over to be govern'd by Heretics, that corrupt the Word of God. XXXVI. The Despisers of God's Word.

But then, Christ our Lord is the Bread of the Soul: For he says of himself, *I am the Living Bread that came down from Heaven.* XXXVII. Christ the Bread of the Soul. Joh. 6. 15.

It is past belief, with how great Pleasure and Joy this Bread then fills devout Souls, when they are most afflicted with Earthly Troubles and Inconveniences. That holy Quire of Apostles may serve us for an Example, of whom it is thus recorded, *They went out from the presence of the Council, rejoycing.* The Books of the Lives of Holy Men are fill'd with Examples of this kind. And of those inward Joys of Good Men, God speaks thus, *To him that overcomes, I will give the hidden Manna.* Act. 5. 41. Apoc. 2. 17.

But especially this Bread is Christ our Lord, which is substantially contain'd in the Sacrament of the Eucharist. This unspeakable Pledge of his Love he gave us, when he was about to return XXXVIII. Christ in the Eucharist is the Bread of the Soul.

to his Father; of which he said, *He that eats my Flesh, and drinks my Blood, dwells in me, and I in him. Take ye and eat; This is my Body. Joh. 6. 65. Mat. 26. 6. 1 Cor. 11. 64.*

Note. And the Curat shall fetch those things which belong to the profit of the Faithful, from that place where the Force and Vertue of this Sacrament is particularly explain'd, *Pag.* 181.

XXXIX. How Christ in the Eucharist is the Bread of the Soul. And here it is said, *Our Bread*, because it belongs to the Faithful, *i. e.* to those, who joyning Charity with Faith, by the Sacrament of Penance wipe away the Spots of Sin; who remembring themselves to be the Children of God, take and worship this Divine Sacrament with the greatest Holiness and Veneration they are able. *Vide Tertul. lib. de Orat. Cypr. item de Orat. August. & alios, locis citatis supra, pag.* 473.

XL. Why Christ is call'd our daily Bread. Psal. 54. 25. But why is it call'd *Daily*? There is a twofold Reason: The one is, That in the Sacred Mysteries of the Christian Church it is offered to God daily, and given to those that devoutly and holily desire it: The other is, That we ought daily to receive it, or at least, so to lead our Life, as to be fit daily to take it and eat it.

Note. Let those that think otherwise, unless by reason of a long Interval, they ought not to be fed with this saving Banquet of the Soul, hear what S. *Ambrose* says; "If it be thy Daily Bread, why "dost thou take it but once a Year? *Lib.* 5. *Sap. c.* 4. *Vide etiam de Consec. dist.* 2.

XLI. The Issue of this Petition to be left to God. But in this Petition the Faithful are specially to be exhorted, That when they have honestly and well advis'd, and been industrious in getting the Necessaries of Life, they leave the Success to God, and refer their Desires to his Pleasure, *who*

Psal. 45. 23. *will not always leave the Just in a tottering condition.*

Note. For either God will grant the things desired, and so they shall have their Wish; or else he will not grant them, and that is a most certain Argument, that what is desired, is neither for their Salvation nor Advantage, since God denies it to the Pious, who takes greater care of their Welfare

fare than themselves do. Upon this Point the Curats may enlarge themselves, in explaining those Reasons which are excellently collected by *S. Austin* in his Epistle to *Proba*.

The last thing in discoursing upon this Petition, is this: That Rich Men well consider their Wealth and Plenty, and that they receiv'd them from God; and let them think with themselves, that those good things are therefore heap'd upon them, to distribute them to the Needy. To which sense agree those things that are disputed by the Apostle, in his first Epistle to *Timothy*; whence the Curats may fetch Divine Precepts enow for the clearing this Point, both profitably and savingly.

XLII. Why God gives good things to Rich Men.

1 Tim. 6. 17.

The FIFTH PETITION.

And forgive us our Debts, as we also forgive our Debtors.

Since there are so many things that signifie God's Infinit Power to be join'd with the like Infinit Wisdom and Goodness, that whitbersoever we turn our Eyes and thoughts, we meet with the Tokens of his Immense Power and Goodness; verily there is nothing that more evidently shews his most profound Love and admirable Charity towards us, than that unspeakable Mystery of the Passion of Jesus Christ, from whence sprang that everlasting Fountain to wash away the Pollutions of Sin, whereby we with to be cleans'd and expiated, God being our Guide and Benefactor when we pray thus of him, *Forgive us our Debts.*

I. Christ's Passion a singular Token of his Love to us.

Now this Petition contains the Sum, as it were, of those Goods which are heap'd upon Mankind thro Jesus Christ: For so *Esaias* taught; *Iniquity shall be forgiven to the House of Jacob, and all this Fruit is to take away Sin.* Which thing *David* also shews, declaring them that could receive that saving Fruit, to be blessed, in these words, *Blessed are they whose Iniquities are forgiven.*

II. What this Petition contains.

Isa. 27. 9.

Psal. 34. 21.

III. This Petition to be explain'd.

Wherefore the Pastors must observe and expound the meaning of this Petition accurately and diligently, which we perceive to be so available to the attaining of the Life of Heaven.

IV. This Petition differs from the rest.

Now we enter upon a new way of Praying; for hitherto we have begg'd of God, not only Eternal and Spiritual Good things, but Transitory Conveniencies, and such as belong to this Life: But now we pray to be deliver'd from the Evils both of Soul and Body, both of this and the other Life.

V. What need we have to pray aright.

Now because to the obtaining what we pray for, there is requir'd a proper way of Petitioning, it seems fit to shew how they ought to be affected, that will make Prayers to God.

First.

The Curats therefore shall admonish the Faithful, first, That it is necessary, that he that will come to beg this, first acknowledge his Sin.

Secondly.

And then, that he be mov'd with the Sense of, and Grief for it.

Thirdly.

And then, that he throly perswade himself, that God is willing to pardon those that have sinn'd, if they are so affected and dispos'd, as we have said: lest haply after the bitter remembrance and acknowledgment of Sin, there follow the despair of Pardon, which long ago took hold upon the Souls of *Cain* and *Judas*, who look'd upon God only as a Revenger, and not also as Gracious and Merciful.

Gen. 4. 13. Mat. 27. 4.

VI. With what Mind this Petition to be made.

In this Petition therefore we ought so to be affected, that with grief acknowledging our Sins, we fly to God as to a Father, and not as to a Judge; whom we pray to deal with us, not in Justice, but in Mercy.

VII. How Men are to be brought to acknowledg their Sin.

Now we are easily brought to acknowledge our Sins, if we but hearken to God himself admonishing us, in such places of sacred Scripture as these: For thus we read in *David*; *They are all gone out of the Way, they are all together become unprofitable; there is none that does good, no not one.* To the same sense speaks *Solomon*; *There is no Man just upon the Earth, that do s good and sins not.* Pertinent to which, is this also; *Who can say,*

Psal. 13. 52. Eccl. 7. 21.

say, My Heart is clean, I am pure from Sin? Which very thing also, for the deterring Men from Pride, is written by S. *John*; *If we say, that we have no Sin, we deceive our selves, and the Truth is not in us.* And by *Jeremy*; *Thou saidst, I am without Sin, and innocent; and therefore let thy Anger be turn'd from me: Behold, I will contend with thee in Judgment, because thou saidst, I have not sin'd.* Prov. 20. 9. 1 Joh. 1. 8. Hier. 2. 35.

VIII. In what sense this Petition is to be understood.

All whose Sentences, agreeing in the same, tho coming out of their several Mouths, Christ our Lord confirm'd in the appointment of this Petition: For the Authority of the Council of *Milevis* forbad that it should be otherwise interpreted, after this manner, *c.* 7, 8, 9. "VVe decree, That whosoever will have those VVords "of the Lord's Prayer, where we say, *Forgive us* "*our Debts*, so to be said of the Saints, as that "it be said for humility, but not truly; Let him "be Anathema.

Note.

For who can endure one to pray, and at the same time to lie; & that not to Men, but to the Lord himself, who with his Lips tells him, that he desires to be forgiven; but in his Heart he says, he has no Sins to be forgiven him. *Vide Trid. Sess. 6. de Justificatione, c.* 11. *Item Aug. in Ench. c.* 17.

IX. Sin is to be remember'd with grief.

But in the necessary acknowledgment of our Sins, it is not enough lightly to make mention of them: For, that the remembrance of them might be bitter to us, there is need that we be prick'd at the Heart, wounded at the Soul, and grieve inwardly.

Note.

VVherefore the Curats shall diligently handle this Point, that his faithful Hearers may not only bring to remembrance their Sins and VVickedness, but that they may remember them with grief and sorrow; that when they are griev'd at the Heart, they may betake themselves to God their Father, whom they humbly pray to pluck away the Stings of their Sins that stick within them.

X. How the Peoples Sins are to be put before their Eyes.

Nor shall they labor to lay before the Eyes of the Faithful the Filthiness only of their Sin, but also Mens Indignity and Blemishes; who being nothing

nothing else but stinking Flesh, and the utmost Deformity, dare after an incredible manner, provoke the incomprehensible Majesty and inexpressible Excellency of God; and especially since by him, we have been created, redeem'd, and enrich'd with innumerable and exceeding great Benefits.

Note and Amplific.

And why? that being estrang'd from God the Father, who is the Supream Good, we dedicate our selves to the Devil, for the basest Reward of Sin, and to the most miserable Slavery. For neither can it be express'd how cruelly he tyrannises in the Souls of them, who having cast away the sweet Yoak of God, and broken the most lovely Knot of Charity, whereby our Soul is ty'd to God our Father, they have fallen off to their most bitter Enemy, who for that Reason is call'd in Sacred Scripture, the Prince and Ruler of the World, and the Prince of Darkness, and King over all the Children of Pride. And to them that are oppress'd with the Devils Tyranny, does that Word of *Esay* properly agree, *O Lord our God, other lords besides thee have ruled over us.*

Joh. 14.30. Ephes. 6.12. Job. 41. 25. Isa. 26. 13.

XI. How many and great Mischiefs Sin causes.

If these broken Covenants of Love move us not, at least let the Calamities and Miseries into which we have plung'd our selves by Sin, move us: For the Sanctity of the Soul, which we know is espous'd to Christ, is violated, and this same Temple of the Lord, is prophan'd, which those that pollute, the Apostle threatens thus, *Now if any one violate the Temple of God, him will God destroy.* Innumerable are the Evils which Sin brings upon Men. Which Plague, being almost infinit, *David* expresses in these Words, *There is no soundness in my Flesh, because of thy Anger, neither is there any rest in my Bones, by reason of my Sins.*

1 Cor. 3.

Psal. 37.4.

Explications to be mark'd.

To wit, he observes the force of that Plague, when he confess'd, that there was no part of him uninfected by the Plague of Sin, for the Poison of Sin went into his very Bones, *i. e.* it had infected his very Reason and Will, which are the most solid parts of the Soul. The Sacred Scriptures shew, that this Plague spreads its self wide, when they call Sinners, Lame, Deaf, Dumb, Blind,

Blind, and seiz'd in all their Members.

But besides, the Grief which he felt from the Wickedness, as it were, of Sin; *David* was more troubled for Gods Anger, which he knew he had provoked against himself, by reason of his Sin; for the Wicked have War with God, by whose Wickedness he is beyond Belief offended; for the Apostle says, *Wrath and Indignation and Tribulation, and Sorrow to every Soul of Man that does evil.* Rom. 2. 2.

XII. God is angry at, and fights against Sinners.

For tho the Act of Sin pass'd away utterly, yet the Blot and the Guilt of it remains, which Gods Anger always hangs over and follows, as the Shadow does the Body. Therefore when *David* was wounded with these Arrows, he was moved to beg Pardon of his Sins, whose both Example of Grief and way of Teaching, the Curat having drawn out of his Fiftieth Psalm, shall propose them to his Faithful Hearers; that by Imitation of the Prophet, they may be taught to grieve, *i. e.* they may be taught true Penitence and encouraged with the Hope of Pardon.

XIII. After the Act of Sin the Guilt remains.

Now how great Advantage this way of teaching has, to learn us by our Sorrow for Sin, that Word of God in *Jeremy* shews, who exhorting Israel to penitence, admonishes them to perceive the Sense of those Evils, which were the Consequence of their Sins: *For see*, says he, *that it is an evil and a bitter thing to forsake the Lord thy God, and not to fear me, says the Lord of Hosts.* Jer. 2. 19.

XIV. The utility of this Doctrin to lead to Penitence.

They that want this necessary Acknowledgment and Sense of Grief, are by the Prophets *Esaias*, *Ezekiel* and *Zachary*, said to have a hard, stony, and adamantine Heart; For they are like a Stone, not softn'd by any Grief, having no Sense of Life, *i. e.* of Saving Confession. *Isa.* 46. 12. *Ezek.* 36. 26. *Zach.* 7. 12.

XV. The hardness of the Impenitent.

But lest the People being terrified with the Weight of their Sins, should despair of being able to obtain Pardon, the Curat ought to encourage them to Hope, with these Reasons.

XVI. How Sinners are to be incouraged with Hope of Pardon.

Because

First. Because Christ our Lord has given Power to his Church to forgive Sins, as is declar'd in the Sacred Article of the Holy Creed.

Secondly. And in this Petition he has taught how great the Goodness and Liberality of God towards Mankind is; for if he were not willing and ready to forgive the Penitent their Sins, he would never have appointed us this Form of Prayer, **Forgive us our Debts.**

XVII. Whence Confidence is to be had. Wherefore we ought to keep it fix'd in our Minds, that he will bestow his Fatherly Compassion upon us, since he has commanded us to beg it of him in our Prayer; for under this Petition, this meaning is fully contain'd, that he is so tender towards us, as that he will freely pardon true Penitents.

XVIII. How grievously God is offended by Sin. For he is God, against whom by casting away our Obedience, we sin; the Order of whose Wisdom, by our Deeds and Words we disturb and violate.

XIX. The singular goodness of God. But he is also a most loving Father, who because he can forgive all things, has not only declar'd that he is willing to do it; but also drives Men to ask it of him, and teaches them with what words to do it.

Note. Wherefore no one can doubt, but that by his Guidance, it is in our Power to procure to ourselves the Grace of God.

XX. How Gods Propensity towards us, is to be prov'd. And because this Testification of the readiness of the Divine Will to pardon, increases our Faith, cherishes our Hope, and inflames our Love; it is worth the while to amplifie this Point with some Divine Testimonies and Examples of Men, to whom, being penitent for their very great VVickedness, God granted Pardon; which because we ran it as far as the matter requir'd, in the Entrance of this Prayer, and in that part of the Creed which is concerning the Forgiveness of Sins, the Curat from thence shall take what seems fit for the teaching of this Point, and the rest he shall draw from the Fountain of the Sacred Scriptures.

And

And then let them use the same Order which we thought proper to be us'd in the other Petitions; and that the Faithful may know what the word **Debts** signifies here, lest haply being deceiv'd by the Doubtfulness of the VVord, they pray for another thing than what is here to be pray'd for: XXI. What *Debt* signifies.

We first must know, That we pray not, that the Love which on all Accounts we owe to God, with all our Heart, with all our Soul, and and with all our Minds, the paying of which Debt is necessary to Salvation, should be remitted us. XXII. What we pray here for First.

And because in the word *Debt*, are also contain'd Obedience, VVorship, Veneration, and all other Duties, of that kind, we pray not to be discharg'd from them neither. XXIII. The second thing here pray'd for.

But we pray that he would discharge us from our Sins; for so S. *Luke* interprets it, who puts *Sins* instead of *Debts*; because in committing them we become guilty before God, and liable to due Punishments, which either by satisfying or suffering, we undergo. Of this kind, that Debt was, whereof Christ our Lord spake by the Mouth of the Prophet, *I then pay'd what I never took.* XXIV. What here pray'd for. Luc. 13. 4. Psal. 68. 5.

From which Sentence of Gods VVord we may understand, that we are not only Debtors, but utterly unable to pay, since the Sinner of himself can by no means make Satisfaction. VVherefore we must fly to God's Mercy, to whom, because he answers by his Justice, which God will never part with, we must use Prayer and the Protection of the Passion of our Lord Jesus Christ, without which no one ever obtain'd Pardon of Sins, and from which, as from its Fountain, flows all the Vertue and Efficacy of making Satisfaction. XXV. What a Sinner must do that cannot pay.

For that Price, which was pay'd by Christ our Lord upon the Cross, and communicated to us by the Sacraments, using the matter with Study and Desire, is of so great Efficacy and VVorth, that it brings to pass and procures, that our Sins be forgiven us. XXVI. How plentiful Christs fruits are.

And

Note. And here we pray not for Forgiveness of small Mistakes only, and such as are easy to be forgiven, but for great and deadly Sins; which Prayer will have no strength against great Sins, but what it receives from the Sacrament of Penance, taken either in Deed, or at least in Desire, as has before been said.

XXVII. Our Sins and our Bread are ours in a different manner. But we say *Our Debts* after a far different manner, than when we say, as before, *Our daily Bread*; for that Bread is *Ours*, because it is given us of the Gift of God; but our Sins are *Ours*, because the Guilt of them is in our selves: for we do them wilfully, which would not have the Nature of Sin in them, if they were not voluntary.

XXVIII. In this Petition we accuse our selves. Gen. 3. 12. VVe therefore undergoing and confessing this Guilt, implore Gods Mercy, which is necessary to expiate our Sins: In which case we use no Excuse at all, nor lay the Blame upon any other, as our first Parents *Adam* and *Eve* did; but we judge our selves, using, if we are wise, Psal. 144. 4. that Prayer of the Prophet, *O my heart, decline not thou into words of malice, to make excuses for thy sins.*

XXIX. Why we here pray in the plural number. Nor do we say, *forgive me*; but *forgive us*: because the Brotherly Relation and Charity which is between all Men, requires of us all, that being careful for the common Salvation of our Neighbors, when we pray for our selves, we should also pray for Pardon for them.

XXX. Whence we had this manner of Praying. And this manner of Praying delivered by Christ our Lord, and from him receiv'd by the Church of God, and always kept by her, the Apostles themselves held in highest Veneration, and requir'd others to observe it.

Of this ardent Care and Desire in praying for the Salvation of our Neighbors, we have in both Testaments the famous Examples of those Holy Men *Moses* and *Paul*; whereof the one pray'd God, in this manner, Exod. 32. 32. *Either forgive them this Sin, or if thou wilt not do it, blot me out of thy Book.* Rom. 9. 3. The other thus, *I my self wish'd to be an Anathema from Christ for my Brethren.*

As we also forgive our Debtors.

THis word **As**, may be understood two ways; for it has both the Nature of a Similitude, as when we pray God that he would pardon our Sins, so, as we forgive them their Wrongs and Reproaches, that have injur'd us. XXXI. The two-fold Acceptation of the Particle *As*.

And besides it is a Note of Condition, in which Sense Christ our Lord interprets this Petition, *For*, says he, *if ye forgive Men their Offences, your heavenly Father will also forgive you your Trespasses; but if ye forgive not Men, neither will your Father forgive you your Sins.* Matth. 6. 14.

Now there is need to know both these Senses, that if we would have God to give us Pardon of our Offences, we must needs spare them of whom we have receiv'd VVrong; and he so far requires mutual Love and Care, that he rejects and despises the Gifts and Sacrifices of them that are not reconcil'd to each other: For even by the Law of Nature it is appointed, that we be such to others, as we would they should be to us; that he is really very impudent, that desires God not to punish him for his Sins, when himself bears a Revengeful Mind against his Neighbor. XXXII. It is here taken in both Senses.

VVherefore those that have suffered injuries ought to be ready and easily inclin'd to pardon, since they are strongly urg'd to it, both by this Form of Prayer, and in S. *Luke* God commands it, *If thy Brother have trespass'd against thee, reprove him, and if he be penitent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day, and return to thee, saying, I repent, forgive him.* And in S. *Matthew*'s Gospel, *Love your Enemies.* And the Apostle, and long before him *Solomon* wrote, *If thine Enemy hunger, give him meat, if he thirst, give him drink.* And in S. *Mark* the Evangelist, *When thou comest to pray, if thou hast any thing against another, forgive it, that your Father which is in Heaven may also forgive you your Offences.* XXXIII. He that will be forgiven, must also forgive. Luc. 17. 5. Matth. 5. 44. Rom. 12. 20. Prov. 15. 2. Marc. 11. 2.

But

XXXIV. What is to be done when Men will hardly be reconcil'd.

But because by the Fault of Corrupt Nature, there is nothing that Man does more against the Hair, than to forgive one that injures him; let the Curats use all the Skill they have, both of Prudence and of Affection, to turn and bend the Minds of the Faithful to this Indulgence and Mercy, so necessary to a Christian.

First.

Let them continue a while in handing of such of the Divine Oracles, wherein they may hear God himself commanding them to pardon their Enemies.

Secondly.

And let them teach them by an Argument, which indeed is most true, and likely to prevail with Men, that they are the Children of God, if they are ready to forgive Injuries, and love their Enemies from their Heart.

Note.

For when we love our Enemies, there shines forth in us a kind of Resemblance that we have with God our Father, who has reconcil'd to himself the most envious and wicked Race of Men, having redeemed them from eternal Destruction, by the Death of his Son.

Thirdly.

And for the Close of this Admonition and Precept, let them make use, for an Argument, of the Empire and Government of Christ our Lord, which we cannot refuse without the utmost Shame and Ruine, *Pray for them that persecute and spitefully use you, that ye may be the Children of your Father which is in Heaven.*

Matth 5.

XXXV. What kind of forgetfulness of Injuries is requir'd to Vertue.

But here is requir'd a greater Prudence than ordinary in the Pastors; lest any one, knowing the Difficulty, and yet the Necessity of this Precept, should despair of Salvation. For there are some, who knowing that they ought resolutly to forget Injuries, and to love those that have wrong'd them, do desire so to do, and according to their Power do so; but find that they cannot utterly put all the Remembrance of Injuries out of their Minds; for there do stick in the Mind some Reliques of secret Grudgings; for which cause their Consciences are afflicted with great Struglings; fearing, lest, not simply and candidly forgetting Injuries, they obey not Gods Command.

Here

Here therefore the Pastors shall explain the Contrary Motions of the Flesh and of the Spirit, that the Sense of the One, is prone to Revenge; The Nature of the Other, is ready to forgive; hence it comes, that there is a perpetual Quarrel and Wrangling betwixt them. Wherefore, they shall shew that they are not to despair of Salvation, because the Appetites of corrupt Nature are always striving and contending against Reason, so that the Spirit persists in her Office and Resolution of Forgiving Injuries, and of loving her Neighbors. XXXVI. The struggling betwixt the Flesh and Spirit to be here explain'd.

And because there have been some perhaps, who because they cannot yet resolve to forget Injuries and love their Enemies, are therefore so frighted, with the Condition before mentioned, that they dare not use the Lords Prayer: Let the Curat use these two Reasons for the taking away from them that Destructive Error. XXXVII. Why this Prayer to be us'd by those that cannot as yet love their Enemies.

For every one that is of the Number of the Faithful makes these Prayers in the Name of the whole Church, wherein there must needs be some pious persons, that have forgiven their Debtors those Debts that are here mentioned. First.

Add hereto, that when we pray this of God, we do at the same Time pray for whatsoever is necessarily to be bestow d upon us to do according to this Petition. Secondly.

For we pray for Pardon of Sins and the Gift of true Penance.

We pray for the Faculty of inward Sorrow.

We pray that we may be able to hate our Sins, and to confess them truly and devoutly to the Priest.

Therefore since it is necessary for us to pardon those that have done us any Wrong or Mischief, when we pray God to pardon us, we also pray him to give us Power to reconcile ourselves to those, against whom we have any Quarrel.

Wherefore they are to be deterr'd from this Opinion, who are mov'd with that vain and wicked Fear, lest by this Prayer they displease Note.

God the more against them: And on the contrary, they are to be exhorted, to the frequent use of this Prayer, that they pray to God our Father, to give them a Heart to pardon those that have injur'd them, and to love their Enemies.

XXXVII. What is necessary to make this Prayer fruitful.

And that our Prayer may be to good Purpose, let us first take care and consider, That we are Petitioners to God, and seek Pardon of him; which he gives not, but to the Penitent; and that we ought therefore to exercise so much Charity and Piety, as is sutable to Penitents, and that it is very convenient for such, having their own Faults and Vices before their own Eyes, to expiat them with Tears.

XXXIV. The Occasions of Sin to be avoided.

Together with this Consideration, there is to be joyn'd Caution for the future against those things which may give any Occasion of Sin, and which may give us any Opportunity of Offending God our Father. *David* was careful in this matter, when he said, *My Sin is ever before me.* And in another place, *Every night will I wash my bed and water my couch with my tears.*

Psal. 40. 5.
Psal. 6. 7.

XL. Examples to be followed.

Let every one further in their Prayers propose to himself the most ardent Intention of those who in their Prayers begg'd of God Pardon of their Sins, as of that Publican, who standing afar off, and for Shame and Grief casting down his Eyes to the Ground, smote upon his Breast, and only pray'd thus, *God be merciful to me a Sinner.* As also of that Woman the Sinner, who having with her tears wash'd our Lords Feet, and wip'd them with the Hairs of her Head, kissed them: And lastly of *Peter* the Prince of Apostles, *who went out, and wept bitterly.*

Luc. 18. 13.
Luc. 2. 38.
Math. 27.

XLI. What Remedies to be used. Penance. Eucharist.

And then they must consider, by how much the weaker Men are, and by how much they are more prone to the Diseases of the Soul, which are her Sins, by so much the more, and the more frequent Remedies they stand in need of.

Now the Remedies of a Sick Soul are, Penance and the Eucharist, these things therefore the Faithful ought frequently to use.

And

And then, as the Sacred Scriptures teach us, Alms are Medicins very proper for the Cure of the Soul: Those therefore that desire to use this Prayer devoutly, let them according to their power be good to the Poor: For how great vertue it has to wipe away the Pollutions of Sin, the Holy Angel of the Lord testifies in *Tobias*, whose words are these: *Alms deliver from Death, and it is that which purges away Sin, and causes us to find Mercy, and everlasting Life*: And *Daniel* testifies, who thus admonishes King *Nebuchodonosor*; *Redeem thy Sins with Alms, and thy Iniquities by shewing Mercy to the Poor.* Alms. Tob. 12. 8. Dan. 4. 24.

The best way of giving and of shewing Mercy, is the forgetting of Injuries, and shewing your Good-will towards them that wrong you in your Goods, your Reputation, your Body, or any of yours. XLII. Which the best kind Alms.

Whosoever he be therefore that desires God to be very merciful to him, let him deliver up to God all his Ill-will; let him pardon every Offence done against him, and let him pray most heartily for his Enemies, taking all Opportunities of doing them good. But because this Argument has been already explain'd, when we treated of Murder, we refer the Curats thither. Note.

But let them shut up this Petition with this Conclusion, That nothing is or can be imagin'd more unjust, than that he that is so cruel to Men, as to shew himself favorable to none, should desire God to be merciful and gracious to him. XLIII. Nothing more unjust than a merciless Man.

The SIXTH PETITION.

And lead us not into Temptation.

THere is no doubt but that the Children of God, after that they have obtain'd the Pardon of their Sins, being inflam'd with the Desire of giving Worship and Veneration to God, both heartily pray for the Kingdom of Heaven, and paying all the Offices of Piety to God, I. They that are newly converted to God, easily fall back again.

wholly depend upon his Fatherly Will and Providence: But withal, by so much the more do's the Enemy of Mankind study all Arts against them, prepares all his Engins, wherewith they are so oppos'd, that it is to be fear'd, lest their Resolution being tir'd out and chang'd, they return again to their Vices, and grow far worse than they were before. Of whom may rightly be said that of the Prince of Apostles, *It were better for them not to have known the way of Justice, than after having known it, to return back again from that holy Commandment which was deliver'd them.*

2 Pet. 2. 11.

II. Why this Petition added to the rest.

Wherefore the Command of making this Petition was given us of Christ our Lord, that we should commend our selves daily to God, and implore his Fatherly Care and Defence; being well assur'd, that if we were forsaken of his Divine Protection, we should be entangled in the Snares of our most bitter Enemy.

III. Christ commanded this Prayer twice, and why.

Nor did he command us only in this Rule of Prayer, to beg of God not to suffer us to be led into Temptation; but also in that Sermon which he made to the Holy Apostles about the time of his Death, when indeed he said that they were clean, he admonish'd them of this Duty, in these words: *Pray that ye enter not into Temptation.* Which Admonition being made again by Christ our Lord, he laid a great Charge upon those that have Cure of Souls, to be diligent in stirring up the Faithful to the frequent use of this Prayer; that when every hour there are so great Dangers of this kind intended against Men by their Enemy the Devil, they may earnestly beg of God, who alone is able to drive them away, in this Prayer, *Lead us not into Temptation.*

Joh. 13, 10. Mat. 26. 4.

IV. How great the necessity of this Petition is.

But the Faithful will understand how much need they have of this Divine Help, if they but remember their own Weakness and Ignorance; if they remember that Sentence of Christ our Lord, *The Spirit indeed is ready, but the Flesh is weak*; if they remember what heavy and destructive Accidents Men would fall into by the Devil's means, if they were not upheld by the help of God's Right Hand.

What

What clearer Example of Man's Weakness can there be, than that of the Sacred Quire of Apostles, who before were of a stout Courage, but upon the first Terror laid in their way, forsook our Savior and fled? Altho that of the Prince of Apostles himself is yet more clear; who after so large a Profession of singular, both Resolution and Love to Christ our Lord, when but a little before, being very confident of himself, he said thus; *If I were to die with thee, yet I will not deny thee*: yet presently, at the Voice of a silly Maid, he protested with Oaths, that he knew not our Lord. *Mat.* 26. 35. Examples of our Weakness.

And the Reason is, because his Strength was not answerable to that very great Willingness of his Spirit. Note.

But if the most holy Men have grievously sinn'd thro the Weakness of Human Nature, to which they trusted too much; how are others to fear, who come far short of them in Holiness? Note again.

V. Wherefore let the Curat propose to the Faithful the Fights and Dangers wherein we are daily engag'd, while our Souls continue in these mortal Bodies, which on every hand the Flesh, the World, and Satan oppose. To how many Dangers of Temptations Men are expos'd.

What Anger, what Lust or Covetousness can do in us, how few are there in the World, that are not compell'd to their great damage to feel? Who is there that is not wearied with these Goads, who feels not these Thorns? Who is not scorch'd with these secret Firebrands? And indeed their Blows are so many, and their Importunities so various, that it is a very hard matter not to receive some grievous Wounds.

And besides these Enemies, which lodge and live with us, there are moreover those most bitter Enemies of whom it is written, *We wrestle not against Flesh and Blood, but against the Rulers of this World of Darkness, against Spiritual Wickedness in Heavenly things.* Eph. 6. 12.

VI. For to the inward Combats, the outward Violence and Assaults of the Devils join themselves; for they seek to catch us, both by open Force, and How great the violence of the Devils is.

and secret Snares cast upon our Souls, so that we can very hardly escape them.

VII. Why the Devils call'd Princes.

Now these the Apostle calls *Princes* for the Excellency of their Nature, (for by Nature they excel Men, and all other Creatures that fall under Sense) he also calls them *Potestates* or *Powers*, because they not only excel in Strength of Nature, but of Power also: he also calls them *Rulers of the World of Darkness*; for they govern not the Clear and Light VVorld, *i. e.* Good and Pious Men; but the Dark and Gloomy VVorld, to wit, those who being blinded with the Spots and Darkness of a naughty and wicked Life, are delighted with the Devil the Prince of Darkness.

VIII. Why Spiritual Wickednesses. What Carnal Wickedness. What Spiritual Wickedness.

He also calls the Devils *Spiritual Wickednesses*, *i.e.* the VVickedness both of Flesh and Spirit.

The VVickedness which is call'd *Carnal*, kindles our Desires to sensual Lusts and Pleasures.

But *Spiritual Wickedness*, are evil Purposes and corrupt Desires, which belong to the Superior part of the Soul; which are by so much worse than the rest, by how much the Mind and Reason it self is higher and more excellent.

Note.

Which Wickedness of Satan, because he chiefly aims at this, to deprive us of our Heavenly Inheritance, therefore the Apostle said, *in Heavenly things*.

IX. The Devil's Malice.

Whence we may learn, that the Enemies Forces are great, their Courage undaunted, their Hatred against us cruel and infinite; That they wage perpetual War, so that there can be no Peace or Truce with them. And how bold they are, that word of Satan shews, which we read in the Prophet, *I will climb up even to Heaven.* He set upon our first Parents in Paradise, he withstood the Prophets, he sought for the Apostles, and, as our Lord says in the Evangelist, *He would have winnow'd them as Wheat*; nor did the very Face of Christ himself make him blush or asham'd. The Apostle therefore express'd his insatiable Desire, and indefatigable Diligence, when he said, *Your Adversary the Devil, as a roaring Lion, wheels about, seeking whom he may devour.*

Isa. 14. 13.

Luc. 22. 31.

1 Pet. 5. 8.

And

And yet not one Devil only tempts Man, but sometimes many Devils join together against particular Men; which thing that Devil confess'd, who being ask'd of Christ our Lord, what his Name was, answered, *My Name is Legion*, to wit, a Multitude of Devils, which vex'd that miserable Man: And it is written of another, *That he took with him Seven other Spirits more wicked than himself, and entring in, they dwels there.*

X. Many Devils oppose one Man.

Marc. 5. 9. Luc. 8. 30.

Mar. 12. 45.

There are many indeed who feel not the Impulse and Force of the Devil in themselves, and therefore think there is no such matter; who, that they are not oppos'd by the Devil, there is no wonder, seeing they have freely given up themselves to him: They have no Piety, no Charity, none of that Vertue worthy a Christian; and therefore they are wholly in the Power of the Devil, nor is there any need of Temptations to destroy them, in whose Souls they give him leave to abide.

XI. The Devils tempt not wicked Men, and why.

But those that have dedicated themselves to God, leading a Heavenly life while they are on Earth, Satan seeks most of all by his Incursions; These he most bitterly hates, for these at all times he lays Snares. The History of Sacred Scripture is full of the Examples of Holy Men, whom, tho they were of a strong Resolution, yet either by Force or Fraud he perverted. *Adam, David, Solomon*, and others whom it is hard to reckon up, have felt the violent Impulses and wily Craftiness of the Devils, whom it is impossible to resist by Human VVisdom or Strength.

XII. The Devil chiefly tempts the Pious.

VVho therefore can think himself safe enough in his own Protection? VVe must therefore pray heartily and devoutly of God, That *he would not suffer us to be tempted above what we are able; but that he would make us a way to escape together with the Temptation, that we may be able to bear it.* 1 *Cor.* 10.

Note.

And here the Faithful are to be confirm'd, who thro weakness of Mind, or ignorance of the Matter, are afraid of the Devil's Power, that being toss'd with the Waves of Temptations, may safely Anchor in this Port of Prayer.

XIII. How those that fear the Devil are to be confirm'd.

XIV. God overrules the Devil's Power.

For Satans Power and Obstinacy in his mortal Hatred to Mankind, is not such as to be able to vex and tempt us, as much and as long as he pleases; but all his Power is govern'd by God's Pleasure and Permission.

An Example.

We have a most noted Example in *Job*, concerning whom, if God had not said to the Devil, *Behold, all that he has, is in thy Power*, Satan could not have touch'd any thing that was his: but on the contrary, if God had not added, *Only stretch not forth thy hand against him*, with one stroak of the Devil, He, together with his Children, and all that he had, had been utterly ruin'd.

Note.

Yea, the Devils Power is so restraind, that he could not so much as invade those Swine, of which the Evangelists wrote, without Gods Permission, *Matth.* 8. *Mar.* 5. 11. *Luc.* 8. 32.

XV. The words of this Petition explain'd.

But now for the understanding the Force of this Petition, it must be shew'd, what Temptation here signifies, and also what *to be led into Temptation.*

XVI. What it is to tempt. First.

Now to *Tempt*, is to put him that is tempted into Danger, that by drawing out of him what we desire, we may force out the Truth; this way of Tempting, God uses not; for what is there that God does not know? *For all things*, says the Scripture, *are naked and open to his Eyes.*

Heb. 4. 13.

Secondly.

There is another kind of Tempting, when by pooceeding farther, some other thing is sought for, either with a good or evil Design.

XVII. What it is to tempt with a good Design.

With a good Design, as when any one's Vertue is try'd in any thing, which Vertue being known and discover'd, the Person may be honored and advanc'd, and his Example offer'd to others for Imitation; and lastly, that all Men for that Reason may be excited to give Glory to God. And this way of tempting only is agreeable to God. An Example of this kind of Temptation we have in *Deuteronomy*, *The Lord your God tempts*, or trys *you, that it may be manifest whether you love him or not.*

Deut. 13. 3.

After

After this manner also God is said to tempt those that are his, when he presses them hard with Want or Sickness, or other kinds of Calamities, which he does for proving of their Patience, and that they may be for a Pattern of Christian Duty to others. Note.

After this manner we read that *Abraham* was tempted to offer his Son, which being done, he became a singular Example of Obedience and Patience, to be had in everlasting Remembrance of Men. An Example. Gen. 22. 1.

In the same Sense it is said of *Tobias*, *Because thou wast accepted of God, it was necessary that Temptation should try thee.* Another. Tob. 12.

But Men are tempted with an evil Design, when they are driven to Sin or to Destruction, and this is properly the Devils Office; for he tempts Men with a Design to deceive and carry them headlong, and therefore in Sacred Scripture he is call'd the *Tempter*. XVIII. What it is to tempt with an evil Design. Matth. 4.

Now in those Temptations, he one while applies his Trials to us inwardly, and the means of the Affections and Commotions of the Mind; another while exercising us from without he uses external Means, either Prosperity to allure us, or Adversity to break us; sometimes he has his Emissaries and Skirmishes, as wicked Men, and Hereticks especially, who sitting in the Chair of Pestilence, sow the deadly Seeds of wicked Doctrins, being such as make no choice or difference of Vertue and Vice, Men naturally prone to Evil, Men that are tottering and rush headlong downwards. XIX. How eagerly the Devil tempts.

But we are said to be led into Temptation, when we yield to Temptations: Now are we led into Temptation two ways, XX. What it is to be led into Temptation.

First, when being remov'd from our Station, we rush into that Evil, into which some one by tempting drives us. But no one is thus led into Temptation by God; because God is the Author of Sin to no one, yea, *He hates all the workers of iniquity*. For thus says S. *James*, *Let not any one, when he is tempted, say that he is tempted of God: for God tempts no one to evil.* First. Psal. 5. 5. Jac. 1. 13.

And

Secondly. And then, he is said to be led into Temptation, who tho he tempts not himself, yet does his endeavour that we may be tempted; yet he is said to tempt, because when he could have hinder'd us to be tempted, or to be overcome by the Temptation, yet did not hinder.

Note. After this manner the good God indeed has suffered pious Men to be tempted, but yet he left them not without the Support of his Grace.

Note again. But yet sometimes by the just and secret judgment of God, being left to our selves for our own Wickedness, we have fallen.

Thirdly. Besides, God is said to lead us into Temptation, when we abuse the Benefits he has given us for our good, to our own hurt; and like that Prodigal Son, wast our Fathers Substance in living luxuriously, and following our own Lusts. Wherefore we may say, as the Apostle did of the Law, *I found another Commandment which was for Life to me, but this happens to be to Death. Luc.* 15. 12. *Rom.* 7. 10.

An Example. A fit Example in this case, as *Ezekiel* testifies, is the City *Jerusalem*, which God had enrich'd and adorn'd with all kinds of Good; so that God by the Mouth of that Prophet says, *Thou wast perfect in Beauty; whom did I prefer before thee?* And yet that City so heap'd with the good things of God, was so far from being thankful to him, who had before, and still did deserve so very well of her, and from using those Heavenly Benefits, which of his Grace the had receiv'd towards her obtaining of Happiness, that being most ungrateful to God her Benefactor, and casting away all Hope and Thought of Heavenly Fruits, wantonly enjoy'd her present Plenty only, and to her own Destruction; which thing *Ezekiel* enlarges upon in more words.

Ezek. 16 14.

Note. Wherefore here we must say, that those Men are unthankful to God, who by Gods Sufferance turn all so plentiful a means, which God has given them to do good withall, to the nourishing of Vice.

But

But we must here carefully mark the manner of the Sacred Scripture, which sometimes signifies Gods Permission, in such words, as if taken properly, would signifie as tho it were Gods Act: For in *Exodus* it is said, *I will harden the Hearts of Pharaoh*: And in *Esay*, *Make blind the Heart of this People*. And the Apostle to the *Romans* writes, *God gave them up to the Passions of their shame, and to a reprobate Sense*. In which places and other like, we are not to understand, that God did thus, but only that he suffered it to be so. *Vide Iren. lib. 4. contra. Haeret. c. 48. Tertul. lib. 2. contra Mar. 14. Aug. lib. de Praedest. & gratia cap. 1. & de Praed. Sanct. cap. 9. & lib. de grat. & lib. arbitr. cap. 21, 22, 23. D. Thom. 2. p. q. 87. a. 2. & 2. 2. q. 15.*

XXI. The manner of the Scripture Expressions to be explain'd. Exod. 47. Isa. 6. 10. Rom. 1. 26.

These things being considered, it will not be hard to know, what we beg in this part of Prayer. Nor do we pray that we may not be tempted at all: For the Life of Man upon the Earth is but one continual Temptation.

Note.

Now this is profitable and advantageous to Mankind: For in Temptations we know our selves, *i. e.* our Strength; for which cause also we are humbled under the mighty Hand of God, and fighting manfully, we expect the inestimable Crown of Glory: *For he that wrestles is not crown'd except he wrestle lawfully*: And S. *James* says, *Blessed is the Man that endures Temptation, because when he shall have been try'd, he shall receive the crown of life, which God has promised to them that love him.* But if sometimes we are urg'd with the Temptation of our Enemies; this Consideration will cheer us exceedingly, *That we have a High Priest to help us who can compassionate our Infirmities, having himself been tempted in all respects.*

XXII. Temptation is profitable. 2 Tim 25. Jac. 1. 12. Heb. 4. 14.

WVhat therefore do we here pray for? That not being destitute of Gods Help, we yield not to, or be deceiv'd by Temptations; or being afflicted, lose our ground, that Gods Grace would be always present with us; which when our own Strength fails us, may comfort and refresh us in our Afflictions. Where-

XXIII. What is here pray'd for, First.

Secondly. Wherefore we ought to implore Gods Help, both in General, in all Temptations, and Particularly when we are afflicted in any special case, we ought to betake our selves to Prayer; which we find to have been done by *David*, almost in every kind of Temptations; For against a Lie he pray'd thus, *Take not the word of Truth utterly out of my mouth.* And in a Temptation of Covetousness, thus, *Incline my Heart to thy Testimonies, and not to Covetousness.* But in things void of Life, and in the Deceitfulness of Desire, he used this Prayer, *Turn away mine Eyes that they behold not Vanity.*

Ps. 118 43.

vers. 36.

vers. 37.

Thirdly. We pray therefore that we may not give way to our Desires, nor be wearied in enduring of Temptations, that we fall not oft from the way of the Lord, that as well in Adversity as Prosperity we keep a steady and constand Mind, and that God would never leave us destitute of his Help.

Fourthly. Lastly, we pray that he would tread down Satan under our Feet.

XXIV. What we are to meditate on, when we pray for these things. First.

It remains that the Curat exhort the Faithful to do those things which in this Prayer they ought chiefly to think and meditate upon.

Wherein this will be the best way, that understanding how great the Weakness of Men is, we distrust our own Strength, and placing all the Hope of our Safety in the Goodness of God, and being arm'd with his Defence, we have our Courage undaunted in our utmost Dangers; especially considering how many that were endu'd with this Hope and Courage, God has delivered from the jaws of Satan, when ready to devour them.

Examples. Gen. 39.7. Did he not advance *Joseph* to Glory, when he was every way beset with the burning Lust of that wicked Woman, snatching him out of his greatest Peril?

Dan. 13.61. When *Susanna* was beset with Satan, and just at the Point to be slain by a wicked Sentence, did he not then keep her in Safety? and no wonder; *For*, as it is said, *her heart trusted in God.*

Excellent

Excellent is the Praise and Glory of *Job*, for his Triumph over the World, the Flesh and the Devil. There are very many Examples of this sort, whereby the Curat ought diligently to exhort the Pious, to this Hope and Confidence.

And let the Faithful consider whom they have for their Captain in the Temptations of their Enemies, to wit, Christ our Lord, who by this Combat got the Victory. He overcame the Devil, Christ is much stronger than he, who coming upon the strong Man, overcame him tho arm'd, whom he disarm'd and spoil'd of his Victory which he got over the World, he says in S. *John*, *Be of good courage, I have overcome the World.* And in the *Revelation* he is call'd the conquering Lion, and that *he went out conquering to conquer*, in which Conquest of his, he gave Power to those also that worship him, to conquer.

Secondly. Luc. 11. Joh. 16.33. Apoc. 5. 5.

The Epistle of the Apostle to the *Hebrews* is full of the Victories of holy Men, *Who by Faith overcame Kingdoms, stopp'd the mouths of Lions, &c.*

Thirdly. Heb. 11.

And while we read such Acts to have been done, let us consider the Victories, which Men excellent for their Faith, Hope and Charity, daily get both in their inward and outward Combats with the Devil, which are so many and so noble, that could they but be seen with our Eyes, we should think nothing more frequent, nothing more glorious. Of which Vanquishing of the Enemy, S. *John* wrote thus, *I write to you young men, because ye are valiant, and the word of God dwells in you, and ye have overcome the wicked one.*

Now the Devil is overcome, not with Idleness, Sleep, Wine, Revelling, Lust, but with Prayer, Labor, Watching, Abstinence, Continence, Chastity, *Watch and pray*, says our Lord, as was said before, *that ye enter not into Temptation.* They that use these Weapons in this Fight, turn their Enemies to Flight: *For they that resist the Devil, he will flee away from them.*

XXV. How the Devil is overcome. Matth. 26. 41. Jac. 4. 7.

Yet

XXVI. We must think lowly of our selves.

Yet in these Victories of holy Men, whereof we have spoken, let no one please himself, let no one behave himself proudly, trusting in his own Strength to be able to undergo the Temptations and Violence of our Enemy the Devil; for this our Nature, our Weakness is not able to do.

XXVII. Without Gods help we can do nothing.

But the Strength whereby we throw to the Ground Satans Accomplices, is given of God, *Who makes our arms as a bow of brass, by whose help the bow of the mighty is overcome, and the weak are girded with strength, who gives us the protection of Salvation, whose right hand upholds us, who teaches our hands to war, and our fingers to fight,* that we may ascribe the Thanks for the Victory to God alone, by whose Help and Conduct only we can overcome, which thing the Apostle did; for he says, *But Thanks be to God that gives us the Victory thro our Lord Jesus Christ.* And that Voice in Heaven whereof we read in the *Revelations*, proves the same to be the Author of our Victory, *Now is come Salvation, and Strength, and the Kingdom of our God, and the power of his Christ, because the accuser of our Brethren is cast down, and they bound him, by reason of the blood of the Lamb.* And the same Book testifies, that the Victory gotten over the World and the Flesh, is Christ our Lords, where we read, *These shall fight with the Lamb, and the Lamb shall overcome them.* And thus much concerning the cause and manner of overcoming.

1 Reg. 2. 4 Psal. 17. 36. 1 Cor. 15. Apoc. 12. 10. Apoc. 17. 14

XXVIII. The Rewards propos'd to them that fight.

Which things being explain'd, the Curat shall propose to the Faithful the Crowns that are prepar'd, and the everlasting fulness of the Rewards appointed of God for those that overcome; Divine Testimonies whereof, they may produce out of the same *Revelations*, *He that overcomes, shall not be hurt by the second Death.* And in another place, *He that overcomes, shall be clothed with white Garments, and I will not blot out his name out of the Book of Life, and I will confess his Name before my Father, and before his Angels.* And a little after, God himself and our Lord thus spake to S. *John*, *Him that overcomes I will make a Pil-*

Apoc. 5. 5. Apoc. 5. 12.

a Pillar in the Temple of my God, and he shall go forth no more. And also he says, *To him that overcomes, I will give to sit with me in my Throne; as I also have overcome, and sate with my Father in his Throne.* Lastly, When he had shew'd the Glory of the Saints, and that perpetual Store of Good Things which they shall enjoy in Heaven, he added, *He that overcomes shall possess these things.* Apoc. 3.7.

The SEVENTH PETITION.

But deliver us from Evil.

I. This Petition comprehends all the rest.

THis last Petition, wherewith the Son of God concludes this Divine Prayer, is all in a manner: Whose Weight and Efficacy when he would shew, at such time as he was about to go out of this Life, he besought his Father for the Salvation of Men, using the Close of this Prayer: For, says he, *I pray that thou wouldst keep them from Evil.* Joh. 17. 16. In this Form of Prayer therefore, which he deliver'd by Precept, and confirm'd by Example, as in a kind of Epitome, he summarily comprehended the Vertue and Efficacy of the other Petitions. For when we have once but obtain'd what is contain'd in this Prayer, there is nothing left, as S. *Cyprian* says, for us to ask further, when once we have begg'd God's Defence against Evil, which having obtain'd, we stand secure and safe against all that the World and the Devil can do against us. Wherefore, since this Petition is such as we have said, the Curat shall use his utmost Diligence in explaining it to the Faithful. *Lib. de Orat. cinato.*

II. The difference betwixt this and the Sixth Petition.

Now this Petition differs from the last, because in the other we begg'd to escape Sin, but in this, to be deliver'd from Punishment.

III. Why this Petition to be often repeated.

Wherefore in this place there is no need to admonish the Faithful, how many Inconveniences and Calamities they labor under, and how much they stand in need of the help of Heaven: For to how many and how great Miseries the Life of Men

Men is expos'd, besides that both Sacred and Profane Writers have very fully prosecuted this Argument, there is scarcely any one but understands, both to his own and others hazard: For all are convinc'd of that, which the Example of *Job* remembers us of, *Man that is born of a Woman, has but a short time to live, and is full of many Miseries: He grows up as a Flower, and is cut down; he flees away as a Shadow, and never continues in the same state.* And that there is no Day passes, that may not be mark'd with some Trouble of its own, as that Word of Christ our Lord witnesses, *Sufficient to the Day is the Evil thereof.* Altho that Admonition of our Lord himself, wherein he taught, That *we must take up the Cross daily and follow him*, shews the Condition of Mans Life.

Job 14.

Mat. 6. 34.

Luc. 9. 23.

IV. We easily pray in Adversity.

As therefore every one feels how painful and dangerous this Life is, so the Faithful will easily be perswaded, that they are to beg of God Deliverance from Evil, since Men are brought to pray by nothing more, than by the Desire and Hope of Deliverance from those Evils wherewith they are oppreſt, or which hang over their Heads.

Note.

For this is naturally implanted in the Souls of Men, in their Distress presently to fly to God's Help; of which matter it is thus written, *Fill thou their Faces with Ignominy, O Lord, and they will seek thy Name.*

Psal. 82. 17.

V. The Curats to teach the manner how to pray.

And if Men naturally do this, and call upon God in their Calamities and Dangers, surely they are specially to be taught by those to whose Trust and Prudence their Salvation is committed, how to do it rightly.

VI. An ill way of praying to be amended.

For, there are not wanting some, who, contrary to the Command of Christ our Lord, use a prepostérous Order of Prayer; For he that commanded us to fly to him in the Day of Tribulation, the same has prescrib'd us the Order of Prayer. For before we pray to be deliver'd from Evil, he would have us to pray, That God's Name may be sanctified, that his Kingdom may come, and the rest; whereby, as by certain Steps, we come at last to this: But some there are, that if their

their Head, their Side, their Foot ake, if they suffer any loss in their Goods, if they are threatned, or are in danger of their Enemies; in time of Famin, of War, of Pestilence, omitting the other Degrees of the Lords Prayer, pray only to be delivered out of those Evils: But Christ our Lord's Command is against this Custom, *Seek ye first the Kingdom of God.* Mat. 6.33.

VII. A good Order of Prayer.

Those therefore that pray aright, when they pray against Calamities, Inconveniences, and freedom from Evil, refer it to God's Glory. So *David*, to that Prayer, *Lord, rebuke me not in thine anger*, added the Reason, whereby he shew'd himself very desirous of God's Glory; for he says, *Because in Death there is no one that remembers thee, and in Hell who shall confess to thee?* And when he pray'd God to have mercy upon him, subjoyns this, *I will teach the Unrighteous thy Ways, and the Wicked shall be converted to thee.* Psal. 6. Psal. 50. 2.

VIII. The evil Prayers of Infidels.

To this excellent way of Praying, and to follow the Example of the Prophet, the Faithful are to be incited, and to be taught how much difference there is between the Prayers of Infidels and those of Christians. They also pray God heartily to recover of their Diseases and Wounds, to be deliver'd from their pressing and imminent Dangers; but yet they put their special Hope of that Deliverance in the Remedies prepar'd either by Nature, or the Industry of Men; yea, without any Religion, they use any Medicin given them by any one, tho made by Inchantment, Witchcraft, or the help of the Devil, so that they have but any hope of Recovery thereby.

IX. The Prayers of Christians.

But the way of Christians is far otherwise, who, when they are in any Sickness or Adversity, have God for their Highest Refuge and Protection of Health; they have Him only for the Author of all their Good, and own and worship Him for their Deliverer, and certainly reckon, that all the Vertue of Healing that is in Medicins, is given them of God; and that they are profitable to the Sick only so far as God pleases. For Medicin is given of God to Mankind, to heal

their Sicknesses; hence is that Saying of *Ecclesiasticus*, *The most High created Medicins out of the Earth, and he that is prudent will not abhor them.*

Eccl. 38.

Note.

They therefore that have given their Name to Christ, put not their highest Hope of the Recovery of Health in those Remedies; but trust most in God, the Author of those Medicins.

X. We must not use unlawful Remedies.

Wherefore in Sacred Scripture they are reprov'd, who thro confidence of the Medicins seek no help of God; yea, they that lead their Life according to God's Laws, abstain from all Remedies whatsoever, which it is manifest are not appointed of God; and if by the use of those Medicins they might have certain Hope of Recovery, yet they would abhor them as the Enchantments and Artifices of the Devil.

2 Chron. 16.

XI. In Sickness we must trust in God only.

But the Faithful must be exhorted to put their Confidence in God; for, for that Reason our most bountiful Father has commanded us to beg of him Deliverance from Evils, that because he has commanded it, therefore we should have hope of obtaining. In Sacred Scripture there are many Examples of this Matter, that they who are not led by Reason, may be compell'd to have Hope and Confidence by a multitude of Examples: Among whom, *Abraham*, *Jacob*, *Lot*, *Joseph*, *David*, are sufficient Witnesses of God's Goodness. The Sacred Scriptures of the New Testament reckon up so many that have been deliver'd out of the greatest Difficulties by the prevalency of devout Prayer, that the thing wants not the Proof of Examples.

Note.

We will therefore content our selves with that one Sentence of the Prophet, which may confirm any, even the most weak: *For*, says he, *the Just cry, and the Lord hears them, and delivers them out of all their Tribulations.*

Psal. 38. 18.

XII. The Force of this Petition.

Now follows the Force and Vertue of the Petition, that the Faithful may understand, that in this place we do not pray to be deliver'd wholly from all Evil: For there are some things which are commonly thought Evil, which yet are profitable to those that suffer them; as that Prick which

2 Cor. 7.

which the Apostle had, that by the Assistance of Gods Grace his Power might be perfected in our weakness. 2 Cor. 12.

These things if their Vertue were known, do wonderfully please the pious that they are far from praying to have them remov'd. Note.

XIII. From what evils we here pray to be delivered.

Wherefore we pray against those Evils only which do not at all profit the Soul, but not against the rest, if we get but any Advantage by them.

The meaning hereof therefore is, that being freed from Sin and the danger of Temptation, we may be delivered from Evil both inward and outward, that we may be safe from Water and Fire and Lightning, that the Hail hurt not the Fruits of the Earth, that we may not suffer scarcity of Provisions, Sedition or War.

We beg of God to drive away Diseases, Pestilence, Desolation, to keep us from Imprisonment, Bonds, Banishment, Treasons, Snares and all other Inconveniences wherewith the Life of Man is used to be greatly terrified and oppressed, and lastly, that he would turn away all the Causes of Sin and Wickedness.

Nor do we pray against those things only, which, even by the Consent of all, are evil; but also against those things, which almost all Men account good, as Riches, Honors, Health, Strength, yea, and this Life it self, rather than that should turn to our hurt, and to the Destruction of our Souls.

We also pray God not to be oppressed by suddain Death, that we provoke not Gods Anger against us, that we may never suffer the Punishments, which attend the Wicked, that we may not be tormented with the Fire of Purgatory; from which, that others also may be delivered, we make holy and devout Prayers.

This Petition both in the Mass and Litanies, the Church thus expounds, to wit, that we pray against Evil past, present and to come. Note.

XIV. God delivers us from evil, many ways.

Now the Goodness of God delivers us out of Evil, not after one manner only; for he hinders those Evils that hang over our Heads, as

we read that that great man *Jacob* was deliver ed from his Enemies, whom the Slaughter of the *Sichemites* had provoked against him: For it is said, *The terror of the Lord came upon all the Cities round about, and they durst not follow them returning back.*

Gen. 35. 3.

And indeed blessed are all they, who when they reign with Christ our Lord in Heaven, are by Gods help delivered from all Evil.

But us that remain in this Pilgrimage, he will not have to be free from all Inconveniences, but he delivers us from some.

XV. The Comforts he gives.

But yet those Comforts which God sometimes gives to those that are press'd with Hardships, is as good as a Freedom from all Evils. In these the Prophet comforted himself, when he said, *According to the multitude of the Sorrows in my heart, thy comforts rejoyc'd my Soul.* Besides God delivers Men from Evil, when he keeps them safe and sound, when brought to the utmost Difficulties. which we read happen'd to the Three Children that were cast into the burning fiery Furnace, and to *Daniel* whom the Lions hurt not, even as the Flame scorch'd not those Chiklren.

Psal. 93. 8.

Dan. 3. 49.

Dan. 6. 22.

Dan. 3.

XVI. The Devil call'd Evil.

But according to the Sense of the great S. *Basil*, S. *Chrysostom*, and S. *Austin*, the Devil is specially call'd the *Evil one*, because he was the Author of Mans Fault, that is, of his Sin and Wickedness, whom God uses as his Minister, in punishing wicked and criminous Men: for God appoints to Men all the Evil they suffer for their Sins, which the Sacred Scripture means when it says, *Is there any evil in the City which the Lord has not done?* And, *I am the Lord, and there is none other, forming the Light and creating Darkness, making peace and creating Evil.*

Amos 3. 6.

Esa. 45. 7.

Another Reason.

And the Devil is call'd *Evil* for this Cause, because tho we had done him no hurt, yet he always makes War against us, and persecutes us with mortal Hatred.

Note.

But if because we are armed with Faith, and protected with Innocence, he cannot hurt us, yet he makes no end of tempting us with outward Evils,

Evils, and vexing us by all the means he is able; wherefore we pray God, that he would deliver us from the Evil one. *Chrysost. hom. 20. in Matth. & hom. 5. in Joh. Aug. in Ecclesiast. dogmat. c. 57. Basil. in hom. quod Deus non sit auctor malorum non procul à fine.*

XVII. Why we pray to be deliver'd from Evil, and not from Evils.

Now we say from *Evil*, not from *Evils*, for this Reason; because the Evils which happen to us from our Neighbors, we lay upon him, as the Author and Perswader, that we may not therefore be angry against our Neighbors, but turn all our Hatred and Anger against Satan himself, by whom Men are driven to do us the Injury.

Note.

If therefore your Neighbor has hurt you in any kind, when you pray to God our Father, beg of him not only to deliver you from Evil, *i. e.* from those Injuries, which your Neighbor lays on you; but that he would snatch that very Neighbor of yours out of the Power of the Devil, by whose impulse Men are led into Deceit.

XVIII. When we are not heard herein, what we must do.

We must also know, if by our Prayers and Vows, we are not deliver'd from Evils, that we ought patiently to endure those things that press us, understanding that so it pleases God, that we should patiently suffer them. VVherefore it is by no means fit for us, either to be angry, or to grieve because God hears not our Prayers: but we must referr all things to his VVill and Pleasure, esteeming it to be profitable to us, and for our Good, which pleases God that it should be so; and not that which we would have to be otherwise.

XIX. Here all inconveniences are patiently to be endur'd.

Lastly, the Devout Hearers are to be taught, That whilst they are in the Stage of this Life, they ought to be ready to bear all kinds of Inconveniences and Calamities, not only with a patient, but also with a chearful and glad Heart; *For all*, says the Apostle, *that will live godly in Christ Jesus, shall suffer Persecution.* And, *Thro many Tribulations, we must enter into the Kingdom of God.* Again, *Ought not Christ to suffer these things, and so to enter into his Glory? for it is not fit that the servant should be greater than his Lord*, as it is

2 Tim. 3. 12.
Act. 14. 21.
Luc. 24. 26.

very unfit, according to S. *Bernards* Sense, that the Members should be delicat under a thorny Head. *Serm. 5. de omnibus Sanctis.*

An Example

The Example of *Uriah* is very excellent for our Imitation, who when *David* exhorted him to stay at home, said, *The Ark of God, and Israel and Judah dwell in Tents, and shall I go into my house?*

2 Reg. 11. 11.

Other Examples.

Being furnished with these Reasons and Meditations, if we come to pray, we shall obtain, that tho we were on all sides girded and compassed about with Evils, yet we shall be kept safe, even as those three Children that were untouch'd by the Fire; or at least as the *Machabees*, we should constantly and stoutly endure all Adversities.

In Reproaches and Torments we will imitate the Sacred Apostles, *Who being beaten with Stripes, did heartily rejoyce that they were counted worthy to suffer Disgrace for Christ Jesus.* So we being thus prepar'd, will sing with the greatest Pleasure of Mind, *Princes have persecuted me without a cause, but my heart was afraid for thy Word: I will rejoyce in thy word, as he that has found great Spoils.*

Act. 5. 41.

Psal. 118.

The SEAL of the LORDS PRAYER,

Amen.

I. Prayer must be rightly concluded.

THis Word *Amen*, or *so it is*, S. *Hierom* in his Commentaries upon *Matth.* 6. 6. calls the Seal of the Lords Prayer.

Wherefore as we before admonish'd the Faithful concerning the Preparation which is to be made, before we go about to pray to God; so we thought it convenient that they should know the Cause and Reason of the Close and End of this Prayer.

Note.

For it is of no less moment devoutly to end, than to be careful how to begin our Prayers to God.

Let

Let the Faithful know therefore that the Fruits, we obtain by the End of our Lords Prayer, are many, and that very profitable; but the most advantagious and welcome Fruit is, the obtaining of those things which we have pray'd for, whereof enough has already been spoken: For by the former Part of this Prayer, we not only obtain to have our Prayers heard; but also some greater and more excellent things than can by Words be express'd. II. The fruit of this Particle.

For since Men in Praying, discourse with God, as S. *Cyprian* says, the Divine Majesty is after an unutterable manner brought nearer to the Person that prays, than to others; and besides, it adorns them with singular Gifts: So that they who devoutly pray to God, may be compared to them that come to the Fire; who if they are cold, begin to grow warm; if they were warm, begin to grow hot: So they that come to God by Prayer, according to the Measure of their Devotion and Faith, go away more warm'd; for their Minds are inflam'd for Gods Glory, their Souls inlightned after an admirable manner, they are exceedingly enrich'd with Divine Graces; for thus it is written in Holy Scripture, *Thou hast prevented him with the blessing of sweetness.* III. The Advantage of Prayer. Psal. 20 14.

Moyses in this case is an Example for all, who by reason of his walking and talking with God, did shine so with a kind of Divine Brightness that the Israelites could not look on his Eyes or Countenance. An Example. Exod 34 35. 2 Cor. 3. 13.

Verily they that pray with that earnest Study, do wonderfully enjoy Gods Majesty and Benignity, *I will stand early* to pray, says the Prophet, *and will see, because thou art a God that willest not Iniquity.* By how much the more Men know these things, with so much the more hearty Worship and Devotion do they reverence God, and with so much the more Delight *do they feel how sweet the Lord is, and how truly blessed all they are that hope in him.* Note. Psal. 5.

IV. A singular effect of Prayer.

And then being compass'd about with that most clear Light, they consider how mean their own Lowliness is, and how great the Majesty of God is; for S. *Austin*'s rule is. "If I know thee, I may "soon know my self. Therefore not relying on their own Strength, they commit themselves wholly to Gods Goodness, not doubting, but that he who has embrac'd them with his Fatherly and Admirable Love, will abundantly supply them with all things which are necessary both for Life and Salvation; for this cause therefore they apply themselves to the highest Thanksgivings they are able to conceive in their Minds, and which in Prayerthey can comprehend, which we read that *David* did, who, when he made this Prayer, *Save me from all them that persecute me*, concludes thus, *I will pray to the Lord according to his justice, and I will sing to the Name of the Lord most high.*

Psal. 7. 2.

V. Of what kind the Prayers of Saints are.

Of this sort there are innumerable Prayers of the Saints, the Beginning of which are full of Fear, but the End full fraught with good Hope and Joy; but it is wonderful how *David*'s Prayers excel in this respect; for when being troubled with Fear, he began to pray thus, *Many there are that rise up against me, and many there are that say to my Soul, there is no Salvation for him in his God*; a little after being somewhat confirm'd, he subjoyns, *tho thousands of the People came about me, I will not fear.* And in another Psalm, when he had bewail'd his Miseries and at last having put his Confidence in God, he rejoyces incredibly, in the Hope of eternal Bliss, and he says, *For that very thing I will sleep and rest in peace.*

Psal. 3. 3.

Psal. 4. 8.

What think we of this? *Lord rebuke me not in thy Fury, neither correct me in thy Anger*, with how great Trembling and Horror must we believe that the Prophet said this?

Psal. 6. 2.

On the contrary, with how confident and chearful a Soul did he utter that which presently follows? *Depart from me*, says he, *all ye that work Iniquity, because the Lord has heard the voice of my weeping.* But when he was afraid of *Sauls* Anger and Fury, how lowly and humbly did he implore Gods

Psal. 33. 3.

Gods Help, *Save me O Lord, for thy Names sake, and judg me in thy Strength*; and yet in the same Psalm, he cheerfully and confidently subjoyns, *For behold God helps me, and the Lord is the upholder of my Soul.*

Wherefore he that betakes himself to Sacred Prayer, Let him go to God arm'd with Faith and Hope; and that he may obtain that which he has need of, let him by no means be distrustful. VI. How to come to pray.

Now in this last word of the Lords Prayer **Amen**, there are many Seeds as it were of those Rules and Meditations which we before mentioned. VII. The Dignity of the word *Amen*.

And indeed this Hebrew Word was so common in our Saviours Mouth, that it pleased the Holy Ghost to have it still kept in the Church of God. VIII. What it properly signifies.

The meaning of which Word in a manner is this, *Know thou that thy Prayers are heard*; for it has the Effect of Gods answering, and sending him away with his good Grace, after that by Prayer he has obtain'd what he desir'd.

This Sense the perpetual Practise of the Church of God has approved, which in the Sacrifice of the Mass, when the Lords Prayer is pronounc'd, she has not given this Word **Amen** to the Minister of the Sacred thing, whose part it is to say, *But deliver us from evil*; but has reserv'd it, being fitted to the Priest himself, who being Interpreter between God and Men, answers the People that God has accepted them. IX. The use of this word in Mass.

Not that this Right is common to all Prayers; for in the rest it is the Ministers Office to answer **Amen**; but that of the Lords Prayer is particular: for in other Prayers it only signifies Consent and Desire; but in this it is an Answer that God has consented to the Prayer of the Petitioner. Note.

Now this Word **Amen** is indeed variously interpreted by many: The Seventy Interpreters translate it *So be it*. Others translate it *Verily*. *Aquila* turns it *Faithfully*; but it is but a small matter whether it be rendred one way or the other X. The word *Amen* variously interpreted.

other, so that we understand it to have the Vertue before mentioned, to wit, of the Priest confirming that the thing pray'd for is granted. Of which Sense the Apostle witnesses in his Epistle to the *Corinthians*, *For*, says he, *as many promises as are of God, in him are* Yea, *and therefore thro him* Amen *in God to our Glory.*

XI. It raises Attention.

This Word therefore wherein is a kind of Confirmation of those Petitions which hitherto we have asked, is suited to us; which also makes them attentive that use Prayer: for it often happens that Men are distracted in Prayer, and drawn elsewhere by various Thoughts.

XII It is a Repetition of the whole Prayer.

Yea, and we pray with the utmost Study in this very Word, that all things may done, *i. e.* may be granted, which before we pray'd for; or rather understanding that we have already obtain'd all those things, and perceiving the present Vertue of the Divine help, we together with the Prophet sing, *For lo, the Lord helps me, the Lord takes care of my Soul.* And there is no cause for any one to doubt, but that God is moved, both by the Name of his Son and by this word which he used so very often, *who*, as the Apostle says, *was always heard for his Reverence.*

Psal. 53. 7.

Heb. 5. 7.

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